

The Lutheran.

God's word and Luther's teaching will never perish.

Thirty-seventh year.

1881.

St. Louis, Mo.

Printing house of the "Lutheran Concordia -Verlag".

1881.

Register for the thirty-seventh volume

A.

Apostasy from the papacy 46. a frightening 69. Adventist preacher, a 46. deposed 77. Albrecht's people 45. 86.
 Allendorf a. d. Ulm 67.
 Allwardt, H. A., Suspension 134.
 Atheism 126.
 Resurrection of the wicked 69.
 Augsburg Confession 78.
 Healing formula, rationalistic 54.
 Australia 87,142,156. 181. synods 163. a. and New Zealand 118.
 Emigration, reason in many 150.

B.

Banks, Mrs., 53.
 Baptists and Jews 86. Baptist Preacher Kalloch 110.
 Burial of unchurched 45.
 Confessions, adhere to it 87.
 Bengel about the Freemasons 13.
 Bernard v. Clairvaux 49.
 Bible in Pabstthum 13.
 Bible Dissemination 38.
 Bible Society, Lutheran, in St. Louis 105th American 118th Bishops, R. A., director in Fort Wayne, 191st.
 Brunswick 22. 54.
 Books, pamphlets, pictures 2c.: Proceedings of the General Pastoral Conference of the Synod of Missouri rc. at Chicago 1880 8. Twenty-third Synodal Report of the Western District 1880 8. *Ev. Lutheran Almanac* 8. The Lutheran Pioneer 8. 12th Missionary Dove 8. School Sermon by Father Weiser 8. Lecture in Rhyme at the Orphans' Feast by Father Nuoffer 8. *Knight Templarism illustrated* 8. Consolation and Revival Sermon by Father F. Wyneken 8. Honorary Memorial of Faithful Witnesses of Christ. Viertes Bändchen 24. Der Gnadenwahlslehrstreit 2c. by C. F. W. Walther 32. Lesebuch für Oberklassen 32. Geschichten zu Dr. Luthers kleinem Katechismus by H. Fick 32.176.184. *Practical Arithmetic* by Dümmling 40. Motet for Palm Sunday by Roß 40. The Generality of the Flood by Seyffarth 48. *The Controversy concerning Predestination* by C. F. W. Walther 56. *Sermon on Easter-Day* by C. F. W. Walther 56. The Doctrine of Election by Grace in Question and Answer... by C. F. W. Walther 64. 80. New Year's Sermon by I. M. Bühler 64. Sorcery in the Light of the Word of God by F. P. Mayser 64. Frankenmuth Church Sermons by Prof. Crämer and P. Sievers 64. "Kinderblättchen" by Weiskotten 64. Des Kranken Trost und Klage, comp. by Wonn-berger 64. Tempelklänge by Haas 64. Ins Stammbuch 72. Halte im Gedächtniß JEsu Christ. Sermons by Ruhland. Booklet 3: 88: The Doctrine of Holy Scripture. The Doctrine Concerning Election by C. F. W. Walther 104. Luther's Interpretation of the 1st Book of Genesis II. Theil 113. illumination of Stelhorn's Tract by C. F. W. Walther 120. eighteenth synodal report of the general synod of Missouri 2c. 120. church liturgy for Ev. Luth. congregations of the U. A. C. 120. 176. writing plan by Grützmacher 144. of the incapacity of human powers by T. Heshusius 136. 166. review of Prof. Stelhorn's tract. by C. F. W. Walther 136. prehistory. From Adam to Noah 136. evening school calendar 136. "Rundschau" 139. Dr. M. Luther as educator of the youth 152. *revised Oddfellowship illustrated* 152. pilgrimage calendar 152. public testimony against the baptism of the deniers of the holy Trinity 168. Americ. Calendar for German Lutherans for the year 1882. 168. Is it right to have unite... To report funeral services from Lutheran pulpits 2c. 168. popular symbolism by M. Günther 176. the Zillerthaler 176. reply to J. J. Hoffmann's open letter 176. flowers and bouquet 176. pictures from the life of JEsu 176. doctrinal poem of the election of grace 184. Brobst's calendar 184. twelve pictures from the New Testament 184.

C.

Chatelain, Jean, martyr 10.
 Chiliastic! Swarm Spirit in Tamulenland 173. Chinese in California 103.
 "Church Messenger" 53.
 Clarenbach, Ad., Martyr 84. 100. 108. 125.
 Colloquium in Milwaukee tm January 1881 9. lies concerning the same 77.
 Concordia Seminar 148.
 Concordia book, jubilee edition 30.
 Conference in California 6. English-Lutheran 6. 59.

E.

Introductions: Schröder, H., 7. Mende, C., 7. Schumann, F., 14. Mariens, M., 14. Kleist, F., 23. Rösener, P., 31.
 Hofius, A., 31. Swan, C. I., 31. Bethke, I. H., 31.
 Bösche, F., 31. Borth, I. C., 39. Buchschacher, G., 54.
 Müller, I. P., 54. Meyer, A. H. T., 54. Senne, A., 54.
 Krafft, A., 54. Wischmeyer, H., 63. Henkel, A., 71. Behrens, F., 71. Linsenmann, W., 79. Gerken, G., 79. Heinemann, W., 79. Frank, C. A., 79. Jehn,

E., 79. Grüber, C. Th., 88. Haake, H., 88. Ansorge, B. I., 88. Hertrich, S., 95. Frese, A. W., 95. Frese, E. A., 95. Schmidt, G. H., 103. volquarts, A., 110. grüber, I. G., 118. bode, C. E., 127. käselitz, A., 127. fischer, H., 127. wichmann, Th., 127. alexander, A., 127. brohm, Th., 127. schneider, F., 134. frosch, I., 134. zorn, C. M., 134. Halboth, M., 134. jähkel, I., 143. merkel, I., 143. falcon, R. L., 143. Ernst, A., 143. Michael, M., 150. Detzer, A., 150. Andres, P., 150. Adam, M., 151. Jung, G., 158. Hanewinkel, W., 158. Göhringer, I. G., 159. Stute, H., 159. Grüber, G., 166. Ebert, C. F., 167. Töwe, M., 167. Engel, A. O., 167. Stemmermann, D., 167. Rosenwinkel, G., 167.- Fischer, W. A., 175. Dunsing, I., 175. Schmidt, Ph., 175. Mertens, Th., 175. Johannes, G., 175. Frese, L., 182. Brauer, C., 182. Lentzsch, C. H., 182. Zagel, Fr., 190. Berg, Fr., 190. Gehrmann, L. I., 190. Kretzmann, C. H. E., 190. Oehlschläger, I. C., 190. Simon, I. S., 190.

Unity, Christian, 66.

Episcopal Church 22. 30. 86.

F.

Flag dedication 150.

Purgatory 30.

Continuing education schools 62.

Women, American view of the status of - 141. freemasons 13. 110.

Frothingham, confession 190. princely murder 52.

G.

Poems: The source of joy 1. "How Moses lifted up a serpent in the desert" 2c. The old father's heart 65. The certainty of election 73. 181. In praise of the holy trinity 153. Trinity 153.

"Parish Bulletin" on Ohio Synod 165.

Stories, anecdotes: Never Back! 14. a story for the egalitarians 23. the apostate confirmant 44. the second commandment 54. faith or money 54. the irish milkman and his bible 68. the distinguished gas 69. "it is set for man to die once" 78. certainty of faith 78. dispatch of an insolent beggar 78. two unbelievers overcome 87. take JEsu with you 181. tax-free property 181. blessing of a visit to the sick 182.

Law and Gospel 17.

Freedom of conscience in France 118.

Certainty of blessedness 91. 124. 132. 145. 170. Grace election, what does Missouri teach about - 156.

Grace Election Doctrine Controversy 1. 28. 35. 53. 59. 60. 61. 148 votes over- 158, 181. See "Lutheran Standard" Synod of Ohio 2c.

Gregory, the Apostle of the Armenians 76.

of the "Lutheran".

H.

Hafermann 46.
Hamilton, Patrik, Martyr, 3.
Harms' false doctrines 123,133. little people 140.
Saint, the punished -, 173.
Herrnhuter, can a faithful Lutheran keep it with them
25. 33.
Heshusius, Til, 166.
Holland, godly Lutheran separation in - 41. 50.
Homann, music teacher in Addison 118.
Hospital in St. Louis 78.
Ingersoll, R., 46.
Jew-baiting 13.
Jewish mission 60,138. 161. 169,178. 188.
Jewish people 19.
Jewish comm. in New York to celebrate Sunday 149.

K.

Pulpit community, consequences of - 173.
Church dedications: Town Milwaukee, Wisc. 7th, Gar Creek, Jnd. 7th, Houston, TX. 7th, Decatur, Ill. 14th, Town Theresa, Wisc. 14th, Brown Creek, Nebr. 31st, Calumet, Mich. 54th, Town Carlos, Minn. 63rd, Belleville, Ill. 79th, Leavenworth, Kans. 96th Ivesdale, Ill. 96th near Milford, Nebr. 103rd Alexander, Ark. 134th Chesterton, Jnd. 134th Town Long, Minn. 134th Mortons Corners, N. A. 134th Buena Vista Co, Iowa 134th Spencer, Wisc. 134th Josco, Minn. 134th Niles Centre, Ill. 134th Darmstadt, Jnd. 134th LeMars, Iowa, 143rd Thayer Co, Nebr. 143rd Sterling, Ill. 143rd Valparaiso, Jnd. 159th at Seneca, Kans. 159th Alice, Ont. 167th Canton, Mo. 167th Unionville, Mich. 175th Petersburg, Ill. 175th Yellow Bank, Minn. 175th Sand Beach, Mich. 175th Purcell Station, Jnd. 175th Sheridan Township, Iowa, 175th Rivertown, Mich. 182nd Battle Creek, Nebr. 182nd Dundas, Minn. 182nd Morrison-ville Prairie, Ill. 19l.
Build churches and schools, maintain 2c. 82. "Kirchenbote für Australien" about election by grace 2c. 156. church property lost by a reformed congregation 86. "Kirchenfreund" 21. 38. 53. 77. 110.
Knee 68.
Comets 110.

L.

National churches 46.
"Living Church of God," New Secte 149.
Life insurance 141.
Reading secular newspapers 139.
Lessing celebration 46.
Love, God's redeeming 43. 51.
Lippe-Detmold 30. 54.
Luther, the third Elijah 155. no patron saint of drunkards 68. his interpretation of Genesis 113. his catechism 78. his interpretation of Galatians 181. new edition of his works 30. sayings of Luther: what is a Christian 13. advice for those who would like to pray but feel clumsy 22. how dangerous it is to take the word "is" for "means" 22. prophecy of our time 23. Christian unity 66. establishment, maintenance rc. of church and school 82. about false brothers 147.
"Lutheran Standard" 76. 94. 99. 114. 175.

M.

Martyrs, Lutheran, Fr. Hamilton 3. Jean Chatelain 10. Ad. Clarenbach 84. 100. 108. 125.
Masquerade 62.
Mennonites, Protestant, 39.
Methodism 110,190. a preachers' ordinance 6. = papism 21. "ecumenical" conference in London 150. missions 190.

Michigan, communities ravaged by fire 142. 174.
 Mission, Interior 29th in Western District 4th-15th in Northwestern District 4th 11,117.
 Mission, emigrant, 6. 26. in Baltimore 36.
 Missionaries murdered in Australia 142.
 Missionary forts: Keokuk Junction, Ill, 7th Denisvn, Iowa, 103rd Cohocton, N. Y., 110th Janesville, Wisc., 110th Sheboygan, Wisc., 110th Crete, Ill, 110th Caledonia, Wisc., 134th Needsburg, Wisc, 134th Edgerton, Wisc., 134th Magnolia, Iowa, 134th Alma, Kans., 134th Des Plaines, Ill., 134th Jefferson City, Mo., 134th Boone, Iowa, 134th Sadorus, Ill., 134th Chandlerville, Ill., 134th Pella Opening, Wisc., 134th Bloomsfield, Wisc., 134th Farmers Retreat 143rd Omaha, Nebr. 143rd Olive Branch, Nebr. 143rd Arenzville, Ill., 143rd Columbus, Jnd. 143rd Dwight, Ill, 143rd Island Grove, Ill, 151st Benson, Ill., 151st Palmyra, Mo., 151st Big Cypress, Tex., 151st Clarkes Creek, Nebr., 151st near Brownsville, Mo., 151st Hay Creek, Minn., 151st Beardstown, Ill., 151st Davenport, Iowa, 151st Woodworth, Ill., 159th Osh- kosh, Wisc, 159th Lewiston, Minn, 159th Johnsburgh, Pa, 159th Berlin, Wisc, 159th Des Peres, Mo, 159th Town Theresa, Wisc, 159th Seymour, Jnd, 159th Town Olive, Nebr, 159th Lincoln, Mo, 159th South Litchfield, Ill, 159th Quincy, Ill, 159th Sherman, Wisc, 159th Wellsville, N.Y., 159th Red Bud, Ill, 175th Hampton, Nebr, 175th Pleasant Ridge, Ill, 175th Bethlehem, Ill, 175th Worden, Ill, 175th Caldwell, Nebr. 175th Aroma, Kans. 175th Claremont, Minn, 175th Renault, Ill, 175th Baden, Mo, 175th Watertown, Wisc, 175th West Yegua, Tex, 175th St. Louis, Mo, 176th Fayette Co, Ill, 176th Nebraska Township, Ill, 176th Frohna, Mo, 176th Bethalto, Ill, 176th Milwaukee, Wisc, 176th Ruma, Ill, 176th Red Bud, Ill, 182nd New York City, 191st Milwaukee, Wis.
 Missourians, how low 126.
 Center, so-called golden, 68.
 Mucking 46.

N.

New Testament, cheap edition 22. New Orleans 13.

O.

Open letter to Stelhorn 130.
 Ordinations: Schümperlein, L., 63. Metzger, G., 79. Bruß, H., 95. Lewerenz, W., 103. Schulz, H., 118. Purzner, Chr., 127. Kaiser, C. R., 127. Lücke, M., 127. Gläß, H., 127. Hoyer, I., 127th Schulze, E., 127th Detzer, F., 127th Husmann, F. W., 133rd Diederich, W-, 133rd Dub- berstein, A., 134th Schröder, F., 134th Kaiser, F., 134th Große, M., 134th Bergen, F., 134. Meyer, I., 142. Flach, E-, 142. Köhler, R., 142. Dröge, F. W., 142. Brust, F., 142. Noll, I. W. C., 142. Koch, W., 142. Schmidt, C., 142. Otte, F., 142. Feddersen, M. H., 143. Pflantz, I., 143. Germeroth, Chr., 143. König, F., 150. Heinecke, E., 150. Schliepsiek, I. G., 150. Schatz, Chr. F., 150. Rohlfing, H. C., 158. Detzer, Ad., 166.

P.

Pabst needs money 6t. about Protestant missionaries 142. his decision not based in God's word 127.
 Pabstthum 21. 77. 87. bible in - 13. politicizing roman priests 21. father weninger on mixed marriages 22. feg
 fire 30. the bible or the old teachers 31. prince murder defended 52. enmity against the bible 62. 190. what is promised to the transgressors 87. no freedom of conscience 118. peter penny 118. religious zeal 144. spirit of persecution 144. the punished saint 173.
 See Roman, Martyr.
 Passion play 6.
 Pastor, visiting the - 67.
 St. Peter's penny 118.
 Polemic 76.
 Poland 20.
 Politisiren Roman priests 21.
 Presidential assassination 106. 115.
 Presidential Address 1881. 73.
 Preaching office, stain of the - 38.
 Sermons: Synodal sermon by C. H. R. Lange 17. Easter sermon by C. F. W. Walther 57. Sermon on the day of the funeral of President Warfield 153.
 Prussia 30.
 Princess Aug. Victoria 22.
 Progymnasium at Milwaukee 102nd 141st in the east 103rd in the south 126th.

R.

Enigma in world history 19.
 Rationalist baptism 181.
 Travel preacher 29.
 Rohe, C. H., Suspension 127. his method 164. 165.
 Roman Church stained with martyr's blood 177. journals 149. relics 165. a priest in France changes his mind 165. see Pabstthum.
 "Rundschau" 139.
 Russian church 22.

S.

Saxony, Free Church 13. 30. Collections 46. judgment from the German Immanuel Synod on - 149. anti-church church board 165. impediment to resignation 165.
 Saxe-Gotha 118.
 "Sächsisches Kirchen und Schulblatt" 95. Schleswig-Holstein 19. 22.

Snowbed 23.

Schools, importance of Christian -14.190. there parents should send their children early 77. schools and churches should be built rc. 82. -

School dedication in Caledonia Township, Iowa, 191.

Enthusiasts 45. think Luther is worse than the pope 87. new 149.

Self-abnegation of a community councillor 13. Seminar building 89. 101. 174.

Separate Lutherans in Germany, what difficulties they face 62. See Saxon Free Church.

Severinghaus 110. see "Kirchenfreund".

Simon, I. S., second instructor at Springfield proseminary 151. 190.

Slovaks, Lutheran, 62.

Socialism 190.

Sunday Picnics 103.

Sunday schools 36.

State and Church 181.

State school compulsion, example of - 5.

Stellhorn's Tract 103. 120. 158.

Stöckhardt, G., Hülfsprofessor in St. Louis 118.

Ostrich, Dav., 69.
South Africa 62.
Sin and grace 65. 74. 82. 97. 121. 129. synodal conference 1881 (meeting postponed) 151. synods:
Missouri Synod, Synod of Delegates 1881 29. 81. 99. 114.
Wisconsin Synod 109.
Norwegian Lutheran 109th 117.
Minnesota Synod 117.
Ohio Synod 116. 133. 140. 149. 158. 166. 165. 172. 175.
General Council 190.
Pennsylvania Synod 110.
Department of New Dort 126.
Iowa Synod 31.
General Synod 38. 77. 110.
Synod of Susquehanna 110.

T.

Dance 181.
Deaf and Dumb Institution at Norris 69.
Temper fanaticism 61.
Obituaries and necrologies: P. J. G. Streckfuß 7.137. Prof. W. F. Lehmann 12. P. Th. Biltz 23. 37. P. F. H. Warnke 45. Prof. J. Jacobsen 62. P. F. Ruff 63. P. J. Lehner 63. P. F. W. Husmann 77. 94. P. P. Lucas 133. P. J. Th. Brohm 150,188. p. G. A. Sondhaus 166. p. H. Crämer 175. teacher S. G. Siegert 7. teacher L. Zoll 46. teacher E. Lußky 76. teacher H. Albrecht 118. teacher J. K. Koch 158. teacher F. H. W. Leeser 158. teacher G. Seboldt 175.
Death penalty, statistics on the execution of - 179. tunker 110.
Turk, becomes a Lutheran pastor 23.
Turkey 87.

U.

"Ueberwinder," new secte 149. inconsistency 68.
Unbelievers 45. 46. two U. overcome 87. confession of a - 190.
Unitarian 45.
Universalists 39.

W.

Orphanage near St. Louis 78.
Orphans and widows, their care provided 107.
Warning of H. Peimer 39th of Nestmann 63rd re. the community in Mount Olive 158th.
Christmas party, in American communities 190. invitation to a merry - 185.
World, false, 182.
World Spirit in American Communities 141.
"How shall I receive thee?" 188. rebaptism 62. 87.
Charity, beautiful example 141.

Z.

"Witness to the Truth" 94.
Zucker, F., Prof. at Fort Wayne 118th :
"End justifies the means" 103.

Volume 37

(Submitted.)

The source of joy.

There is a heavenly source of eternal joy and pleasure, Which the prophets wrote so brightly from blessed breast:

Then in their hearts

The eternal joy draw, And sighing, fear and pain of them eternally flee.

Where may this fountain flow that swallows sin and sorrow?

Where may the stream flow that brings us joy and delight?

The earth brings only thorns

And sorrow without light, It does not know the way to joy for the lost.

But what all wise men do not know, That was once revealed to us: God himself has torn the sky and became a child so tender.

The angel says: I proclaim

You great joy today:

The Savior who is from sin

And sorrow sets you free.

In Him, the blessed life that Adam lost has appeared; righteousness has been given to us;

Therefore, heaven opens its gate,

And it rejoices in song

The angels flock with delight:

On earth now be peace And joy in every breast!

We rejoice the eternal Son

And heart the blessed child,

Through which we are adorned with the crown And children and heirs now.

All woe flees

Before this sea of joy,

Therefore, to God on high, eternal thanks and honor!

H. Fick.

St. Louis, Mo., Jan. 1, 1881,

No. 1.

Foreword

to the

thirty-seventh year of the "Lutheran".

So then, dear Lutheran reader, the year 1880 is now behind us, the glorious jubilee year of our Evangelical Lutheran Church, in which we were able to celebrate with thanksgiving and joy the fourth and a half hundredth jubilee of our dear unchanged Augsburg Confession, as well as the tercentenary of all our confessional writings. This was indeed an unspeakably glorious jubilee year for all true Lutherans, in fact the crown of all jubilee years which we Lutherans can celebrate as such within a century. For, tell yourself, beloved reader, what would it help us if we could celebrate the commemoration of Luther's work of reformation, which was completed in 1530 and saved from imminent destruction in 1580, but if we no longer had the treasure of pure beatifying doctrine, which was once worked out and fought for through the work of reformation? But it is precisely our dear Concordia Book in which the church of the sixteenth century has laid down for all time, as in a treasury, the treasures won through faithful work and conquered through the hottest battles, and has therefore also bequeathed them to us. What horrible doctrines would now be passed off as doctrines of the Church of the Reformation, without being able to prove the contrary, if we did not have our invaluable Concordia Book! But, praise God! Whenever a dispute arises about what is the true doctrine of our Evangelical Lutheran Church about some article of faith, the dispute is soon settled; now even the most simple-minded Christian can quickly convince himself of which side the truth is on: he may only open his dear Concordia Book, and he will soon find in clear words what his dear Lutheran Church teaches in the disputed point.

Therefore, in the last jubilee year, we also rejoiced with all our hearts over the great grace that God has shown us through the delicious confessions of our church, even for this last sorrowful time of ours.

However, the past Jubilee year has not been a year of peace for us. Rather, in the "Synodal Conference", to which our dear "Missouri Synod" also belongs, a dispute has broken out over the doctrine of the election of grace. We have tried, as much as we can, to keep the peace, in the hope that the kindled fire of discord will soon be quenched by God's grace in the way of brotherly understanding. In doing so, however, we have not been able to prevent the fact that we have been attacked more and more violently throughout the past year and that the rift that has developed, instead of being healed, seems to want to grow ever larger and more incurable. We do not yet want to give up all hope that we will regain our unity on the basis of the One Truth with God's help; but as much as we would have liked to spare our dear "Lutheran" readers this dispute about such a mysterious doctrine, we can no longer remain silent about it in the "Lutheran" either. In fact, in this preface we want to speak only about the following.

From various quarters, our enemies are now mockingly calling out to us so-called Missourians: "Behold! How have you bragged about your doctrinal unity until now? Where is it now? - How have you so fanatically condemned us because of our doctrinal differences! Are you not now in the same condemnation with us? - Don't you finally see that doctrinal unity is a vain dream?"

To this we have the following to respond.

First of all, it is not true that we have ever boasted about our doctrinal unity. Rather, we have only praised God's undeserved grace that He has so far granted us the unspeakably great blessing of being united in the beatifying pure doctrine of the Word of God, and thus the time of a blessed true church peace without all our merit and without all our worthiness. But can this rightly be called a hopeful boast, if we loudly boast how great God has done for us poor sinners? Would it not rather have been a cursed ingratitude against God if we did not praise the grace of God that has been bestowed upon us and

2

would have praised? Was it boasting when Luther wrote as early as 1524: "All the world must confess that we have the gospel as pure and clear almost as the apostles had it, and that it has reached its first purity, and is much purer than it was in the time of Hieronymi or Augustini"? (X, 549.) Or when Luther testified in 1541: "We for ourselves have never desired a council to reform our churches. For God the Holy Spirit, through His holy Word, has long since sanctified our church, yes, rather swept out all papal fornication and idolatry, so that we have everything (praise God!) pure and holy: the Word pure, baptism pure, the sacrament pure, the keys pure, and everything that belongs to the right church, we have holy and pure without all human doctrinal addition and filth. The life, as said above, does not go completely afterwards, as we would like to see and want; about this the prophets and apostles themselves also complain; for this belongs there, where we will be like the angels, Matth. 22, 30. But we desire a concilii for this reason, that our church may be interrogated and our doctrine may come freely to light, so that your fornication in the priesthood may be recognized, condemned, and everyone who is deceived by it may be converted and increased to the right holy churches with us and together with us"? (XVII, 1693. f.) Finally, was it also arrogant boasting when our entire church wrote in the preface to the Schmalkaldic Articles in 1537: "Not that we need it (a concilium); for our churches are so enlightened and equipped by God's grace with the pure Word and the right use of the sacraments, with knowledge of all kinds of conditions and right works, that we do not ask for a concilio on our part and in such matters know neither to hope nor to expect anything better from the concilio"? (Concordienbuch von Müller. p. 297. § 10.) God preserve us from that Ahaz humility, that we should ever deny and not boast what God has given us by grace and has made known to us from his clear word. God willing, no reasoning or authority of any man held out to us should move us to do this.

On the other hand, it is also not true that we have fanatically condemned any ecclesiastical community merely because of its doctrinal differences. What we have condemned is rather that many ecclesiastical communities, not only those that call themselves united, but also those that call themselves Lutheran, are self-satisfied with their colorful doctrinal differences, regard this state of affairs as the right one, or do not take it seriously. They do not take seriously to become united in doctrine, but rather concede just as much right to false doctrine as to pure doctrine in their midst, or tolerate false teachers as weak brethren among themselves, and allow all kinds of false doctrine to be presented to the congregations entrusted to them. But this is against the clear word of God and therefore the mark not of the right but of a corrupt church. For thus writes the holy apostle Paul: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye hold fast one to another in one mind and in one opinion." (1 Cor. 1:10.) Therefore the same apostle also describes the true church in the following words: "One body and one Spirit, just as you were called to one hope of your profession. One Lord, One faith, One baptism." (Ephes. 4, 4. 5.) Luther therefore rightly writes

in 1541: "Life can be sinful and unjust, indeed, it is unfortunately all too unjust; but doctrine must be absolutely right and certain, without all sin. Therefore, nothing must be preached in the church but only the certain, pure and unambiguous Word of God. If this is lacking, it is no longer the church, but the devil's school." (XVII, 1686.)

Thirdly, it is not true that we have ever claimed that every church in which false teachers ever arise is a false church. How could we have claimed this? Then we would also have had to condemn the church of the Reformation. For no sooner had the Reformation come into being than, as is well known, a Carlstadt, a Zwingli, an Agricola, an Anabaptist of the worst kind and a whole host of other enthusiasts appeared. Yes, what do we say? Then we would have had to reject even the apostolic church as a false one. For no sooner was it founded than Hymenaeus and Philetus appeared among others, who not only taught that "the resurrection had already happened," but whose word also quickly spread like cancer and turned some people's faith (2 Tim. 2:17, 18). Furthermore, Jewish heretics entered, who denied the Christians their Christian freedom and wanted to subject them to the law of Moses, and who actually confused and seduced whole congregations, e.g. the congregations in Galatia; yes, finally, the arch-heretic Cerinthus appeared during the lifetime of John the Evangelist, who dared to deny and dispute the deity of Jesus Christ even in the presence of the aforementioned apostle. And the holy apostle Paul had already predicted to the Christians: "Even from among yourselves men will stand up who speak perverse doctrines to draw the disciples to themselves. (Acts 20:30) Yes, the same apostle wrote to the Corinthian church: "I hear that there are divisions among you, and I partly believe it. For there must be divisions among you, that they which are righteous may be manifest among you." (1 Cor. 11:18, 19.) Far from a church being a false one because it has false teachers in its midst and therefore fierce doctrinal disputes, this has always been the fate of all true churches. The history of the church of all times, from the apostolic to the present, testifies only too clearly that the true church here is a contending one, and that of it can be said only rarely and only for a short time what Luke reports of the first Christian church in Palestine shortly after Paul's conversion with the words: "So then the church had peace throughout all Judea and Galilee and Samaria, and was building itself up, and walking in the fear of the Lord, and was filled with the consolation of the Holy Spirit." (Acts 9:31) A church only becomes false

by granting house-right to invading error. But if it stands up against it and does not rest until the invading error is overcome, then this is the clearest sign of the true church.

In public religious disputes, of course, many souls, including righteous ones, are in no small danger of falling into soul-destroying errors and being lost. Therefore, when the swarm spirit Thomas Müntzer came out more and more boldly, Luther advised against violent measures and wrote: "Let the spirits burst and meet one another," but he immediately added: "If some are seduced, well then, it will be according to the right course of war: where there is a quarrel and a battle, some must fall and be lost.

But he who fights honestly will be crowned. (XVI, 20.) However dangerous and for many perilous are outbreaks of religious or doctrinal disputes, we have no reason to hesitate or despair now. For the Lord says of the last days: "False Christs and false prophets shall stand forth, and shall shew great signs and wonders, to deceive (where it is possible) even the elect. (Matth. 24, 24.) This is therefore not possible according to Christ's clear statement. Rather, as Paul writes, "to those who love God all things must serve for the best" (Rom. 8, 28.), thus also the outbreak of doctrinal disputes, and as far as the truth is concerned, it may well be concealed for a time even from the children of God by cunningly concealed false doctrines, but divine truth will not only never be overcome, but will only emerge from the struggle all the purer and brighter.

Luther, who has been involved in so many great and difficult doctrinal disputes, testifies in many places in his writings that God has always allowed something good to come out of them. Thus, for example, he writes of the disputes that once aroused the Anabaptists: "Everything must come to our good and not create one benefit. First of all, we must be trained to act and keep the Word of God all the more diligently, and thus become the longer the more certain of the truth"; for, he adds, otherwise "we would become too lazy, sleep and snore ourselves to death, and both faith and Word would darken and rust in us, until everything would be spoiled. Luther then calls the attackers "our grindstones and polishers, who sharpen and grind our faith and doctrine so that they shine smooth and pure like a mirror." "On the other hand," Luther continues, "the word itself is thereby brought to light before the world, so that many learn the truth through such warfare or are ever strengthened in it, who otherwise would not come to it; for it is a busy thing about the word of God, therefore God also gives it work, hangs on it and hounds both devils and the world, so that its power and virtue may be revealed and lies put to shame. Whether some are deceived by it is also right, and is done for punishment and vengeance on the ungodly, proud despisers and ungrateful people who persecute, blaspheme or despise our teaching. For what devout simple hearts are deceived by it, there is hope that they may come to right again." (XIV, 278 f.)

With this, then, dear Lutheran reader, comfort yourself also in the doctrinal dispute that broke out among us last year. First of all, do not lay your hands quietly in your lap, but lift up your hands to God and pray fervently every day that the Lord will give victory to his word among us as well; Then, like the Bereans, search the Scriptures daily to see if it is true what you have heard and read, and do not allow yourself to be caught by any human authority or reason, for the source and touchstone of all saving truth is the Holy Scriptures alone, as they read; finally, do not forget that you are a Lutheran, therefore also read the precious confessions of our Lutheran Church.-Lutheran Church, which, among other things, were written for this very purpose, so that one may know what the faith and doctrine of our church actually are, and not be deceived by the mere cry: "That is Lutheran!" or: "That is not Lutheran! But do not let anything else be written into the Holy Scriptures or into the confession of your church.

Do not gloss over what you read in the church, but simply follow what you read in it and accept it as it reads. In this way you will certainly not go astray, but will recognize the truth, and the truth will make you free and finally blessed.

May God the Father help you and the writer of this preface and all sincere members of our Church, for the sake of Jesus Christ, His Son, through the illumination and action of His Holy Spirit. Amen. W. [Walther]

Patrik Hamilton,

the first Lutheran martyr of Scotland.

The papacy cannot stand the testimony of truth. And where it has power, it murders the witnesses of truth. It was especially furious at the time of the Reformation, when God gave the bright light of the Gospel again through Luther. When this glorious light penetrated even into dark Scotland, the rage was great. The first confessor of the pure doctrine was also the first martyr. It was Patrik Hamilton.

He came from a high noble family of the country. On his father's side he was a reeve of the Earl of Arran, and on his mother's side of the Duke of Albania, so that he was of one stock with Jacob V, the King of Scotland. Therefore he had been appointed abbot already as a child. But this and his whole education could not prevent that in the midst of all darkness around him a ray of light from above fell into his soul, through Luther's writings, which he had become acquainted with at an early age, so that he recognized and publicly rebuked the exceedingly dismal infirmities of his church.

In Scotland, the situation with Christianity was terrible, even worse than in Germany. Superstition and religious fraud, even if they were palpable, found the easiest entrance among the poor, wild people. Through the most shameful frauds, the Roman clergy gathered enormous riches here as well, and these corrupted them more and more. The full half of the state property belonged to the clergy, and the largest part of this half was again in the hands of the few clerical heads. And now the life that these bishops and prelates led! - Freed from secular jurisdiction, they made a mockery not only of all laws by the most shameless immorality, but also of all external respectability. Bishops and abbots competed with the first nobility in lavish luxury, and pushed themselves ahead of them in all positions of honor, with King Jacob V still favoring and supporting them. For a vacant bishopric or abbey they fought among themselves with an armed hand, and then had to assert these positions in such a way. Lesser ecclesiastical offices were publicly sold, or given to unworthy creatures, dice players, wandering singers, or to the bastards of the bishops. Idle, stupid monks of all colors, gray, black, white, brown, swarmed around the country begging and feasting on the fruits of the land they were too lazy to cultivate. Therefore, just as great as the corruption of morals was the ignorance of the clergy in their office. Even bishops had not read more of the Holy Scriptures than was written in their breviary. They never deigned to preach. How it looked with the teachings,

can be easily thought of. The head of this church in Scotland was the honorable and domineering Cardinal Jacob Beatoun, a libertine who ruled the church with all possible cruelty and persecuted every stirring of a better sense with fire and sword.

This was the situation in Scotland when the noble Hamilton publicly exposed the damage. The high clergy immediately took up a very threatening position toward Hamilton, and the latter felt compelled to avoid them for a while.

He left Scotland and went to Wittenberg to Luther and Melancthon. They fully guided him to the fresh, purifying source of the gospel. Patrik drank to the full. He was certain in his heart that Luther's teaching was the pure, truth, and was also filled with great courage of faith, like his master Luther. He learned to stand firm, "and if the world were full of devils, they would devour us. He decided to return to his homeland in order to give his poor brothers the water of life that God's grace had allowed him to draw. In vain he was presented with the dangers he would face. His resolve was unshakable. He traveled back to Scotland.

The 23-year-old young man eloquently scourged the errors of the Roman church and testified to the word of God's free grace. His work was not without success; many a seed was planted in the hearts of the people. But what was to be expected happened soon. He was not given much time to spread the evangelical teachings. The insidious Cardinal Jacob Beatoun, who was also Chancellor of the Empire, lured him to St. Andrews, the great gathering place of the Roman clergy, the "residence in the kingdom of darkness," under the promise to communicate with him in a free conference. The Cardinal hid his bloodthirsty intentions until he had ambushed him. At first, of course, several private conversations took place between Hamilton and the Dominican priest Campbell; the latter also pretended to recognize the accusations Hamilton made against the prevailing vices and errors of the Roman Church; but it was all deception. In this way it was believed that his opinions could best be investigated, in order then to betray him all the more surely. While Hamilton suspected no evil, he was taken from his bed at night and brought as a prisoner to the Cardinal's castle. At the same time the young king was removed, who certainly would not have consented to the death of his relative. The clergy persuaded him to make a pilgrimage to St. Dothess so that no intercession for Hamilton's life could reach him.

The next day he was brought before the Cardinal and his spiritual court and accused of heresy. He was charged in particular with having rejected pilgrimages, purgatory, and praying to the saints and for the dead. In addition, the following teachings of the divine word, which Hamilton had preached, were condemned as false doctrines worthy of death:

"that man has no free will and that no one can do anything good by virtue of his free will.

"that every true Christian knows that he is in the state of grace.

"that good works do not make a good man, but that a good man does good works.

"That man is not justified by works, but by faith alone.

"that the pope is the antichrist.

"that the confession of the papal religion is a confession of godlessness."

Hamilton was to recant these and other teachings. But Patrik, with great modesty and gentleness, showed such firmness that he could not be persuaded in any way to recant, and was condemned to death. This sentence was passed on February 28, 1528, and on the afternoon of the same day Patrik was led to the place of execution.

When he arrived there, he took off his clothes and gave them to his old, faithful servant, saying: "They will not help me in the fire, but they can still be of use to you. I cannot leave thee more than the specimen of my death; this, I pray, thou mayest gladly accept! Death is bitter and painful according to the judgment of men, but it is the entrance to eternal life, which no one can inherit who denies Christ before this godless generation." - —

He was tied to a pole in the midst of coals, logs and other flammable things. They had placed an ignition tube of powder to light the fire with. However, it did not succeed, and only one of his hands and his face were damaged by the powder. He had to remain in this position until more powder was brought. - The martyr gave no sign of pain. He spoke in psalms and hymns. The Dominican priest Campbell, who had inquired him several times, repeatedly called out to him: "Recant! Pray to our Lady Mary, and say, Hail Mary, Queen of Heaven!" As he did not cease to cry out, Hamilton said to him, "Thou godless man! thou knowest well that I am no heretic, and that it is divine truth for which I suffer; so much thou hast admitted to me in secret, and for that reason I challenge thee to give answer and account before the judgment seat of Christ!" - —

The fire was now lit. The martyr once again raised his voice: "How long, O Lord! shall darkness cover this land? How long will you tolerate the tyranny of these people?"

With the words, "Lord JEsu, receive my spirit!" - his lips fell silent. The soul was up there with the Lord. - —

The Cardinal's act of violence embittered even the indifferent, just as Hamilton's heroism, with which he had faced death, his rank, his youth, aroused the liveliest sympathy for him. What kind of faith is this, for which and with which this young man could die so joyfully? they asked, and thought, and searched even in the forbidden book, in the Bible, many copies of which were brought to

Scotland by English merchants at that time; they also sought to obtain Luther's writings. In the quiet hours of the night, friends and acquaintances came together; with the doors closed, the treasure was then pulled out of its cover, and while the most knowledgeable read aloud from the precious leaves, the others listened with silent attention. In this way, the biblical doctrine continued to spread in silence, while it was not yet preached publicly by anyone. But many had to give their lives for the sake of the confession of the truth. We have told our dear readers about such martyrs of Scotland in the 35th volume No. 19.

(Submitted.)

The Inner Mission of Our Western District.

When this "Lutheran" number comes to its readers and brings them the New Year's greeting of the newborn JEsuskindle, then it finds, wills God, still in all Christian hearts and houses Christmas joy and singing. For how would it be possible that a Christian heart could still be in fear and sadness, when God Himself has called down from heaven to all men, "Fear not!" And how would it be possible that hearts would not be full of blessed joy when God Himself, in overflowing fatherly love, not only calls out to them, "I proclaim great joy to you," but at the same time confirms His word through His noblest gift from heaven, His dear Son, the infant Jesus in Bethlehem, the salvation, comfort, life and blessedness of all sinners! - This Christmas joy of the Christians has always been so great in these days that it could not do enough with words of praise and thanksgiving, but also sought expression in works of love, in gifts and presents to friends and acquaintances, and especially to the poor and needy, in whom worry and sorrow would not allow Christmas joy to arise. Yes, this Christmas joy and love of the Christians is so great and overflowing that even the unbelieving world is seized by it and hurries to prepare a Christmas joy for itself with mutual Christmas gifts, which, of course, quickly vanishes again. If, then, dear reader, your heart is still full of Christmas joy and if, during the blessed days of Christmas, you have revealed your grateful love for the Christ Child, who was also given to you, in various gifts and have not let a beggar leave your door empty-handed, then let the beggar also find grace before your eyes and receive a Christmas blessing from your mild hand, which comes before your face in the form of the above-mentioned mission. Do not shame him! Do not coldly reject him, tired of giving! He is not only the poorest who has knocked at your door, but also the most worthy, for he is none other than the infant Jesus, who comes to you begging, poor, as once in Bethlehem, covered with poor swaddling clothes, in a manger, in a stable. Indeed, he comes to you in our missionaries, hungry, cold, naked. Do not think, dear reader, that we, like impudent beggars, make our need greater than it is. No, our need is greater than we can make it. The treasury for our inner mission is empty and we have six missionaries to maintain out of it. Three of them are in large, promising mission cities of our West, and have made a hopeful beginning of their blessed work. If we are not to lose what they have worked for and preserve the poor infant JEsus in his manger there against the hostile Herod, **We** must hasten to his aid. Three other missionaries are working under great discomfort and privation in states which God has afflicted with complete crop failure in the last two years. On their long missionary journeys they can hardly find food for themselves and their horses for money, but of course without money not even shelter against the terrors of winter and the darkness of night, let alone food, drink. Who shall feed them, give them shelter, fill them with joy and hope in their deprived missionary profession, if not our love?

And who shall at least distribute the bread of life to those sorely afflicted brethren in faith in their great lack of earthly bread, if we do not do it, to whom God allows the earthly and heavenly bread of life to be enjoyed so abundantly and in such good peace and well-being? Just as the shepherds in Bethlehem spread the blessed Christmas blessing with loud praise and thanksgiving to God, and just as the wise men from the East, eager for salvation, presented the poor infant Jesus with gold, frankincense and myrrh, let us do likewise. We all want to help that the joy of Christmas refreshes our poor brothers in faith in the West in their earthly poverty and makes them heavenly rich. We want to offer our gifts of love ever more abundantly with joy. Yes, we will never allow ourselves to be told publicly that our treasury for inner mission **is empty**, that our missionaries suffer from lack, that our fellow believers are neglected by us.

Let us then, dear brothers, show new zeal, new love. Let the Christmas celebration of the days just past be followed by a rich Epiphany celebration, when we, like the wise men from the East, **rush to** the aid of the poor little Jesus in our mission and show him our love and gratitude. O what a blessed work, what a high honor! The wise men from the east will be praised until the last day, and also our gifts will ascend to God like a pleasing smoke offering of Aaron and flow back to us in rich blessings of body and soul in time and eternity. We will encourage our missionaries to renewed zeal when they see our zeal with which we support them in their glorious work. We will awaken our fellow believers to the praise and thanksgiving of God, when they may experience how we cover their lack with our gifts in heartfelt love, and thus the glory of our JEsuskind will be gloriously promoted and the Christmas song will resound ever more and more abundantly: "Glory to God in the highest, and on earth peace, and goodwill toward men." Hallelujah! Amen. O. H.

(Submitted.)

Inner Mission in the Northwest District.

In the western part of Minnesota, our dear former traveling preacher, Pastor Vetter, has been the main worker in the work of the inner mission, and he is still working there with great blessing. It is true that he no longer likes to be called a traveling preacher, since he can receive the most "otherness" from his parishioners. But his missionary zeal gives him no rest, and by God's grace he

does not run in vain. The Lord opens many doors for him everywhere. He has made forays as far as the Dakotas; and even if they were mostly real crusades, richly accompanied by hardships and temptations of all kinds, our brave pioneer, joyful in God, always returned home richly blessed. He already has to regularly serve 5 congregations with a total of 100 members entitled to vote and, in addition, to visit 8 preaching places from time to time; and he has also succeeded in making one of his small branch congregations willing to appoint its own pastor. The appointment has also been successful, in that recently Mr. Candidate Pfotenhauer from the seminary at St. Louis was not only appointed Pastor

for the calling congregation, but is also won to be the actual traveling preacher for the adjoining counties (without considerable burden on the mission treasury).

A few hundred miles further north we meet Pastor Krüger, who in the last few years has been engaged in the work of inner mission to the greatest extent possible, has also encountered extraordinarily fertile regions, and has reaped rich harvests, as can be seen from the fact that he has recently had to regularly serve 4 congregations and also visit 12 preaching points as often as possible, whereby so many new, wonderful vistas have opened up to him that he has always had to regret that his time and strength did not suffice. May his own report, already written last winter, at least find place here as an excerpt. He writes:

"When in November 1876, by God's grace, I was allowed to take up my office in Town Berlin, Dakota Terr. my little community there numbered 13 families; 6 apostate Lutherans, supposedly Methodist converts, lived through it; there were no Lutherans further than 50 miles away. It was winter. The few farm houses lay lonely in the wide, flat prairie; only now and then some Indians visited us for bartering. Stone, I thought, nothing will ever come of this area! This Northwest will hardly ever become more densely populated and grant hope for further expansion of our dear Lutheran Church! Almost all of my dear parishioners often said that they would move away again if they could, since in their opinion nothing would come of the *country*. But we were thoroughly mistaken. How different things have become in these few years! For even up here in northwestern Minnesota and northeastern Dakota, right up to the British possessions, and even in the Canadian province of Manitoba, our Lutheran Church has now gained a large and wide mission field by God's great grace.

"When Mr. Pastor Winkler was called away from his congregations at Elizabeth City, Fergus Falls, and Town Friberg (all in Minnesota) about Easter, 1877, I, being short of preachers, had to take charge of the three congregations which had become vacant, and shortly afterward also, retaining my congregations in Dakota, made Elizabeth City my place of residence. In the fall of the same year, I visited two Lutheran families who lived 30 miles north of here at Pelican Lake; and when I inquired there about other Lutherans living in the area, I learned that several German settlers from Buffalo, N.Y., had arrived in and near Detroit on the Northern Pacific Railway. I found about 15 families who called themselves Lutheran. Although in the last few years more than once as many have moved from Buffalo and the surrounding area, only 15 families are faithful to our church; the others believe partly nothing at all, partly 'they let themselves be weighed and lulled by all kinds of wind of doctrine, by the craftiness of men and deceitfulness, that they may deceive them' (Eph. 4:14.). But instead of thinking that this is hardly worth the effort, this should rather spur us on to strengthen the weak, to heal the sick and wounded, to pursue the lost and to bring them back from the error of their ways.

"In the spring of 1878 it looked like a kind of migration up here. Everywhere one saw *movers* and movers again on the country roads moving away and moving on to the north and west. Should there be no Lutherans among these hundreds and thousands? As soon as I found time, I went in search of them. Not far from Glyndon on the Buffalo River I found 7 Lutheran families who had been served by a Methodist preacher for some time, but who were immensely pleased when they heard so unexpectedly that Lutheran preachers were also available in this area; and although I had not arrived there until the evening, all Lutheran acquaintances were brought here so that I could preach a sermon to them. Finally, I baptized three children of 1, 3, and 4 years, respectively, and it was already after midnight when the people went home again, delighted.

"On the same trip I came from Glyndon about 60 miles farther north to Crookston. Here was a bustling life in the burgeoning little town; building was going on everywhere, and people of all sorts of languages and nations, even Canadians, were about to settle down at home. For a long time I asked in vain back and forth for Germans. Finally I found at least one German, a man from Magdeburg, who also gradually remembered that he was Lutheran. After talking with him for a while and leaving him some tracts with heartfelt admonition, I turned inland and found 4 families and 3 single boys, faithful Lutherans. It was on a weekday when I was there announcing services. But it was a pleasure to invite the people! Some were hitching up in front of the plow, others were digging out the bumblebees. An old mother showed me the beautiful, thick, up to 2 feet long plants with a laughing mouth: 'Herr Prediger, hewe's ok sönne schöne Wöttel tau Hus?' But she left her beautiful Wöttel and came to the church. After the service, I was asked to come back as often as I could, which I happily promised to do.

"On my return trip I passed through the town of Ada, where I could find only three Lutherans at that time, while now more than 30 Lutheran farm families, quite dear fellow believers, have settled there. In the two towns of Morehead (in Minnesota) and Fargo (in the Dakota Terr.), which lie opposite each other on the famous Red River, there are only a few Germans, and among these only about 8 persons who want to be Lutheran; on the other hand, further in the interior of Dakota, in one direction, 15 farmer families have already been served by me with God's Word and Sacrament, and in another direction I now also have a group of about 10 families who were previously supplied by the Norwegian Lutheran Pastor Harstadt.

"If the dear reader thinks that he has now traveled far enough, he may safely go home. There is only one thing I would like to tell him before saying goodbye. Quite a distance beyond the United States, high up in the Canadian province of Manitoba, one can also enjoy the pleasure of being greeted by 10 Lutheran families in the little town of Ossowo. Although I have not yet been able to visit them, our dear Pastor Rolf in St. Paul (probably 500 miles away) was there at Pentecost 1879, preached to the dear people 4 times, was also able to confirm some young people and distribute Holy Communion. That was a great joy. Since then I have received several delicious letters

5

from there, which show what sincere, faithful Lutheran Christians live there; unfortunately, it has not yet been possible for me to travel to them, and it will hardly be possible before spring.

"Since September 1879, I have received a great deal of help in that Mr. Studiosus Hinck from Springfield has been able to partially relieve me of the service of the most distant places. But I cannot keep this help for more than a year. So we should hire our own traveling preacher up here. We must not only maintain the places we have won, but also try to win new ones. I could name quite a number of places right now where I know Lutherans but have not yet been able to visit. The areas in Dakota along the Northern Pacific railroad are being settled more and more, and should be searched for Lutherans. If we don't do it now, we'll be left with nothing and the gushers will keep the field. They are already beginning to swarm around our mission sites; especially Methodists and Unirte are doing their thing up here in a well-known manner. They are evil weeds that lose evil seeds everywhere. Therefore it is very necessary that we employ a real traveling preacher here, and so that this can happen, help with advice and action, above all also with heartfelt prayer to the Lord of the harvest, that He may give us a faithful worker also for this part of His vast kingdom, so that His blessed word may resound ever more purely and loudly up here, and that He may also have a people here who serve Him and proclaim His glory. O Lord, 'Thy kingdom come!'"

So much for Mr. Krüger's report. We see from this that Father Krüger has been crowned with rich blessings. In the various small preaching places, a total of 130 voting congregation members have already been gathered, so that in many places, some of which are quite hopeful, a good foundation has already been laid for the establishment of a truly Lutheran congregation. And if Father Krüger was able to write such pleasing reports last winter, the experiences in the course of this year have brought so much cause for joy about the happy progress of God's work that we must be filled with loud praise and glory to God. Among other things, our dear Father Krüger was able to visit the dear people in Manitoba once during a longer missionary journey between Easter and Pentecost. Oh what joy his visit brought! Already a year before, Father Rolf had heard the lovely remark from the mouth of an aged old woman: Now she would like to die, after her heart's most ardent prayer had been heard, and she had once again been able to hear a Lutheran sermon and receive Holy Communion. - In this year, the faithful God, according to His great goodness, has given another herald of His word up there. The dear readers already know from No. 19 of the "Lutheran" that on the 15th Sunday after Trinity, Candidate C. Engel (from St. Louis Seminary) was ordained in the congregation near Crookfton, as well as introduced as a traveling preacher for his large mission area in Northwest Minnesota, Northeast Dakota and the province of Manitoba. May the God of all grace now also adorn this shepherd and teacher of his people with many blessings, that one may look upon the little congregation, comforts" (Psalm 48:3)! May the Lord also bless our dear Mr. Hinck, who faithfully served our mission with grateful sacrifice for a whole year and then returned to his studies, and may he be remembered in the best of ways!

(Conclusion follows.)

(Submitted.)

An example of state school coercion.

It was not my opinion that my remark about the threatened freedom of conscience should be communicated without further ado, as it was done in No. 22. To many it may seem unbelievable that such a thing can happen in our free country, and they may well believe that we could have neglected to provide for English, as well as for secular education in general, in addition to religion and the German language. After all, I read in a political newspaper that I was punished because I violated the laws and did not teach my schoolchildren English.

However, I was not accused and was not convicted for teaching my school children (because the law has nothing to do with that), but for two of my own children, including my eleven-year-old son, who was in college in Fort Wayne. (A translation of the most important paragraphs of the law can be found in the *Ev.-Luth. Schulblatt*, Jahrg. 10, 1875 p. 126).

But also for our school children the secular education, also English, was provided to the best of my ability and better than in the state schools in that area, which are on a very low level. As long as I have been in office, I have, by God's grace, taken care of the dear youth with earnestness and zeal, desire and love, and have taken care of a good Christian and secular education and worked on them in blessing to the satisfaction of many Christian parents.

For eleven years, from 1866 to 1877, I was able to administer my office at my first post without being harassed or bothered, always on friendly terms with the officials of the state schools; and yet the schools there were better organized and performed better than at my last post, where I was attacked and harassed for three years, and my congregation was continually worried, harassed and threatened, until it came to an outbreak in August of last year.

First, a father of a family not rich in earthly goods, but all the richer in children who diligently attended our school, was summoned to court and sentenced to \$1.00 fine and expenses. Four others were intimidated by threats and, despite my warnings, settled with the Supervisor amicably by paying H6.00 each to him. A few others, who had sent their children to the district school now and then, remained unmolested and went out free. All the remaining children belonged to other school districts where people were not troubled. However, one member of the community was found who did not allow himself to be intimidated, but stood by me faithfully and firmly. The two of us now also received a summons to appear in court and answer for ourselves. Br. K.'s complaint was dismissed due to formal errors by the cleverness of his lawyer, and I, as is known, was convicted. However, Br. K. was sued again a few weeks later and then convicted in the same way; but he has also appealed to the county court.

6

The school district, in which the parochial school is also located, consists almost entirely of Germans, whose children used to attend the *Public School* as long as the parish was served as a branch. The congregation finally decided to form its own parish for the sake of the school, and demanded not only that the children be taught God's Word, but also that the pastor hold school in the parish as much as his official duties allowed. Thus a flourishing parish school of 60-70 children was established and the district school stood almost empty. As a result, the district lost a lot of *money* and the owners of property were forced to pay higher taxes in order to pay the teacher's salary. The district school, however, is the Diana of the Americans, the idol of our idolatrous people. Since we do not want to sacrifice our children to it, but praise and extol our parochial schools as God's garden and the apple of his eye, the devil and the world have become very angry, and have therefore used all their power to destroy our testimony by the old familiar means: lies and deceit, distortion and misrepresentation of the truth.

So we are not condemned because we broke the law and neglected to teach our children English and the necessary subjects for this earthly life. In this respect our children were and are well provided for. My son, who was at home during the vacations, had to read, spell, write and do arithmetic before a public court session after he had been sworn in, and passed very well, much to the annoyance of the advocate, who in his malice sought to take revenge on me all the more.

Nor were these people zealous for the fulfillment of the law and sought to apply it to us in a wrong way, because they were concerned about a good worldly education for our children; oh no! They cared little or nothing about that, as experience teaches; but that is why they acted with faithful Christians who seek the best of the country and educate their children well for the Christian and secular profession, because our beautiful flourishing parochial school with the hopeful youth was a thorn in the side of the enemies, and they wanted to force us by law to send our children to the state schools, so that the *public money* would flow more abundantly again for the district. They would therefore have been satisfied if our children had only attended the state schools now and then, so that they could at least have put their names on the list; we were often given to understand this. But for the sake of our Lutheran principles, we could not do this and did not want to be guilty of such hypocrisy and fraud.

We have learned that it is not a pleasant thing to fall into the hands of advocates; they usually deceive and mislead the world by misrepresenting, misinterpreting and perverting the law. To a false lawyer, in the service of the obvious enemies of the Word of God, the Christian church and school, as well as to some false brethren, we have primarily to attribute the unjust verdict against us, which was pronounced by a jury that was not impartial and demanded by the plaintiff. - It was claimed by the law that according to the same, the children had to be taught in the prescribed subjects in the English language for 14 weeks a year, 8 weeks of them consecutively, 5 days a week; we

but had held school only three days a week and then taught in the German language and only sprinkled a little English over it 2c.; furthermore, the law only recognizes such instruction as valid that is given by qualified teachers; such, however, is only the one who either has a certificate or a license from the school board, or has had himself examined before a public court session. Since we did not have the former and could not and would not submit to the latter, we were of course denied the qualification and the teaching of our children was declared invalid and unlawful. Not only was much of the law applied to our school, which is only valid for the state school, but the jury as well as all those present had to be filled with prejudices against us, in that he portrayed me as an enemy of the English language and thus also of the entire country, which is English; as an orthodox person who alone wants to be right and hold the people to the old faith; as a man who is like a high priest to whom the people are directed and whose word they have to obey; as a most dangerous and harmful man who misleads and seduces the people and is to blame for the fact that the people are burdened with higher taxes and court costs, who wants to keep all children in the church through his school, and so on. But the district and the town must not tolerate this, therefore one has to work towards the children attending the state schools again. For this purpose, it would be better to let them grow up without religious instruction, and when they are grown up, they would like to decide for themselves whether they want to belong to a church and to which church, and the like. - —

As sad as these experiences may have been, and as heavy tribulations they may have caused us, and as many sorrowful days and nights they may have brought us, we have not become convinced or of a different mind, or weary in the work of the Lord; On the contrary, we have only become more certain of the truth we know and have known, and we confidently cast our net anew on his word, knowing that our labor in the Lord is not in vain, and that all things must serve for the good of those who love God.

Everything that is not driven by God's word without ceasing must perish. We remain with Luther in this.

Rademacher.

To the ecclesiastical chronicle.

Westernmost Conference. The new church year with its joyful Advent season also brought us pastors here in the beautiful far West a special New Year's joy - a conference. Since we are now, thank God, self-employed in California, it will certainly be dear to all friends to learn that we have formed a beautiful conference. This consists of Pastors Bühler (President), Dietrichson, Grönsberg and the undersigned. It meets every second Thursday from two to six o'clock. After beginning with singing and prayer, first casuistic things are gone through, then sermon studies, which are worked out beforehand, and finally dogmatics are read according to the new edition of the Compendium by Baier. (Smoking is forbidden, drinking water is allowed.) In the second week after Easter, God willing, we hold "Synod". There we invite the pastors Christensen in Idaho

and Jörgensen in Washington Territory, then we are six together. But we would like to see an even larger number. All easterners are therefore welcome, indeed we hereby invite them from the bottom of our hearts!

L. W.

The English Lutheran Conference of Missouri held its sessions last fall, Oct. 22, and the following days, in Barton County, Mo. but, for the sake of certain causes, transacted only current business. A new congregation in Kansas, collected by Rev. Goodman, was received. The report of the two pastors Räder, who were present at the last meeting of our Western District, excited great rejoicing. Our District had decided to employ an English missionary and to send a delegate to the meetings of the Conference, who would then also visit the congregations in the vicinity of the Conference site. Pastor A. Räder informed the conference that he wanted 2 of his sons to study, but did not have the means to do so himself. The conference decided to place the matter in the hands of the conference president, who should therefore correspond with the other members of the committee appointed by the Western District, whether advice could not be given that these boys be trained as English Lutheran preachers. - It should also be noted that the treasurer appointed by our district (Mr. O. IV

509 b^anrlrln ^ve., 8t. lxiuis, ^lo.) for "the English Lutheran mission in the West" has only collected a few dollars, that therefore the employment of an English missionary could not be tackled until now. G.

A Methodist Preacher Ordained. Miss Anna Shaw approached the New England Conference of Methodist Episcopalians for ordination, but was turned down. She continued, however, to preach (in Massachusetts), gathered a congregation which gave her K1000 annual salary (while her former preacher received only K400), and also recently received ordination from the Protestant Methodists in New York.

Emigrant Mission. The newspapers tell us: As often as Social Democrats expelled from Germany have arrived in New York in the last few weeks, they have immediately been solemnly welcomed by a committee of the New Porter Socialist Association, picked up from Castle Garden, and then provided for by their comrades in arms. If the Socialists, this pestilence of all countries, do this to their immigrant compans, how much more should we Christians do this to our fellow Christians? Therefore, dear Christians, do not forget our emigrant mission!

W. [Walther]

Passion Play. In Oberammergau (Bavaria), a papist place, every 10 years the story of the Passion of Christ is presented on a stage. Recently, in New York, they wanted to perform this Oberammergau Passion Play in the theater. General indignation in Christian circles prevented the performance. The local "Herald of Faith" says: "It is mainly due to the energetic action of the clergy that ... the authorities forbade the performance, thus a profanation of the Passion of Our Lord may not take place on an American stage." - We ask: Is it not also "profanation of the Passion" when the Oberammergau papists perform it on stage? Or, does it make a difference that in New York they wanted to perform the Passion on an ordinary stage? Or may the performance be performed on an Oberammergau stage, but not on an "American stage"? G.

Death News.

On December 10, Mr. Samuel Gottlob Siegert, teacher at the orphanage "zum Kindlein Jesu" near St. Louis, died blessedly in his Lord.

Theodor Mießler.

On the 12th of December, I. G. Streckfuß, pastor of Ebenezer parish, Grand Prairie, Ill, passed away blessed in the Lord.
W. Achenbach.

Inaugurations.

On the 3rd Sunday of Advent, Pastor H. Schröder was ordained by order of the Reverend Presidium with the assistance of Mr. I. C. Bode was installed in his new congregation at Gar Creek, Ind.

S. F. C. F. Stock.

Address: Uov. Il. tZeliroecivr,

6ur Lrenll, ^llen 60th, lud.

In accordance with the commission received, Pastor Carl Wende was solemnly installed into office by the undersigned on the 3rd Sunday of Advent at the Lutheran St. John's Parish in Owatonna, Minn. G. Schaaf.

Address: Ikvv. 6url Lleucle.

Box 269. orvatonnn, ÄIM".

Church dedications.

ff On the 2nd Sunday of Advent, December 5, the Lutheran Holy Spirit congregation of Town Milwaukee, Wis. had the great joy of consecrating their church, which had been scorched by the Lutheran Holy Trinity congregation, but had been restored as if new, to the service of the Triune God. In the morning Mr. U. Sprengeler preached, in the afternoon Mr. U. Löber scn. and in the evening Mr. U. Kühle. The undersigned said the consecration prayer.
I. L. Osterhu s.

On the 22nd Sunday after Trin. the newly formed St. Paul's Lutheran congregation at Gar Creek, Allen Co., Ind. had the high joy of dedicating their new church, 28X40, to the service of the Triune God. U. S. F. Stock preached in the morning, U. C. E. Bode in the afternoon. S. F. C. F. Stock.

The Lutheran Trinity Church in Houston, Texas, had the joy of dedicating their newly built house of worship to the service of the Triune God on the 1st Sunday of Advent. In the morning Mr. k. P. Rösener preached in German, in the afternoon Mr. U. A. Wilder in English. T. Stiemke.

Mission Feast.

On the 16th Sunday after Trinity, the congregation of Mr. U. Knies at Keokuk Junction, Adams Co, Ill, celebrated their annual mission feast. The undersigned preached in the morning, U. W. Hallerberg in the afternoon and U. W. Steffen in the evening. The feast collecte was H68.60. A. W illner.

A colloquium

for the consideration of the doctrine of Scripture concerning election by grace will be held, s. G. w., on the 5th day of January, 1881, and the following days, between the theological faculties within the Synodal Conference at the Seminary of the Wisconsin Synod at Milwaukee, Wis. God give his blessing to this!

Laur. Larsen,

p. t. fung. President of the Synodal Conference.

Conference - Displays.

The New Docker Districts - Conference will meet, s. G. w., at the church of Mr. Praeses Beyer at Williamsburg, N. N-, January 18 to 20, 1881.

Main subject: presentation by Mr. U. Fick on the question: "Is faith the cause of election or election the cause of faith?"

Preacher: Mr. U. Stutz; Deputy: Mr. U. Stechholz.

P. Andres.

As a pastor and all the teachers of Detroit and vicinity unanimously and decidedly insist upon the resolution which was at the time passed and published by the members present at Chicago; notice is hereby given that

the Southern and Eastern Michigan Pastoral and Teachers' Conference assembled at the parish of Mr. U. Rohe at Detroit from Thursday, dewl3th to incl. 17th January.

Those who do not have lodging are requested to report to the Unstor lool in good time. F. W. M. Arendt.

The Indianapolis- Seymour Specialconference meets, s. G. w., January 11 and 12, 1881, at Seymour, Ind.

I. G. Nützet.

The La Porte Specialconference gathers in South Bend on Jan. 4 and 5. G. Rosen Angle.

The Dubuque Mixed Conference will meet, s. G. w., on the third Wednesday in January at the church of Mr. 8. Hoyer at Plattville, Wis. 8th Dornseif.

The Minnesota general mixed 8teacher conference will meet, s. G. w., February 1-3.

The place for this has not yet been determined. C h. Rüdiger.

The mixed German-Norwegian Conference in central and northern Wisconsin meets, s. G. w., February 8, 1881, at the home of Mr. 8. Stute. P. H. Dicke.

The mixed pastoral conference of the 2nd District of Minnesota will meet, s. G. w., February 8-10 at 8. I. Horst at Hay Creek. F. Joh I.

Entered the caste of the northwestern district:

For poor students in Addison: By 8. A. E. Winter K1.00.

For poor students in Springfield: 8th Vomhof's Grace Parish 3.90, whose St. John's Parish 3.50. 8th A. E. Winter 2.00.

For the Free Church in Saxony: Family Coll. by Rudy 8. 3.00.

For poor students in St. Louis: T. H. Menk in St. Paul 2.00. 8. Weber's Gem. in Wausau 5.65.

For poor and sick pastors and 8teachers: F. Kring 1.00. 8th Börnekes Gem. in Danville 4.20. 8th Daib 1.75. Ed. Schumann in Oshkosh 1.50.

To the orphanage near Boston: By 8. Daib, collected in Christian teachings, 9.21. 8. M. Claus' Gem., harvest festival coll., 10.00. Part of the Reformation festivals'!! in 8. Hild's Gem. 7.33. E. Putz in Augusto 1.00. M. Rich .27. By 8. Schumann in Freistadt 3.75. A. Tust in Wausau 1.00. 8. Daib and Gem. for relief of special need 9.50. 8. Wambsganß's Gem. in Hancock 5.75. Wiedenhöfer 1.00.

To the orphanage at Addison: Tb. Streißguth at Arlington, Minn., 5.00. confirmands of the 8th Seuel 4.50. Mrs. M. Stentz in Oshkosh 1.00. Mrs. F. Krüger .25. part of the Reformation feast coll. in 8th Hilds Gem. 7.50. 8th Facklers Gem. 5.00. Hochzitscoll. at F. Flugs 3.25. By 8th Schumann in Freistadt 3.75. 8th Ross' Gem. in Henderson 11.23. 8. Clöter's Gem. 7.65. From the savings bank of I. Kaufmann's children 3.00. Wedding coll. at A. Bliese's in Town Emmet 8.00, at A. Pantz's in 8cbanon 5.44. Friedrich, Elise, Bertha, Carl, Sophie and Paul Stecklaw each .20. W. Kehrein .25. Am. Frdngung .25. 8th Walkers Gem. in New Bondon 2.00. By 8th Küchle of N. N. 2.00. Women's Club of Gem. in Sheboygan 10.00. Mrs. Pritzlaff 6.00.

To the Seminary household in Springfield: 8th Mueller's branch at Crystal Lake .75, whose comm. is 3.75. 8th Winter 2.00.

For travel money to Australia: 8. Krumsiegs Gem. 3.00.

For the deaf and dumb in Norris: 8. Georgiis Gem. in Ceorburg 5.25. Wedding coll. at M. Brntzmann 6.21. Mrs. Glawe, thank offering, 1.00. 8. Winter 1.00. Wedding coll. at W. Boldewahn in Oshkosh 3.21, at H. Jchn in Jenny 6.00. 8. Käselitzs Gem. 3.00. Fr. Krenz 2.00. 8. Kretzschmar's Gem. 18.71. C. Schubert in Milwaukee 1.00. Mrs. Pübn in Racine 1.50. 8. Müller's Gem. 7.30. E. Brosinsky .50. 8. Osterhus and Gem. 4.00. Wedding Coll. at H. Dobbratz's in Town Emmet 10.75, at A. Neitzel's in 8ebanon 9.25. Coll. of confirmands of Jmm. Gem. in Lebanon 5.83. communion coll. of Jmm. congreg. in 8ebanon 3.82. Mr. Müning .35. Tr. Neigenfind 1.00. wedding coll. at H. Wendt in Oshkosh 1.50. St. Stephen's congreg. in Milwaukee to pay off debt 79.20. I?. Wambsganß's Gem. in Hancock 5.50. By 8. Küchle of N. N. 2.00. 8. Kellers Gem. in Racine 14.70. Flöter das. 1.00. Pupils of 8hrer Rix in Milwaukee 2.50. Baptismal coll. at W. Vomhof 3.05. School children in Freistadt 7.00. Mrs. Hank 2.00. Joach. Pipkorn 1.00. A. Hilgendorf 2.00. A. Krehnke at Wolf River 1.00. St. Stephen's congreg. in Milwaukee 2.55. Mrs. I. Pritzlaff that. 5.00. 8th Clöter's congreg. 12.30.

To Unity Mission in New Uork: 8. Plcbns Gem. in Eagle Prairie .79. Mission Festcoll. in Bloomfield 2.75. Mr. Flöter in Racine 1.00.

To the seminar household in Addison: 8. Winter 1.00.

For Stud. Chest in Springfield: Gem. in Cedarburg 5.75.

For I". H. Crämer: Dröcinigkeits-Gem. in Milwaukee 30.09.

For Stud. F. Ahn er in Addison: 8. Rösch and Gem. 5.00.

For needy in Kansas: Mrs. H. Barkow in Milwaukee 1.00. Mrs. Schmidt das. 1.00. I'. Daib and comm. in Oshkosh 9.50. Tr. Neigenfind 1.00.

For necessity sufferendc in Nebraska: 8. Winter 1.00.

For Stud. F. Kaiser in Springfield: Wedding coll. at W. Braknow 2.00.

To synod treasury: F. H. Menk 1.00. 8. Krumsiegs Gem. 19.10. 8. 8andecks Gem. 21.00. 8. Schumanns Gem. in Freistadt 24.30. Communion coll. in 8. Wesemanns Gem. 9.66. 8. Streckfußs Gem. 5.00. Reformation Feast coll. of 8. Daib's comm. in Oshkosh for teaching institutions 14.00. By 8. Hild of N. N. .50. 8. Fackler's comm. 3.54. 8. Schaaf's comm. in Claremont 5.00. 8. Keller's comm. in Racine, communion coll., 16.68, Reformation Feast coll. 8.62. 8. Rolfs Gem. 13.21. 8. Clöters Gem. 11.05. 8. Börnekes Gem. in Alma 4.40. 8. Wesemanns Gem. in Grafton 5.00. 8. Damms Gem. at Wyaauwege 4.25. 8. Theels Gem. 11.00. Trinity Gem. at Mequon 5.50. 8. Markworths Gem. at Rat River .85, at Caledonia 6.10, at Schroeder's Corner 2.11, at Fremont Road 3.59, at Fremont 1.73, at Wolf River 5.67.

To the Negro Mission: Bro. Kreng 1.00. Mission Festival Coll. in Bloomfield 5.00. By 8. Easter House of N. N. 2.00. 8. Wesemann's Gem. in Grafton 5.00.

To the widow's fund: 8. Winter 2.00. 8. I. v. Brandt 1.00. I?. Mäurer 2.00. 8. Theel 4.00. Wedding coll. at Bro. Prowatzky 4.44. 8. Döhler's congreg. 3.00. Bro. Kreng 1.00. 8. Schulenburg's congreg. in Josco 9.38, its branch in Willen 5.00. Trinity congreg. in Milwaukee 27.07. Ed. Schumann in Oshkosh 1.65. H. Wien Sr. and Mrs. Schneider 2.00. 8. Georgiis congreg. in Cedarburg 3.50.

For inner mission of the Northwest District: 8. Krumsiegs Gem. 19.20. N. N. in Milwaukee .50. 8. Döhlers Gem. .69. 8. Streckfußs Gem. 5.00. 8. Stutes Gem. 7.00. 8. I. v. Brandt's Gem. 2.35. Reformation Day Coll. of St. Stephen's Gem. in Milwaukee 19.00, of Trinity's Gem. 28.15. 8. Strasen's Gem. 42.90. 8. Plehn's St. Peter's Gem. 1.20, St. John's Gem. 1.65, from Settlement 1.60, Brush Prai rie 1.25, in Eagle Prairie .80, in Chippewa Falls 2.25. Mission Fest. coll. in Bloomfield 12.00. 8. Wambsganß's Gem. in Adelt 9.75. Women's Association of Gem. in Racine 6.00. Harvest Fest. coll. in 8. Rådekes Gem. in Carver 12.00. By Fr. Rådeker to Fish Lake by L. Spren, 8. Klingenberg, I. Fehland, F. Gauch, H. Faman 2.00 each, F. Busse 1.50, H. Timmermann, A. Arndt, F. Kätelhöhn, G. Müller, H. Fehland, Ch. Klingenberg 1.00 each, P. Beack, I. Klingcnborg, I. Ebel, F. Oldenberg, F. Arndt, F. Dubbc 1.50 each.. busackcr, Mrs. Götz each.25. 18. Rösch u. Gem. 3.00. 8. Osterhus u. Gem. 5.00. 8. Allwardts Gem. in Lebanon, Jubilee Coll., 9.25, Harvest Festival Coll. 15.75. 8. Kretzschmars Gem, desgl., 22.13. F. Menk in St. Paul 1.00. 8. Walkers Gem. at Bear Creek 1.17, at Maple Creek .95, in New London 3.30, in Lara- bee 1.27. St. Joh. Gem. in Mequon 4.00. 8. Sagehorn's Gem. 3.00. 8. I. v. Brandt's Gem. 3.15. By 8. Küchle v. N. N. 2.00. Wedding coll. at W. Treigel's in Granville 8.02. 8. Mäurer's branch in Gilford 3.25. I'. Vomhof, Thank Offering, 5.00. Jmm. congreg. in Milwaukee 11/23. 8. Wesemann's congreg. in Grafton 10.00. 8. Georgiis congreg. in Cedarburg 4.30. T. H. Menk in St. Paul 2.00.

Milwaukee, Dec. 20, 1880. c. Eißfeldt, Cassirer.

Received for poor students: By Mr. 8. Schieferdecker from his congregation K10.00. K10.00. By Mr. 8. Böt- ticher, part of the missionary feast coll. of sr. Gem. 45.00. From the Gem. of Mr. 8. M. Hahn 15.00 and some clothes for G. Schröder. By Mr. Kassirer Kobold, communion coll. of Effingham congregation 8.28, thanksgiving offering by Mrs. Tjardes 1.00, by Concordia Society 10.00 for Langhoff. By Mr. 8. Köstering 25.00 for Schüßler.

Collected by Mr. 8 Schieferdecker at the wedding of Mr. 8 Gose 12.00 for M. and R. Grüber, Allenbach and Herter. By the same collected on a child baptism 6.40 for Allenbach. By Mr. 8. Daib from the support fund 7.00 for F. Kaiser and 10.00 for Dubberstein. By Mr. 18. Mertner from his community 13.00. By Mr. 8. Denninger communion coll. sr. Gem. 3.90 and from himself 2.10. By Mr. 8. Sander from sr. Gem. 8.25 for W. Meyer. By Mr. 8. Landgraf 1.75 for I. Müller. By Mr. 18. Roschke of sr. Gem. 12.80 for Heineke. By Mr. 8. Rabe Reformation Festival coll. sr. Gem. 6.25 for Dörffler. By Mr. 18. Harms Collecte sr. Gem. 5.00 for Rumpsch. By Mr. 18. C. F. W. Brandt from the Frauen- und Jungfrauen-Verein of his Gem. 1 quilt, 2 quilted bedspreads, 2 bust shirts, 2 pairs of stockings, 1 bed sheet and from Mrs. Knost 3 pillowcases. From Mr. Richter of St. Louis ges. on the infant baptism 2.00 for Keller. By Mr. 8. Zürrer harvest festival coll. sr. St. Johannis- gem. 10.00 for Hoyer and Hesse. By Mr. 18. Hüschen from Mrs. Wittwe Kreutzer from sr. Branch in Red Oak 6.00. By Mr. 1'. Mertner Coll. sr. Gem. 7.10. By Mr. 8. F. W. Franke (Ohio Synod) from himself 3.00 for F. Schröder. By Mr. I. G. Weinhold from Wittenberg from the local congregation 15.00 for Schüßler. From Mrs. Sill here 5.00 to pay for the laundry. By Mr. 8. Jehn thank offering from a member of his congregation. Gem. 5.00 for Feddersen. By Mr. 18 Daib from the support fund 12.00 for F. Kaiser and from the community of Mr. 8 E. G. C. Markworth 2.30 for Selle. By Mr. 8. Evers ges. on the wedding of Mr. F. Schoppmann 6.61 and on that of Mr. C. Berning 9.54 for I. Evers. By Mr. 8. Daib from the support fund 12.00 for Engelbert. By Mr. 8. C. Markworth from the comm. at Mantoufel 1.22 for Selle.

For the seminary budget-from the congregation of Mr. 8. I. M. Hahn 10.00. From the congregation of Mr. 8. Kleppisch 8.85. From the local congregation part of the surplus from the trip to the mission festival in Mt. Pulaski 25.00. From N. N. in Collinsville 2.50. From Mr. C. Schneidwein of Hillsboro 5.00.
A. Crämer.

For poor students received with heartfelt thanks from Mr. 8. A. T. Geißenhainer in Mount Holly, N. I., H6.00. By Mr. 8. Wille from the Werthen Frauenverein sr. Community at Brownsville, Mo., 7.65. By Mr. 8. Querl in Toledo, O., from the Worth Women's Association of sr. (especially for student M. Große) 5.00. By teacher H. Meyerallhierv.d. hiesigen ev.-luth. Zivns-Gem. a Kirchencollecte in the amount of 36.50. By the same of Mr. Schäperkötter in the latter Gem. especially for Stud. Larsen 20.00, for Stud. Herzberger 10.00, for Stud. Purzner 10.00, for Stud. Gläß 10.00, for Stud. Weller 10.00 (Summa K60.00). By Mr. 8. C. Weber in Victor, Iowa, by Mr. Gottl. Eckert 5.00. C. F. W. Walther.

The undersigned certifies with thanksgiving to God and the kind givers the receipt of the following gifts for the church building of the Lutheran Dreieinigkeits congregation in Houston, Texas, since July 2 b. l.: From 8. M. Otto 21.00, 8. C. Ponitz 2.45, 8. E. Strube 5.00. By Mr. Kassirer Rademacher 2.00, Kassirer Grahl 52.01, Kassirer Birkner 30.23 and 28.00, Kassirer Schuricht 61.00.

Bereich tigung.

In No. 15 it should read: 8. C. Großberger K14.50 instead of 4.50. T. Stiemke, Rev.

8

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District)

have been received:

1. contributions:
From the ?? : E. Döring K5.00, H. Wunder, I. H. Dör-mann, C. W. R. Frederking, W. Kolb, M. Große, A. Wagner 4.00 each. From the Chicago Teachers' Conference 20.00.

2. gifts:

By ? : Streckfuß: harvest festival Coll. sr. Gemeinde 28.00; by G. Obermann 5.00, I. Weseloh 2.00, J. Rühl 1.00, Harvest Festival Coll. of the comm. of ? : Weir 11.27, By ? : H. Schmidt and sr. Gem. 23.00. From N. N. by ? : Engelbrecht.25. From H. Kriedemann in Chicago 5.00.
By Kassirer H. Bartling were delivered H46.20.
Chicago, Ill, Nov. 30, 1880. H. Wunder, Kassirer.

For the preachers' and teachers' widows' and orphans' fund (Western Districts)

have been received:

1. contributions:
From the ?? : F. Nützel!, F. I. Biltz each H4.00. From the teachers: F. Mackensen, I. D. Kölnike each 5.00, E. Leubner 4.00.

2. gifts:

From the parish of ? M. Mary's .50, harvest festival coll. by k. Leuthäusers Gem. 9.00, By ? : Sapper by Mrs. B. Beck .25, Mrs. I. Beckert 5.00, O. Laudel 1.00, By ? : Nützels Gem. 6.00, By ? : F. I. Biltz by sr. Gem. 10.00, Wittwe Henke 1.00, W. L. Frerking 5.00.
St. Louis, 2 Dec. 1880. C. F. Günther, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Middle Districts)

have been received:

1. contributions:
By ? : H. Horst H3.00.

2. gifts:

By Mr. I. A. Schmidt from the poor fund of the community in Kendallville, Ind., 10.00. By ? : H. Horst from his. Gem. in Hilliard, O., 6.26 and from sr. Fiala Gem. 2.85. By ? : Schmidt from sr. Gem. in Wataha, Ind. and himself 10.00.
Indianapolis, Dec. 7, 1880. m. Conzelmann, Cassirer.

Into the caste for Michigan sophomores in need of support have been received by the undersigned since July: From ? : Karrer's parish in Leland K4.40. ? : Lemke's congregation in Manistee 5.00. Collected at the wedding of Mr. Teacher Riedel in Saginaw 11.50. From the Women's Association in? Hattstadt's community in Monroc 12.00. For the student Fr. Hahn in Fort Wayne, child baptism!!! at W. Luckhardt's in Sebewajing 1.58. For A. Winterstein in Addison from the estate of the same Mr. H. Stells- riede in Saginaw 5.00, For the student Moll, son of the Mr. ?.. K. L. Moll, in Fort Wayne 17.00 from ? : Sievers' Gem. in Frankenlust.

In thanking the kind givers in the name of the recipients. I would like to inform our dear congregations and pastors at the same time that the caste is currently quite exhausted and will soon be completely empty if it does not soon receive new influxes of charitable gifts.

At the same time I hereby certify with heartfelt gratitude to have received for my son at the college in Fort Wanne 6.04, collected at the wedding of Mr. I. Lewerenz in Fraser, and 16.00 from some members of my congregation. I list, ? :

Received:

For needy in Kansas: from Ludw. W. Becker in Lancaster, Pa. \$10.00. From a member of? I. Bergen's congregation at Prairie Town, Ill., \$1.00.

On the Negro mission: By ? : F. W. Richmann from Mich. Krebs 3.00, by himself 1.00.

For poor students in Springfield: from L. W. Becker in Lancaster, Pa. 10.00.

For ? : M. Wyneken: From ? : T. A. Torgersen at Bristol, Iowa, 5.00. J.T. Schuricht,

Treasurer of the General Synod.

With heartfelt thanks to God, the Lutheran congregation of St. John's in Canton, Mo. received the following gifts of love for the building of a new church: By ? : C. Schrader \$10.00, Director Krauß 2.00, By ? : F. Heber from sr. Gem. 5.50 and from his branch 2.00, By ? : Brandt from sr. Gem. in Page Co., Iowa, 3.25, By ? : Otto from sr. Gem. in Warsaw, Ill. 12.28, By ? : Brecht of sr. Gem. 9.75, By ? : Knief of sr. Gem. in Keokuk Junction 11.40, By ? : Nightingale from sr. Gem. 4.00, By ? : Castens from sr. Gem. 3.80, By ? : D. Count from sr. Community 5.00, By ? : Holtermann from sr. Community 3.55, By ? : Cousin of members sr. Gem. in Osage Bluff 5.00, By ? : Brandt in N. St. Louis from members of sr. Gem. 1.00, By ? : Martin of sr. Gem. in Cook Co. Ill, 5.00. I. P. Fackler.

With heartfelt thanks, the undersigned certifies to have received for his sons F. and K.: K12.00, collected at the golden wedding of the couple Ch. F. and M. G. Walker; 8.00, collected at the wedding of the newlyweds F. Vogt and A. Wöhrmann, and I. Wöhrmann and M. Stockhaus.

I. Nupprecht.

New printed matter.

Just published:

Proceedings of the General Pastoral Conference of the Synod of Missouri, Ohio, & Other States on the Doctrine of Election by Grace. Chicago, Ills. from September 29 to October 5, 1880.

Single copies of this report will be sent **only** against sending the price, amounting to 35 cents.

The proceeds go to the widows' and orphans' fund.

St. Louis, Mo. **"Luth. Concordia Publishers."**

Twenty-third Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, and other States. 1880.

This report also contains discussions about the doctrine of election by grace. Because of the many attacks that the Western District has experienced because of the doctrine of the election of grace, which it has confessed on the basis of the divine Word and our confessional writings, it felt compelled to compare it once again with God's Word and the confession.

The report comprises 80 pages and is sent by the "Luth. Concordia-Verlag" against a contribution of 25 cents.

Evangelical Lutheran Almanac for A. D. 1881.

Published by St. Peter's Ev. Lutheran Church of Baltimore. Recommended by joint Synod of Ohio &c. Baltimore.

We cannot recommend this English Lutheran calendar enough to our readers. It is excellent. Not only does it contain all the material that belongs in any American Lutheran calendar, as such, but the other reading material included is also excellent: all good building blocks for building a truly Lutheran church; partly in historical, partly in instructive, mostly shorter articles. It contains 38 pages in quarto format. To be ordered under the address: >lr. ? : ? : Limvaedliwr, 116 (uoluludiu, Vvö., Ualtimov, iVcl, P.ice: 10 cents. W. [Walther]

The Lutheran Pioneer. A Missionary Monthly. Published by the Evangelical Lutheran Synodical Conference of North America. Edited by

Prof. R. A. Bischoff. St. Louis, Mo. 1881. vol. iii.

We cannot refrain from drawing the attention of our readers to this English-Lutheran church journal at the beginning of its third year. From the number of this newspaper of December 1 of last year, we have seen with sadness that it has hardly enough readers to be able to exist, although the editor neither desires nor receives a cent for his not insignificant work. In particular, we are surprised that the paper is not read by more young people. Our young people like to read English as soon as they have learned to understand it to some extent. But a more beautiful paper, which would offer them in good simple English an edifying as well as interesting reading material, can certainly not be found. Preachers, teachers and house fathers should therefore make it their task to encourage their young people to subscribe to the leaflet. You will see that once they have read into it, they will hardly be able to wait for the next issue. Even those who are still a little behind in their understanding of English cannot find a sheet that could be of better service to them, so that while they are learning English, they can at the same time be encouraged in the loveliest way in the knowledge of heavenly things and be edified in their souls. It would indeed be terrible if this brave, fresh and cheerful "pioneer" with his always well-filled travel bag had to give up his travels for lack of travel funds. The subscription money is so small that it cannot even be considered. The whole volume costs no more than 25 cents for 1 copy; if five come together, it costs only 20 cents each; if 12 come together, only 18 cents each; if 25 come together, only 16 cents each. W. [Walther]

Missions - Pigeon. News from the mission field at home and abroad. Published by the Lutheran Synodical Conference of North America. Edited on their behalf by B. F. Lochner with the assistance of P. C. F. W. Sapper. Printed by the "Luth. Concordia-Verlag". St. Louis, Mo. 1881.

What we have said about the English "*Pioneer*", we also want to say about the dear German "*MissionsTauben*". We would like to remind you of it again and recommend it to all friends of the holy missionary cause. The price is the same as that of the "*Pioneer*". W. [Walther]

School - Sermon preached on the evening of the 21st Sunday A.D.

1880 before the assembled Lutheran Synod of Ohio and St. at Dayton, Ohio, by G. F. H. Meiser, pastor of the Lutheran Martin Luther congregation at Youngstown, O. Left to print by resolution of said Synod. Columbus, Ohio. Ohio Synodical Printing Office. 1880.

Having read this sermon with pleasure for our own edification, we hasten to announce its appearance in public print to our readers. It is in truth excellent: About the text: Is. 45, 11, it deals with the question: What should move us as a Christian synod to point our children to the Lord and to

establish and maintain Christian schools everywhere in our association for this final purpose? The answer to this question is: 1. God's command; 2. Love. This sermon is distinguished by three things: 1. by its truly Christian courage to tell the unvarnished truth; 2. by the thoroughness of its argumentation; and 3. by the fervor of the heart, which is expressed in it in a way that is as pleasant as it is winning for the cause, and which the reader immediately senses from the speaker. We can only wish the sermon the widest dissemination from the bottom of our hearts. We wish this all the more, as the wish of many Americans that the attendance of the religionless state schools on the part of the children should not further be placed in the free will of the parents, but should be made a civic duty of them, hangs like a dark storm cloud over our freedom of religion and conscience; therefore, all right-believing Christians should be prepared in time for the struggle that is to come.

Volume 37.

The Colloquium.

Our readers will have seen from the previous issue of The Lutheran that the present President of the Synodical Conference, Professor L. Larsen of Decorah, Iowa, invited the theological faculties within the Synodical Conference to hold a colloquium on January 5 of this year and the following days in the seminary of the Wisconsin Synod at Milwaukee, Wis. for the purpose of dealing with the doctrine of Scripture on the election of grace. No doubt our readers will wish to know whether such a colloquium took place and what the outcome was. We therefore communicate the following herewith.

The colloquium was held. The following professors of theology within the Synodal Conference were present (we follow the alphabetical order in enumerating them according to the adopted custom): 1. From the Missouri Synod: M. Guenther, C. H. R. Lange, F. Pieper, G. Schalter, and the undersigned of St. Louis, Mo., A. Crämer and H. Wyneken of Springfield, Ill; 2. from the Norwegian Synod, F. A. Schmidt, H. G. Stub, and Joh. Ylvisaker of Madison, Wis.; 3. from the Ohio Synod, C. A. Frank and M. Loy of Columbus, O.; 4. from the Wisconsin- Synod: A. Gräbner, A. Hönecke and E. Notz of Milwaukee, Wis. Of the Synodical Presidents invited at the same time, the following appeared: 1. from the Minnesota Synod: as deputy to the President, W. Streißguth; 2. from the Missouri Synod: the General President, H. C. Schwan, and the District Presidents, I. P. Beyer, I. L. Crämer, C. Strafen, and H. Wunder, and as deputies to the President of the Middle District, H. G. Sauer, and to the President of the Northern District, C. H. Rohe; 3. from the Norwegian Synod: the General President H. A. Preus, and the District Presidents I. B. Frich and V. Koren, and as deputy to the President of the Minnesota District J. A. Thorsen; 4. from the Ohio Synod: the General President M. Loy, already listed among the Professors, and the District Presidents A. Werder and G. H. Trebel; 5. from the Wisconsin Synod: President J. Bading. Also present were as

St. Louis, Mo., Jan. 15, 1881,

No. 2.

In addition to the welcome guests, a number of pastors from the synods belonging to the synodal conference were present, whom we do not name simply because we no longer remember them as a whole.

The proceedings were held in the beautiful main lecture hall of the seminary, with the participants sitting at several tables forming a semicircle. Professor Larsen was elected chairman, President Schwan his deputy, and Pastor J. P. Beyer secretary, the latter with the understanding that he was to record only what was to be recorded either by all participants or by one or the other side. The negotiations lasted five days, on each of which two sessions were held, one in the morning and one in the afternoon, each lasting 2-1/2 hours. After it had been agreed to colloquy on the doctrine of election by grace on the basis of the Holy Scriptures with reference to the Scriptural understanding laid down in our ecclesiastical confession, it was finally agreed to proceed first to those passages of Scripture in which the basis of the doctrine of election by grace is found, that is, in which the Holy Spirit not only mentions the election by grace, but reveals and deliberately treats the doctrine of the same in detail. Since not only all our theologians, but also our dear Concordia Formula (p. 707), recognize the passage Rom. 8, 29. ff. as the first and most important seat of the doctrine of the Scriptures concerning the election of grace, they also began the negotiations on the basis of this passage by joint decision. Here the discussion centered on the meaning of the words: "Those who are called according to purpose" (v. 28), i.e. what the expression "purpose" means, and on the words: "Which he has provided before" (v. 29), i.e. what the expression "provided before" means. As thoroughly as the true meaning of these important words, which are decisive in the doctrine of the election of grace, was discussed on the basis of the original Greek text according to all rules of linguistics and the Lutheran principles of interpretation of Scripture, and although the most important parallel passages were also compared, it became more and more evident with each session that an agreement would not be reached. Therefore, when on Monday the representatives of the Ohio Synod declared that, for the sake of certain circumstances, they would not be able to stay longer than noon or at most the afternoon of the following day, it now became clear that a final agreement by means of this colloquium was out of the question. A representative of the Ohio Synod, Professor Frank, suggested that a later colloquium be arranged for the same purpose, and that both sides should in the meantime abstain from the articles in dispute: Professor Schmidt, however, declared that he was absolutely unwilling and unable to agree to this, because he had received the "command" from God to conduct this dispute. So nothing else could happen from the other side than to declare: "Well, you want war; you shall have war. - In short, the result of this colloquium was that which almost all colloquia have had up to now, even the Marburg colloquium in 1529, at which a Luther colloquied with Zwingli, namely not unity and peace, but only all the more serious struggle on both sides. For a whole year, we members of the Missouri Synod did not make any attacks for the sake of the peace of the church, but only published historical and doctrinal articles about the disputed doctrine and, so to speak, cleared the field for Prof. Schmidt, and calmly let it happen that he accused us of horrible heresy before the whole of Christendom. This time of waiting, whether by God's grace the matter could still be settled by peaceful means, has now expired. We therefore hereby publicly and solemnly protest against being held responsible for the church schism that is now unfortunately in prospect, because we have now been forced in all seriousness, in order to save the endangered jewel of the pure doctrine of Scripture and the confession of the election of grace for ourselves and our children, to move from the mere testimony of the truth and from our defense to the attack of our opponents or, depending on the circumstances, of our opponents. Praise God! We Missourians are not alone in this struggle: the Synod of Wisconsin in the thorough theologians of its faculty representing it and many capable members of it, as well as the

thoroughly theologically educated members of the faculty of the Norwegian Synod alone, with the exception of Prof. Schmidt, and many officials and members of this Synod who are deeply grounded in knowledge and experience stand by us. This puts an end to those who, as often as the Missouri Synod confesses a doctrine that is almost universally rejected in our time, immediately exclaim: "These are Missourian quirks! These are Missouri heresies!" We do not conceal from ourselves that the task we have been set is a great and difficult one, far beyond our limited strength. Our opponents can lead a whole long line of great men against us, even within our church; while we can proclaim a few great names (even if the greatest within our church, namely Martin Luther and Martin Chemnitz) as our guarantors. But we have the clear Word of God and the clear confession of our church on our side, and with these Davidic roof stones we go confidently and cheerfully into the war and battle declared to us. And how we have already once had to fight over two doctrines in which almost all the great teachers of our church, even after the establishment of our confession, had fallen into error, namely over the pure doctrine of Sunday and of the authority of the secular authorities within the church. And just as we, with God's help, have brought these doctrines to recognition and have emerged victorious from the struggle, so we hope that the Lord of Hosts will not be ashamed of our small flock fighting and suffering for His pure Word in the present struggle prescribed for us, and will go out and come in with us and lead us to victory. We are no better than our fathers. If they were only able to preserve the precious treasure of pure knowledge entrusted to them in constant struggle and strife, we do not want to be alienated by the fact that we are no better off in this last sorrowful time.

By the way, we promise the dear readers of this paper that we will spare them as much as possible with controversial articles about the mysterious doctrine of the election of grace and let these articles appear mainly in "Lehre und Wehre", while we will endeavor to present the pure Bible doctrine in the "Lutheraner" only in a simple manner and in all tranquility to the godly Christians to strengthen their faith, their love and their hope. We are well aware that even some "Lutheran" readers who are not theologians read and study the papers of our opponents diligently and eagerly, while some of them read what the "Lutheran" has published so far, partly already with prejudice, partly quite superficially; But for the sake of these, we cannot bother the great crowd of other readers, who are not so quickly moved and blinded by every new alleged light that goes out, with controversial articles, which under the present circumstances must contain much that not every simple reader can judge.

So then, let the faithful and merciful God and Savior be in charge of the matter. It is not our cause, but His cause that is at issue. He, who has so far held his protecting hand over the poor despised lantern of his pure word that it has not been extinguished in all the thousand storms that have already tried to extinguish it, will also see to it that it will not be extinguished in these days, if only we do not make ourselves worthless by our ingratitude against the light of it that has been given to us so far. To Him be praise, glory and honor in time and eternity. Amen!

W. [Walther]

Jean Chatelain, a Lutheran martyr. (Jan. 12. 1525.)

Jean Chatelain or Johannes Castellanus, a native of Tournay in today's Belgium, an Augustinian monk and doctor of the Holy Scriptures, had come to the knowledge of the pure doctrine and now preached it in several places of the diocese of Metz in Lorraine (1524). He soon gained great reputation and much love among the people, because he knew how to converse in an affable manner and to speak to the hearts of the people in their language. In addition, he distinguished himself by his exemplary godly conduct.

In the city of Metz there were at that time about 900 mass priests. You can imagine how many masses and human fodder the poor people were fobbed off with. But this is not food to be satisfied. Whoever eats it, his hunger will never be satisfied. When in the midst of these 900 Chatelain came forth and gave out of God's word the true bread of life, which alone can satisfy the hunger of the soul, the people came in droves to be satisfied by him. For this purpose, he ruthlessly exposed to the people the sins and vices of the priests and monks, but especially of the papal court itself.

It was natural that Chatelain became a thorn in the side of the entire Roman clergy. They set all kinds of nets and snares to silence his mouth, but in vain. He did not respect the enmity of the world, but publicly confessed: no fear of man, no danger of death should bring him to deny the gospel. Two monks in particular raged against him, the Duke of Lorraine's chief councilor and his confessor. Although the duke was a kind and gracious gentleman in his own person, they tried to persuade him to strangle all of Luther's followers. In fact, at their urgent request, he issued a strict decree condemning as heretics all those who had accepted the Lutheran doctrine.

As long as Chatelain was among the people in Metz, who loved him like the apple of their own eye, the papists could not harm him. They knew that only too well, and that is why they tried to lure him out of Metz and then to attack him. An Augustinian monk, Bonnestraine, a true Judas, had allowed himself to be bought as a traitor for 30 crown talents. He lied to Chatelain that the provincial of his order wanted to see him and was waiting for him at a certain place near Metz. Chatelain set off with Bonnestraine

and a novice without a care in the world. In the forest of Chamble he was captured by Martin Pinguet, the governor of Gorz, dragged to Nomeney and thrown into the prison of the castle. It was the 5th of May, the Ascension Day of the year 1524.

While the worshippers of the Antichrist rejoiced and said: "What does it matter, this deceiver is now in the tower! 2c., the faithful in Metz mourned: their faithful preacher and right bishop was taken from them. The plan of some citizens to free Chatelain from prison in order to be able to hear his sermons again was prevented. The poor people were placated with the promise that if the prisoner was found innocent, he would be returned to them without any harm.

The confessor of Christ had to languish in the chains for nine months. The chains bent his body, but not his courage. They tried to persuade him to apostatize from his faith, sometimes by threats, sometimes by plain words. But nothing could make him waver in his loyalty to the Lord. He was never ashamed of the gospel of Christ, which is the power to save all who believe in it.

Since his enemies saw that they were no match for him by word, but were always overcome by the word of God in his mouth, they took a different path and decided to execute him in order to gain victory over him. In the city of Vic, where he had been brought from Nomeney, he was to be judged. Many elders and spiritual lords had gathered to execute him. First, they had the prisoner brought before them to ask him to recant his doctrine and confession, and if he refused to do so, to hand him over to the fire immediately. They had also invited many people to this act, and promised a special grace and indulgence to all those who would attend the verdict and execution.

When the people had gathered, they spoke many things against him. Chatelain, however, remained silent. They challenged him to recant. The faithful servant of Christ remained steadfast and immovable. Seeing that all their efforts were in vain, they pronounced the verdict that he should be deprived of his ordination and spiritual dignities and immediately handed over to the secular court for death by fire. We want to give the final verdict completely according to the document here. It says: "O John Chatelain, who was a priest and clergyman of the Order of St. Augustine, because you were dealt with according to the proper and customary process of law, you were truthfully accused and condemned as a heretic. You have made an impure, erroneous confession, tainted with false doctrine, of your own free will and mouth. You have despised all and every one of our faithful admonitions, which we addressed to you while you were still at Metz, like a snake that plugs its ears. Since they asked you and repeated your answers with an oath, you not only concealed the truth and behaved according to the devil's ways, but also refused to confess your sin and misdeed according to Cain's example. Finally, many witnesses have been questioned against you, and nothing has been avoided that actually and legally belongs to this matter, which should also be considered diligently. The venerable Nicolaus Sauim, the holy scripture doctor and heretic, was present at all times during such proceedings. Many learned people and doctors in both jurisdictions, ecclesiastical and secular, have signed and confirmed this trial, which was held against you. Now it is clear and evident from such a trial that you, John Chatelain, have often and in many places, publicly and before all the people, taught and preached many articles that were erroneous, false, completely heretical and full of Lutheran doctrine, which is also contrary to the holy Catholic faith, the evangelical truth and the holy See of Rome. Thus, in this wretched apostasy, in which you have again looked behind you, you have been found to be a liar to the almighty, eternal God.

"Now it is recognized and decided in the spiritual council,

that it is right and necessary to severely punish all those who falsify the Scriptures with their poisonous tongues. It is right that all those who falsify the Scriptures with their poisonous tongues, and who also seek to poison the souls and lives of the faithful, should be severely punished, so that others may take offense at this and be less subject to such erroneous teaching.

"Therefore, for the reasons now mentioned and others like them, which are involved in your trial, we, by apostolic authority and the authority of our Lord, the Cardinal, which we use in this part, make this final statement, which we have herewith recorded in writing, before the face of God, and as we well know that we are to be measured again with the same measure with which we measure other people (!!!).", and say, recognize and declare you expressly and clearly, as you stand here before us, on account of your merit, yes, rather your demerit, in which you have grievously sinned against the eternal majesty of God and against the holy Christian faith, as a banished man, with and by the greater ban, likewise also as a public heretic, who follows and makes himself partaker of all of Luther's ungodly doctrine, which man has brought forth again many old heresies that were condemned years ago. We also consider that you are henceforth unworthy of the priestly dignity, of all your other ordinances, also of your tonsure and spiritual clothing, likewise of all benefices, also of all priestly freedom, and we deprive you, yes, we deprive you, as a stinking member of all community of the faithful. And when this is accomplished, we command you to the secular authorities and recognize that you, who are now thus deprived of all your dignity and separated from the church, shall also immediately be desecrated by deed; and command the venerable lord suffragan bishop, who stands here present, to spend such on you, in force and command, as reported above."

After the reading of this antichristian verdict, the consecration was carried out by the auxiliary bishop of Metz. First, Chatelain was dressed in priestly clothes by the servants of the auxiliary bishop and led before the bishop, before whom he had to prostrate himself with joined hands and bent knees. While he was kneeling like this, the servants gave him a chalice with wine and water and a paten with a host. The bishop immediately took both from his hands again with the words: "We hereby take from you the power and authority to sacrifice, and henceforth we do not permit you to say mass for the living and the dead.

Thereupon the bishop took a shard of glass and with it scraped his fingers, which had been anointed earlier at his ordination, with the words, "With this scraping we take from you the power to offer, to consecrate, and to bless, which (power) you received when your hands and thumb were anointed." Then they also took from him the chasuble, saying, "We deprive thee, with equity, of this priestly apparel, by which charity is signified; for thou hast deprived thyself of such charity, and of all innocence. You have also left the cross of our Lord on your back; therefore we also take the stole from you and make you henceforth unfit to perform the priestly offices, together with all that belongs to them." After that, the remaining ordinations were also taken from him.

After this antichristian farce was finished

and the pious martyr was dressed in "worldly" clothes, the suffragan bishop handed him over to the secular authorities. He asked the secular judge, according to the traditional but only hypocritical custom, to pass a sentence that would not endanger the prisoner's life. "Judge," he said, "we also ask, for the sake of God's and his mercy, that you do not inflict any harm on this poor man that might cause him death or damage to his limbs and body." How little would this have served the lying hypocrite if his request had been granted!

Under the ringing of the poor sinner's bell, Chatelain was now led through the city to the non-place. Like his lord and master, he walked along like a lamb being led to the slaughter and did not open his mouth before his shearer. Only from time to time the cry for help arose from "his" pressed hearts: "God, help me!" The hearts of the watching people burned with compassion; many eyes filled with tears, only the heartless judges and executioners remained cold. At the stake he prayed and sang several psalms. Then he raised his eyes and said: "It has long been my heart's fondest wish to express my love to the Lord Jesus, like the apostles, through death; today it shall be fulfilled. The sobs and weeping of the people increased. Chatelain now had to ascend the funeral pyre. They wanted to put him on a plank, but he asked that they let him stand upright; he was still far too well, for his Redeemer had suffered far more for him. He lifted up his folded hands and cried out persistently in a loud voice, "The name of JEsu is my salvation!" The funeral pyre was lit and soon the flames blazed up and ended the sufferings of the holy martyr at the age of about 50 years.

(Submitted.)

Inner Mission in the Northwest District.

(Conclusion.)

We now return to another reporter and let Fr. Hertwig, who also serves three congregations and three preaching points in northwestern Minnesota and often has to make very long and arduous, even dangerous journeys, tell us the story of a miraculous life-saving experience he himself experienced. He writes:

"On the 24th of April b.y. I traveled to Perham (a station on the Northern Pacific railroad) to preach the next day there and 10 miles farther at Frazee. The distance from my home to Perham is 56 miles. The weather was rough and inclement, rain and snow always alternating"" with each other and making"" the way very arduous. About 12 miles from Perham the trail crosses the Otter Tail River, at the point where it flows out of Rush Lake. Before I got there, I was told that the bridge that crosses the river had burned, and I was worried because I knew how dangerous it was to cross the river. One has to go a long way into the lake to avoid getting too close to the current of the river, which has a depth of 15 feet at low water and a very strong current. The passage through the lake is a length

of about 80 rods. When I arrived at the lake, the shore was covered with snow and ice a few rods wide, so that I could not see where to pass. I did not dare to drive through this wide water, since I did not know exactly the direction; therefore, I drove to a farmer to inquire about the passage. But since the evening was already near, a heavy snow was falling, and the road was very bad, the people forced me to spend the night with them, which I gratefully accepted. The next morning - it was on Sunday Cantate - "I set off soon after 5 o'clock in order to be there at the right time for the service. It had snowed heavily during the night, so that it was very difficult to get away by car. Oh, how I was so afraid to drive through the lake! Very strange thoughts"" occupied my soul. So I came back to the shore, where even larger masses of snow and ice had accumulated overnight. I drove my pony, which was very reluctant, through it and into the lake. The ride went quite well at first, the water was 4 feet deep, in places a little deeper. Already I had the greater half of the way behind me, there all at once I saw that my horse had no more ground and struggled violently with the water. At the same moment my wagon also turned over - I was in the current of the river. I immediately realized the helplessness of my situation and considered myself lost together with my horse and alone. In fear I tried to hold on to the rear wheel of the wagon, but the wagon sank under me in the depth. Thus I was exposed to the curses of the water, and because I did not know how to swim, I expected at any moment that I myself would sink into the depths. But, as if carried by the hands of angels, I always remained above water and swam along the river. When I saw the pillars of the burnt bridge, I thought: "If you could reach them, you might be saved! I rowed vigorously towards it, reached it happily and held on to it - for how long, I don't know myself. Oh, I thought, if someone would come and "help" you! I couldn't hold on to it for long, because my hands hurt so badly from the cold. I tried to "leave" my hold and reach the shore; and fortunately I soon found solid ground beneath me. How I felt when my feet touched solid ground again, I cannot describe. When I was completely out of the water, I could not stand upright, because since I was wearing my complete winter suit (among other things, a Buffalo skirt in addition to my cloth skirt and overskirt), the weight of my "wet" clothes immediately pulled me to the ground. Clothes immediately to the ground. When I now tried to get rid of the "uppermost" and heaviest skirt, I saw that my pony had solid ground under it a few "ruts" further down. It was standing still in the water, probably from exhaustion, because the poor animal had had to swim the whole distance pulling the overturned wagon. A little further down I saw my bag still floating, but I could not make any further effort to recover it; partly the frost drove me hurriedly away from this scene of misfortune, partly the joy was so great over this wonderful rescue that this loss seemed a trifle to me. Here I again experienced the gracious help of our God quite clearly, not only in that He helped me out of this great danger, but also in that I was able to escape from it.

12

I'm sure that this cold bath at such an early hour in the morning, in such rough and cold weather, didn't hurt me in the least.

On the 10th Sunday after Trinity, Mr. Hertwig had the great joy of being able to ordain and introduce the candidate of the holy preaching ministry, Fr. Detzer (from Springfield Seminary), as pastor of a parish and at the same time as traveling preacher for a still very extensive area. Father Detzer is also immensely happy on his missionary journeys. He seems to be a true explorer, for once upon a time he can report full of jubilation and joy that he has again found so and so many new places. Of course, it will not be long before he needs help again. But God be praised that he has given us three workers for our mission field in Minnesota this year! May they, together with their older brothers, soon be able to tell more about how abundantly the gracious and merciful Lord has blessed them!

Now we should actually also report something about the mission among our dear Lutheran fellow believers in Dakota. However, since the "Lutheran" only published a detailed report about this the year before last, we will briefly pass over it this time and perhaps make more detailed announcements about it again later. Only this much may be noted for the time being, that not only our three young traveling preachers employed in Minnesota are diligently making forays across the borders to Dakota, but that we also have at least three pastors in Dakota itself, although not yet many, not yet by far enough, and that they also do traveling preaching and work in blessing. Mr.

Melcher has been there for several years, and his sphere of activity extends over three counties that are still sparsely populated, but in which he already has 2 congregations and 4 preaching stations to serve, almost all of whose members are German Russians. Last year, the two candidates A. Müller and I. Bernthal took office in Dakota. Mr. A. Müller scatters the seed of the beatific doctrine in 5 different counties, where 3 congregations and 8 preaching places are under his care, while Mr. P. Bernthal, in addition to the main congregation (of 40 members), takes care of 4 preaching places, among which there is at least one very important and hopeful one (east of Dankten), to the consolation and joy of the poor pastor, for whose meager livelihood the likewise poor members of the congregation can only partially and extremely sparsely provide. - In Dakota, too, the work of the Lord under the hands of his servants is progressing in a blessed manner.

I hope, beloved readers, that you have all rejoiced wholeheartedly over this news, which is for the most part quite gratifying. Let us not forget that God's Word says to all Christians: "You are the chosen race, the royal priesthood, the holy people, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light. See, we are all to become God's co-helps, so that God's kingdom may spread and more and more souls may be led to Christ and be saved. We must not grow weary in this, we must not forget how much is still to be done in view of what has already been achieved through God's grace. We must never forget that

Word of the Lord Jesus, which he said: "The harvest is great, but the workers are few. Therefore pray the Lord of the harvest to send laborers into his harvest." We should always pray diligently and fervently that the Lord will give His word with great multitudes of evangelists and also give us many godly missionaries who are willing to do everything for the sake of Christ. We will then certainly remember our missionary fund (also the fund for poor students) with joy and a sacrificial heart and consider it a high, undeserved honor when the great God invites us sinners to become his co-workers for the building up and spreading of his heavenly kingdom on earth, even with the earthly goods that he himself has given us.

Perhaps some congregations of our dear Synod outside our northwestern district could sometimes lend a hand to our mission as before! The reporter takes leave of his dear readers with a threefold word of our blessed father Luther.

Dr. Luther says the first word "to all faithful, pious pastors and preachers" in the preface to his Small Catechism. There it says: "Especially urge the authorities and parents there to govern well and to bring children to school, showing how they are obliged to do so, and if they do not do so, what an accursed sin they are committing; for in so doing they are overthrowing and destroying both God's kingdom and the world's kingdom, as the worst enemies of both God and man. And mark out what terrible harm they do, when they do not help to raise up children to pastors, preachers, scribes, etc., that God will punish them terribly for it. For there is need to preach here; the parents and authorities are now sinning in this, so that it cannot be said that the devil also has a cruel thing in mind.

The second word of Luther is especially addressed to the rich. He says to them: "Our Lord Christ also needs the rich to help raise fine, skilful boys to learning and godliness. For we commonly find that the children of poor people are more capable of learning. But where they are not helped by rich people because it is not within their means, they have to stay behind and cannot progress. (XIII, 2896.)

The third word of Luther says to all of us: "Therefore, let us all, both teachers and students, help Gölte to gather his grains even at the time of this visitation, before the final wrath comes, which will set fire to the chaff forever and burn it up." (XII, 1869.) Fr. S.

Dear "Lutheran"! *)

I would like to kindly remind you that you should take care of your young English brother, the "*Lutheran Pioneer*", and recommend him to your readers as your dear brother and comrade who wants to serve the orthodox Evangelical Lutheran Church in community with you and expand its borders, especially among the English population of this country. See, even if our one says this to the people, they do not really want to believe it, because the "*Lutheran Pioneer*" is such an all-English spirit.

*) The request, which this little letter addresses to the "Lutheran", was already fulfilled before it reached him; however, the request may nevertheless find place here, since it is written completely in the sense of the "Lutheran". W. [Walther]

In the highest case, they consider him to be your half-brother. Many say they cannot understand him, and immediately turn him away when he comes to them, without even making an attempt to learn his language, which is certainly very simple and not very difficult to learn, if one has even a small concept of the English language beforehand. And so people often turn themselves into the "*Lutheran Pioneer*",

who hold you, dear "Lutheran", in high esteem. You cannot possibly be indifferent if your young but very brave brother is treated so rudely, since you certainly hold him as dear as yourself. If only such people would do the "*Lutheran Pioneer*" so much honor that they would take him to their English neighbors and introduce him to them, so that he could talk to them. They would certainly take it as an honor when such a respectable foreign visitor was brought to them, and many would become fond of him and invite him to visit them at least once a month. Many would truly receive from him an unspeakable blessing and benefit for the salvation of their souls. And those who had thus become fond of him would again make other of their friends acquainted with him and introduce him to them. Then he would soon no longer be a stranger in this country and his travel and other expenses would be amply provided for so that he would not have to suffer any hardship. Especially since the "*Lutheran Pioneer*" is so modest in its demands and only claims half of what other papers of its size, but which by far do not contain such splendid things, claim. I mean: Whoever does not want to do anything for the spreading of the "*Lutheran Pioneer*", either does not know its high significance as a missionary journal among the English, or has no heart for the spreading of the Kingdom of God. I know well, dear "Lutheran", that you have already warmly recommended your brave, young English brother to your readers for dissemination; but I think you should repeat this from time to time, because it would make some of your readers aware of the importance of this mission. For my part, I will at least do what I can in the future for the spread of the "*Lutheran Pioneer*".

With warm regards Yours

Z. M. Maisch.

† Wilhelm Friedrich Lehmann. †

Those readers who read "Lehre und Wehre" have already heard the sad news from the supplement of the December number that Professor Lehmann in Columbus, Ohio, President of the Synodal Conference, passed away on December 1 of last year. Our readers will be grateful if we inform them about the life of the deceased, his death and burial.

The deceased was born on October 16, 1820 in Markgröningen in Württemberg. When he had completed his fourth year, his parents emigrated to America and settled in Philadelphia. Here he attended the parochial school of the St. Michaelis parish. After confirmation he studied the ancient languages and theology for 3 to 4 years in Columbus, O. In 1839 he received a license from the Ohio Synod to preach, and after further study with two preachers in Philadelphia and ordination in 1843, he served several congregations in Ohio.

In 1846 he was given the theological professorship at the seminary in Columbus. For four and thirty years he held this office with fidelity and zeal and self-denial. For thirty years he also served the German Lutheran Trinity congregation which he had gathered. Other important offices were also entrusted to him. He was a member of the seminary board of directors, secretary and president of the Western District and the General Synod of Ohio, served as president of the institution for 20 years. The synodal conference elected him repeatedly as president. He was chief editor of the German organ of the Ohio Synod, the "Kirchenzeitung" since 1859. He was married twice.

"Although we did not want to say," it says in the "Ehrendächtnis" of the "Kirchenzeitung", "that our deceased professor was without faults and infirmities, which he himself well recognized and therefore bowed before God, we may nevertheless confess to the praise of God that he had splendid dispositions of mind and spirit. The education that he possessed was put into a thoroughly pious sense. He was of good character and had a good practical judgment. He loved the Church of Jesus Christ and was faithfully attached to the Lutheran Church and in it to our (Ohio) Synod, and what he had recognized as right in doctrine and practice, he represented with fidelity of conviction and resolutely rejected the opposite."

Death tore him away from his blessed activity on December 1 of last year.

"An incurable cancer had erupted on the lower right chin after the blessedly accomplished man had a tooth pulled out. The great pain he suffered from the cancer was increased by a stroke that paralyzed his entire left side. In his unspeakable suffering, he consoled himself with the comfort of the sweet Gospel.... The Lord would already deliver him and help him to his heavenly kingdom, that was the hope that gave him light again in the most difficult hours; the peace up there and the peace of the perfected ones, into which he was sure to enter through the Prince of Peace, Jesus Christ, made it possible for him to praise God even in the greatest distress. He suffered for almost six months, faithfully cared for by his wife, carried on his hands by loving and obedient children, diligently visited and comforted by his relatives, enjoying the heartfelt intercession and condolences of his brothers in the ministry and the congregations, and receiving help by day and by night from the students."

The funeral was an extremely solemn one. The number of pastors present was 52. Professor Frank spoke in the house of mourning. In the church the German speech was held by Professor Schmid, the English speech by Professor Loy and the liturgical service was conducted by Father Herbst. After the speeches, the personal data of the deceased were read out by Professor Frank in English and German. Mr. Fr. Herbst then read aloud the condolence dispatches received from the teaching institutions at Fort Wayne, Watertown, Springfield and Decorah. "From St. Louis," says the report in the "Kirchenzeitung," "there was no dispatch, but another, unexpected, joyful surprise. Dr. Walther had appeared as a delegate of the faculty of Concordia Seminary to convey their condolences verbally. In brief, heartfelt words, Dr. Walther delivered his commission." The body was interred on *Green Lawn*.

To the ecclesiastical chronicle.

I. America.

New Orleans. We have just received the news by letter that the dear Zion congregation in New Orleans, La., after many unsuccessful attempts during a period of fourteen months to get a successor for their faithful unforgettable pastor G. E. Friedrich, who died of yellow fever in the prime of his years on October 23, 1879, has finally obtained such a successor in the person of Mr. P. P. Rösener in Rose Hill, Tex. As difficult as it has become for the congregation of the latter to let him go in peace, brotherly love has finally triumphed among them through the action of the Holy Spirit. Deeply moved by the idea of the extremely sad, almost hopeless situation in which their sister congregation in New Orleans, which had been orphaned for so long, found itself, the dear congregation in Rose Hill was finally willing to sacrifice the pastor who had become more and more precious to them, although with many hot tears from many members. On the 4th Sunday after Epiphany (on the 30th of this month), therefore, s. G. w., the introduction of Mr. P. Rösener into the ministry at Zion Parish in New Orleans will take place. May all Lutheran readers now first call upon God that the Lord of the Church will soon provide the dear congregation at Rose Hill, which has acted in such a sisterly manner, with a righteous minister of the Gospel, and may they then not cease to beseech God that He will watch over the life of His faithful servant, who is willing, if it were the Lord's will, to die with Paul for the sake of the name of the Lord Jesus and His elect (Acts 21:13, 2 Tim. 2:2). 21, 13. 2 Tim. 2, 10.), to hold his protecting hand and to let him come to New Orleans with the full blessing of the gospel (Rom. 15, 29.) for the winning and preservation of many immortal souls who were bought through Christ. Amen. W. [Walther]

II. foreign countries.

The Saxon Free Church still lives under heavy pressure. Some time ago, a godless Saxon pastor in Chemnitz named Graue, who publicly denies the Holy Trinity and all the mysteries of the Christian religion, and the regional consistory, which tolerates this impudent blasphemer, were sharply attacked by Mr. P. Kern in Chemnitz. The consequence of this was that Mr. P. Kern was sued by the Lutheran-believing Consistory and on December 1 of last year was sentenced by the 2nd Criminal Chamber of the Royal District Court in Zwickau to a fine of 150 Marks or 15 days in prison, and Mr. Herrmann, the printer in Zwickau, as the responsible publisher of the newspaper, to a fine of 100 Marks or 10 days in prison. Since the defendants have appealed to the Reichsgericht, it remains to be seen whether the sentence will be carried out. W. [Walther]

The Evangelical Lutheran Messenger of Peace from Alsace-Lorraine, dated December 5 of last year, gives the following opinion on **the so-called Jew-baiting that is** now being carried out in Germany: The Jewish question has become a burning one. When the liberals speak of Jew-baiting, it is to be noted that the agitation has long since been practiced by the Jews in newspapers and journals against Christianity and everything that is sacred to the Christian. That papers of a Protestant-unionist direction, such as the "K.-Bote" in Strasbourg, that all kinds of people who, like the Jews, do not believe in the Trinity, in the divinity of Christ, in redemption and reconciliation through the blood of the Son of God, in any Bible book 2c. 2c., even so-called Christian pastors, who can unabashedly help to consecrate synagogues 2c., stand up for the Jews, and defend their sins, cannot be an honest Christian.

people are surprised. We are only surprised that the Christians in Prussia have awakened so late and have allowed themselves to be befuddled for so long by the Jewish-antichrist spirit in the press and elsewhere.

Self-disavowal of a church treasurer. Recently, the church accountant Bätz in Großschönau in Saxony caught himself embezzling 10,000 marks from the church treasury and was facing a strict audit.

What is a Christian?

Luther writes in his church postilion:

"One is not called a Christian because he does much, but because he takes from Christ, creates and lets him give only. If a man no longer takes from Christ, he is no longer a Christian; so that the Christian name remains only in taking and not in giving or doing, and that he takes nothing from anyone but from Christ. If you look at what you do, you have already lost the Christian name. It is true that one should do good works, help others, give advice and give; but no one is called a Christian by this, and therefore he is not a Christian. Therefore, if a Christian is to be considered rightly, he must be recognized as taking only from Christ and having Christ in him, for this is what the word actually implies. Just as one is called white from the whiteness that is in him, black from the blackness, great from the greatness: so also a Christian from Christ, whom he has in him and from whom he receives good things. Now if any man be called a Christian by Christ, he is not called a Christian by his works: and it soon follows that no man is a Christian by works. I may be called by my works a faster, a praying man, a pilgrim, but not a Christian. Even if you add all your works together, even if you add all the works of others, you still do not have Christ and are not called a Christian by them. Christ is another thing and something higher than the law and the commandments of men. He is the Son of

God, who alone is willing to give and not to receive. If I am so skilled as to take from him, I have him; if then I have him, I am justly called a Christian." (XI, 2452. 2453.)

J. A. Bengel *) about the Freemasons.

Because of the society of the Freemasons, it seems, the intention is to show by an instance that also apart from Christ righteous virtue can be; if not even atheism is hidden under it. The Freemasons are a plant that the heavenly Father did not plant, Matth. 15,13., people who build themselves up on each other in unbelief; to all appearances there is no faith, no hope and an empty appearance in love with them. One can see that there is nothing good behind it, because they are so secret with their things. Otherwise one would have a confession from them instead of concealment.

The Bible in Pabstthum.

"Under the papacy, the Bible was known to no one, indeed, the Doctores Theologiä themselves had not read it; as then Dr. Martinus Luther often used to tell that Dr. Andreas Carlstadt had been Doctor Theologiä for eight years before he had begun to read the Bible". (Aurifaber. Letter to Luther's Table Talks. See Luther's Works XXII, Preface 47).

*) died in 1751.

Never back!

Once a little farmer in Hanover went out of the church on Palm Sunday after the service. The pastor had preached about the entry of Jesus into Jerusalem and said, among other things, how happy the owner of the donkey and the stuffing must have been, because he was allowed to give them to the Savior for service. Our little farmer also had a horse in the stable and thought: "Yes, that is true, if our Lord Jesus still walked on earth, with what joy I would give him my little horse for service!" And as he was about to throw his copper coin into the basin for the collection on his way out of church (it sometimes seems to me as if some people in Christendom thought it a sin to throw silver into it), he saw on the coin, for it was Brunswick, a jumping horse stamped on it, and the thought twitched through his mind: "All the little steeds that jump into my pocket I will give to my Savior for service and sacrifice to the mission." Thought, done. From that day on, he willingly gives all the copper coins with a horse on them to the mission, even though it seems to him that he has never had so many copper horses in his hand in his life; indeed, when he soon discovers that silver coins with the same imprint also exist, he does not waver in his resolution, but gives all the silver coins as well to carry the gospel into the wide world. About seven months passed, and he drove a pig to the city and sold it there for a good price. The butcher gives him, among other things, a gold piece for it, which smiles at the farmer in a friendly manner, and just as he is about to smile at it in a friendly manner, there, oh horror, stands on the gold piece a jumping horse, whose expression obviously knows nothing of the horror it has instilled in the little farmer. To sacrifice a golden horse to the Lord is too much. When he made his promise, he had not the slightest idea that such gold coins existed. He puts it in his pocket, but his conscience does not let him rest; he reaches out, he looks at it, he weighs it in his hand, but the little horse remains on it. But then he sees two words written under it: *Nunquam retrosum*," he reads, and is as wise as before, for he has not yet learned Latin. But he thinks: Who knows if these words might not give me a clue in my difficult situation! So he goes to his pastor, but tells him nothing of his conscience concerns, but only asks him to interpret the two little words which are written under the horse. "That's easy, good friend," says the pastor, "*nunquam retrosum*" means "never backwards." My farmer man stands and thinks, "That truly fits your case, and is a safe decision. Once you have started with the copper horses and then continued with the silver ones, you must not go back on your promise for the sake of the gold ones. Never backwards! and so he hands over this gold piece to the mission.

(Mission words from the Calwer Missionsblätter.)

Importance of Christian Schools.

The pope M. Klesel (Bishop of Vienna 2c., f 1630) advised Ferdinand of Styria (later German Emperor) not to expel the Lutherans by force, but only to forbid them their schools; then, he thought, they would soon die out. Satan knows well what damage truly Christian schools do to his kingdom and how much they further Christ's kingdom, and that is why he always tries, even today, to put all kinds of obstacles in the way of the Christian school system. Oh, if only none of our readers would give themselves up to help the spirit of darkness in its fight against Christ's kingdom, even if this spirit of darkness does not have to fight against Christ's kingdom. The only thing that is not so dangerous is the fact that the sly spirit comes in the form of an angel of light and, e.g., considers Sunday schools to be a sufficient substitute for Christian weekly schools and school lessons without Christian discipline to be not so dangerous!

Inaugurations.

On behalf of the President Punishments, I introduced Mr. k. F. Schumann in Waterford, Racine Co. F. Schumann at Waterford, Racine Co, Wisc.
C. F. Keller.

Address: lioy. l'. Sevnmuuii,

^Vutorkorü, Rueinv 60th, liVise.

On the Sunday after New Year's Day, Mr.? M. Mariens was inducted by the undersigned with the assistance of Pastors Lenk and Brandt at Bethania Parish in St. Louis, Mo.

G. Link.

Address: Uev. U. Llrctens,

2918 Cravä ^ve., 8t. l,onis, llo.

Church dedications.

On the 4th Sunday of Advent, December 9 of last year, the Lutheran Zion Parish in Decatur, Ill, dedicated its newly built house of worship to the service of the Triune God. The building (35X60 with a 10-foot addition and an 85-foot steeple) is constructed of beautiful brick. Festive preachers were: U. I. T. Bötticher of Mt. Pulaski, ? C. Brewer of Champaign, and k. Zahn of Nokomis. The latter preached in English. G. Landgraf.

On the ith Sunday of Advent the newly built church of St. Peter's Lutheran congregation at Town Theresa, Dodge Co, Wis. was dedicated. The festival preachers were Pastors C. Seuel and H. Pröhl. H. Rathjen.

Conference - Displays.

The Northern Illinois Pastoral Conference will hold, s. G. w., its sessions Feb. 8-10 at Addison in the seminary. There will be transportation in Clmhurst on Tuesday morning at 10 a.m. for those coming via Chicago to Clmhurst, as well as for those coming from the west. Timely registration is requested. L. v. Schenck.

The Pastoral and Teachers' Conference of Quincy and vicinity will meet, s. G. w., February 8-10, at the congregation of Mr. U. Schülke, Palmyra, Mo. Do not forget to register in time. I. H. Hargens.

The mixed pastoral conference of the 8th District of Minnesota is meeting, s. G. w., February 8-10, at the home of Mr. U. Dageförde in Nicollet. H. Kretzschmar.

The Southern Iowa Districts Conference will meet, s. G. w., February 15-17 in Boone, Iowa. Early registration is requested by the local pastor. C. A. Bretsch er.

Revenue to the Western District's coffers:

To the synodical treasury: of U. Sapper's congregation in South St. Louis K12.00. U. Biedermann's congregation in Thayer Co, Nebr. 5.51. U. Bremer's congregation in Iron Mountain, Mo. 3.25. Coll. of U. Wesche's congregation in Jefferson City, Mo. 8.65. Triune Distr. in St. Louis, 12.45. Coll. of U. Estel's St. John's Gem. at Pierce, Nebr., 5.85. Coll. of U. Klindworth's Gem. in Washington Co, Texas, 6.75. U. Zimmermann's Gem. at Columbia

Bottom, Mo.- 7.16. Coll. of U. Voigt's Gem. at Dispen, Mo.-, 13.00. 1? Gruher's Gem. at Middle Creek, Nebr. 2.70. U. Bock's Gem. at Jefferson Co>, Mon., 5.00. Coll. of U. Wilder's Gem. at Harris Co., Texas, 18.00. U. Nützel's Gem. at West Ely, Mon., 7.00. Coll. of U. Jöen's Gem. at Farming- ton, Mon. 4.00. Coll. of U. Schulke's Gem. in Palmyra, Mo., 6.50. Coll. of U. Zimmermann's Gem. in Columbia Bottom, Mo. 7.97. U. Baumhöfener's Gem. in Homestead, Iowa, 19.50. Zion's - Gem. in New Orleans 50.00. F. Scheumann's in Ulysses, N. A., 1.25. I. G. Höhne's in Metea, Ind. 1.00. U. Nthing's Gem. in Lincoln, Mo. 11.00. U. Grupe's Gem. in Cisleben, Mon. 8.50. By U. Grupe: from Sunday coffee 4.85, surplus from synodal travel money 5.95. U. Adam in Glasgow, Mon., 1.00, whose congregation 4.00. U. Roschke's congregation at Pierce City, Mon. 6.25. U. Lüker's Gem. at Aroma, Kans., 3.00. Mrs. Pönitz's 2.00. U. Sivers' Gem. at Cape Girardcau, Mo., 9.85. U. Bapier's Gem. at Mobile, Ala-, 10.35. Jmm. Distr. at St. Louis 16.60. k. Griebel's Gem. at California, Mo., >5.16. U. Rosencr's L-t. Joh.- Gem. to Little Cypress, Texas, 6.70.
 For inner mission: U. Biedermann's Gem. in Thayer Co, Nebr. 5.55. By U. Maisch in Lee Co, Tex: J. Morbe 2.50. A. Dube^ 50. By U. Klindworth in Washington Co, Tex. by Wittwe L- chneider 1.50. F. Schwarz 1.00. Mrs. Waitke in St. Louis by Prof. Schaller 5.00. J. Troster by U. Bürger in Hampton, Nebr. 1.50. Wittwe D. Mascher in Jola, Illi, 5.00. By U. Hoffus in Saunders Co, Nebr: H. & F. Meiners each 1.00. By U. Wilder in Harris Co, Texas: Aug. & Therese Theiss each .25, thank offering by Mrs. N. N. 3.00. Missionfestcoll. d. Gcmm. in & around Cape Girardeau, Mo. 18.55. By U. Biltz in Concordia, Mo.; U. Groß 2.60. U. H. Njemann 2.60. Mrs. Lange 1.00. Gern. in Pilot Knob, Mo. 3.60. F. Werfelmann in Fort Smith, Ark., .85. U. Lüker at Aroma, Kans., 1.00, whose gem. 2.50 for Kansas, Mrs. Pönitz 2.00. Jmm.-Distr. at St. Louis 9.66. Epiph.-Coll. of Dreieinigk.-.

Distr. 65.87. I. Mueller by k. Rösener in Harris Co. Tex., 1.00. I. Comforter by R. Burger in Hamilton Co, Nebr., 10.00. Mrs. T. K. by R. Bürger in Sterling, Nebr., 2.00. R. Willes Gem. in Brownsville, Mo., 26.50.
 For Negro Mission: Mission Festival Coll. of Gemm. in and around Cape Girardeau, Mon., 6 p.m. Surplus of "Pioneer" and "Mission Pigeon" by R. Nething in Lincoln, Mon., 60. I. Müller by P. Rösener in Harris Co., Texas, 1.00.
 For heathen mission: J. Bank in Perham, Minn., 1.50. Mrs. Ficken by R. Biltz in Concordia, Mo., 1.00. k. Bayers Gem. in Osage Co, Mo., 5.00. From a missionary friend through R. Zahn in Nocomis, Ill., 1.00.
 For the deaf and dumb: Through R. Maisch in Lee Co, Texas: J. Möhrbe, A. Dube each 2.50. R. Spehr's Gem. in Lake Creek, Mon., 5.50. Wedding Coll. at D. Blank by R. Voigt in Dissen, Mon., 2.45. R. Biltz's Gem. in Concordia, Mon., 10.00. Mrs. Hemann in St. Louis by R. Bürger 1.00. I. Müller by R. Rösener in Harris Co, Texas, 1.00.
 For poor sick pastors: N. N. in Vallego, Cal., 2.00. Mrs. Lienknecht by M. C. Barthel in St. Louis 5.00. Mrs. M.B. by R. Nützel in West Eln., Mon., 1.00. By R. Biltz in Concordia, Mo., by d. Gem.: 10.00, H.D. Bruns 3.00. I. G. Höhne in Metea, Ind., 1.00. H. Müller by R. Rösener in Harris Co., Texas, 2.00.
 On the E. migr. - Mission: I. Müller by R. Rösener in Harris Co., Texas, 1.00.
 On the seminary building in St. Louis: From the blessed Joh. Schewe, Jr. by R. Lentzsch in Caldwell, Nebr., 10.00.
 For the Rk. M. Wyneken u. H. Crämer: k. Döscher in New Orleans 2.00. teacher Köhnke 1.00. R. Adam in Glasgow, Mo., 1.00. R. Sievers in Cape Girardeau, Mo., 1.00. E. R. in St. Louis 2.00.
 For poor students in St. Louis: Kindtauf coll. at A. Wukasch by R. Geyer in Serbin, Texas, 2.60. P. Paar in Warsaw, Ill., Christmas gift, 4.00.
 On the household treasury in St. Louis: R. Sievers' Gem. in Cape Girardeau, Mon., 12.30.
 For poor students in Addison: R. Biedermann's gem. in Thayer Co. nebr. 5.51. N. N. in R. Döscher's gem. in New Orleans 5.00.
 On the orphanage in Boston: k. Hofius in Saunders Co. Nebr., 1.00.
 For needy in Kansas: wedding coll. at Joh. Mrosko by R. Wischmeyer in Fayette Co, Tex., 10.00. Ch. Volkmann in Clinton, Mo., 2.00. Chr. Bennet in Creston, Wyo. by R. Bürger 2.50. N. N. in R. Döscher's parish in New Orleans 5.00. I. Mueller by k. Rösener in Harris Co., Texas, 1.00.
 For poor students in Springfield: R. Nething in Lincoln, Mo., 1.50. By dens.: Mrs. Kreißler jun. & sen., Mrs. H. Eckhoff 1.00 each, Mrs. H. Keuper 2.00, Mrs. N. N. 5.00. Mrs. D. Mutschke 50. By R. Bayer in Osage Co.
 Sr. Louis, Jan. 9, 1881. E. R O schke, Cassirer.

Incorporated into the Illinois District Caste:

To the synodical treasury: By R. Kühn in Belleville \$1.00. By k. Hallerberg in Quincy 10.00. By R. Bartling in Chicago from Joach. Hinck 1.00. by R. Wagner from D. Ble. 1.00. R. Hansen's Gem. in Worden 4.90. k. Dorn's Gem. in Pleasant Ridge 10.00. Harvest Festival Coll. of R. Mueller's Gem. in Bremen 10.50. By R. Schroeder in South Litchfield, Christmas gift from N. N., 25.00. R. Griffin's Gem. in Chandler-ville 6.00. R. I. I. Große, contribution, 2.00. Weihnachts-Coll. of Gem. in Addison 70.27. (Summa \$141.67.)
 For inner mission: R. Heumann's Gem. in Fountain Bluff 3.75.
 For inner mission in the West: R. Kühn in Belleville 3.00. By R. Hallerberg in Quincy 5.00. (S. ^8.00.)
 For the Gentile mission: By R. Heyer in Colehour 1.15.
 On the Negro and Gentile Mission: By R. Hallerberg in Quincy 10.00.
 For the Negro mission: R. Kühn in Belleville 1.00. Through R. Wunder in Chicago from the women in his congregation. By R. Hölter there, thank offering by Mrs. Hasseloring, 5.00. (p. 11.27.)
 For the Christianization of Negro Children: By R. Bartling in Chicago from Mrs. Car. Heiden 50.
 On the emigrant mission in New York: R. Kühn in Belleville 2.00. R. Dörmann's Gem. near Dorkville 12.50. (p. \$14.50.)
 For poor students in St. Louis: R. Bohlen's Gem. in Summit for R. Koehler 6.50, for Heine 6.50. Through R. Wunder in Chicago from the women in sr. Gem. for L. Schwartz 7.00. (S. \$20.00.)
 To the college household in Springfield: by R. Hallerberg in Quincy 10.00.
 For poor students in Springfield: By R. Wagner in Chicago from Junglings-Verem 15.00. By W. Märten in Altamont, wedding coll. at Aerd. Barg 1.50. at F. Alwart 2.00. By R. Wunder in Chicago for Spannuth: from the young man's vcrein 5.00, from the women in sr. Gem. 3.00. R. Greif's Gem. in Chandlerville for H. Brust 5.00. (S. \$31.50.)
 For poor students in Fort Wayne: For W. Köpchen: by R. Bohlen in Summit from H. Freudenberg 2.00. by k. Wunder in Chicago from Mrs. N. N. 1.00. by the Women's Club in Dundee 3.38. by R. Koch in Wheaton from the Women's Club 5.00. By R. Wunder in Chicago from d. Frauen in sr. Gem. for C. Kobel 7.00. From Chicago: by R. Hölter for E. Arendt from the Young Women's Association 10.00. for A. Bürger from the Gem. 20.00; by R. Wagner from G. Koller for C. Koller 15.00; by R. Reinke for Joh. Meyer, Collecte at A. Troyke's wedding, 12.10. (S. \$75.48.)
 To the seminary household in Addison: By R. Hallerberg in Quincy 6.00.
 For poor students in Addison: by D. M. in Baltimore for P. Sommer 5.00. For C. Kambeiß: by R. Bohlen in Sum- with by H. Freudenberg 2.00; by R. Wunder in Chicago from Mrs. N. N. 1.00; by the Woman's Club in Dundee 3.37; by R. Koch in Wheaton from the Woman's Club 2.00. By R. Hallerberg.

in Quincy for S. Charle, 8.25. By ? . Hölter in Chicago, thank offering by Mrs. C. Hasseibring for Bro. Schwarzburg, 5.00. By ? . Müller in Bremen for W. H. G. Müller 10.00. (p. K36.62.)

For sick pastors and teachers: By ? . Schroeder in South Litchfield of N. N. 5.00. By ? . Hallerberg in Quincy 5.00. (S. \$10.00.)

For the ? . M. Wynekch a. H. Crämer. From Addison: Prof. Selle, Dir. Krauß each 2.00. H. B. 1.00. ? . Nauschert at Dalton 2.00. ? . Döderlein at Homewood 1.00. ? . Böring at Glencoe 1.00. From Chicago: ? . Wagner 2.00. ? . Wunder 1.00. (p. \$12.00.)

To the widow's fund: by ? . Bergen in Prairie Town by s. Gcm. 20.57. contribution 5.00. By ? . Schroeder in South Litchfield of N. N. 5.00. By ? . Hallerberg in Quincy 5.75. C. I. N. P. in Chicago 10.00. Contributions: ? . Höltermann for 1881 4.00; teacher H. B. 4.00; ? . T. I. Große for 1880 4.00. (S. H58.32.)

For Wirtwe Ruhland: By ? . Hölter in Chicago by Mrs. M. Keller.50.

For the needy in Kansas: Through? . Schröder in S. Litchfield from members of sr. Gcm. 6.00, Thank Offering by Mrs. Boblinann 2.00. By ? . Große in Hartem by G. Amling 2.00. By ? . Franck in Steeles Mills by N. N. 1.00. (S. K11.00.)

For the Gern, in Louisville, Ky.: k. Hansen's Gern, in Worden 4.25.

For the Gern, in Ellinwood, Kansas: By ? . Schroeder in South Litchfield from members sr. Gcm. 12.50. By ? . Engelbrecht in Chicago 5.00, by ? . Wagner of N. N. 1.00. ? . Hansen's Gern, in Worden 4.25. ? . Griffin's Gern, in Chand- lerville 2.00. (p. K24.75.)

For the deaf and dumb: Through ? . Schröder in S. Litchfield 1.50. By ? . Frese in Effingham, Christmas gift: from Tjarde's children .25, Köpke's children .50, Langhoff's children .15, Dora Krobn .50, Anna Wenthe .25, Fr. Witt .10, Hcinr. & Marie Koboldt .25, from Concordia Association 4.00. (S. H7.50.)

To the orphanage near St. Louis: ? . Kübn in Belleville 3.M. By ? . Hansen in Worden by Mrs. Gerdorn 1.00. ? . Müllers Gcm. in Bremen 6.00. ? . Otto in Warsaw 2.50. (S. K12.50.)

For C. Rascher at the St. Louis Asylum: ? . Wagner's Gcm. in Cbicago 5.00.

Addison, Ill, Dec. 29, 1880. h. bartling, cassirer.

Entered the caste of the Northern District.

To the synodal treasury: from the congregation in Sebewaing K12.10 and 11.67. Gcm. of ? . Moll in Detroit 11.00. Coll. at church dedication in Frankenmuth 43.08. Gcm. in Frankenlust 16.44. Jubilee coll. that. 21.35. I. G. White 5.00. Gcm. in Adrian 17.00. Gcm. in Port Hope 11.00. Gcm. in Burr Oak and Colon Townsh. 6.65. Gcm. in Kilmanagh 1.32. Gcm. in St. Joseph 5.25. Gcm. in Bainbridge 5.50. Gcm. in Grand Haven 8.83. Evensong Coll. in Millers 8.50. comm. in Montague 4.50. comm. in Grand Rapids 13.31. comm. in Adrian 13.32. Peter Kirsch in Ruth 2.00. comm. of ? . Hügli in Detroit 15.25. (Summa \$233.07.)

For the deaf and dumb: By Kassirer Bartling 87.45. A. Beck, I. Pobanz, J. Weidner, Wittwe Kuhmisch each 1.00. G. Neumann, Jmm. Bock, W. Zobel, F. Rockstroh, G. Weidner - each .50. G. Kühmisch, A. Werschky each .25. Franz Uhl .45. At the wedding of F. Götzinger in Frankenmuth ges. 5.51.

House coll. in Frankenlust 33.50. Dankopfcr for happy delivery of Mrs. N. N. in Lansing 1.50. By Kassirer Bartling 57.06. From the women's treasury of the parish in Adrian 12.00. I. K. das. 1.00. On d. Hochzeit bei Hrn. Daschner an Sandy Creek ges. 9.23. By ? . Weisel at the wedding of Mr. Hauck coll. 5.00. Gottf. Matthes from the community in Monroe 2.00. Mrs. N. N. das. 2.00. Cb. Götz in Port Hope 1.00. Gcm. in Big Rapids 5.54. Mrs. Karcher in Lake Ridge .70. Kindtaufcoll. at F. Müller das. 3.25. At F. Kremel's wedding ges. 4.50. Gcin. in Sebewaing 12.87. F. Schmidt 2.00. Karl Göbel jun. 1.00. Andr. Jrión 1.50. Gntekunst and Bauer 2.00. August Werschky, I. Hofmeister, I. Schelling each .50. I. Jrión .25. by Kassirer Nadcmacher 141.00. comm. in Frankenmuth 31.01. at the wedding of W. Heine das. ges. 9.25. at W. Seidel's wedding in Saginaw coll. 10.00. Kindtaufcoll. at Ad. Winter 1.50. By Kassirer Bartling 42.75. Georg Müller in Lake Ridge 5.00. By Mr. and Mrs. Kempf the. 2.00. Mr. Schmidt in Teeumseh 5.00. On the silver wedding of L. Schmidt in Monroe the. 4.83. Mrs. L. Eichbauer the. 1.00. By Kassirer Bartling 37.23. Mr. Backhof in Teeumseh 1.00. Gcm. in Grand Rapids 32.00. Wittwe Blickle 5.00. Wittwe Hensler, Marie Heydlauf each 1.00. Gcm. in Ban City 14.50. Gcm. in Cold Mater 5.38. Peter Kirsch in Ruth 2.00. F. Beil in Saginaw 1.00. Christmas gift from K. D. das. 10.00. (S. H623.26.)

To the widow's fund: Gcm. in Monroe 4.00. By ? . Hattstädt ges. on the golden wedding anniversary of Mr. M. Schütz 4.58. ? . Rooster 1.88. Community in Bay City 18.50. Community in Lansing 4.31. Community at Tandy Creek 3.51. Thank you offering from Mrs. Schöch 2.00. ? . Schwartz 4.00. ? . Rooster 2.37. ? . Hügli 4.00. Cong. in Saginaw 10.00. Cong. in Frankenmuth 25.50. Cong. in Fräser 5.75. Cong. in Amelith 3.67. Mrs. Hacke in Grand Rapids 2.00. Cong. in Waldenburg 7.00. Teacher Pfeiffer 3.00. (p. \$127.07.)

For inner mission: Gcm. in Sebewaing 7.20. On wedding at A. Wirsing in Frankenlust ges. 4.00. Wedding- , coll. at I. G. Feinauer das. 7.25. Kindtaufcoll. at I. G. Helmreich 4.00. comm. at Tandy Creek 3.25. comm. at Unions- ville 2.86. comm. at Saginaw 10.00. gcm. at Town Dallas 4.45. comm. at Lansing 1.45. comm. at Amelith 3.75. (S. H48.21.)

On the emigrant mission: Coll. at the consecration of the church in Frankenmuth 43.08. Ges. in Frankenlust Lei following infant baptisms: I. Zeilinger 2.10, Fr. Bliesener 1.15, I. P- Moser 3.25, I. Bernthal 1.03, C. Müller 3.35. From the mission fund of the parish in Adrian 10.00. Parish of ? . Hügli in Detroit 13.65. Gcm. in Petersburg 3.08. Gcm. in Montague 3.50. Gcm. in Burr Oak and Colon Townsh. 6.55. (S. H90.74.)

For the Negro mission: In a missionary lesson in teacher Simon's school 2.00. Community in Sebewaing 6.20. M. Krauß 1.00. I. G. Lang in Frankenlust 1.00. From a young man from the community in Monroe 3.00. Community in Amelith 2.97. From the women's fund of the community in Adrian 10.00. (S. -26.17.)

On the inner mission of the Western District: comm. in Monroe 11.71. Coll. at church dedication in Frankenmuth 30.56. (p. -42.27.)
For sick pastors and teachers: on the infant baptism of M. Kernstock ges. 3.52. Despt. on that of J. A. Fein-auer 1.00. Dankopf for happy delivery of Mrs. Kernstock, Jr. 1.00. Wedding coll. at I. G. Heroldshoimer 8.00. Gein. to Tandy Creek 2.45. Gem. at Millers 5.75. Gem. at Amelith 3.36. Gem. at Monroe 11.32. Mich. Gottfried that. 50. ? Schwartz for UU. Crämer and Wyneken) 1.00. Christmas gift from K. D. in Saginaw for pastors 10.00. despt. for teachers 10.00. (S. -55.90.)

To the Heathen Mission: Christmas gift from K. D. in Saginaw 10.00.
For Australia: Gem. in Sebewaing 7.50. Gem. of? minor in Detroit 9.00. Gem. in Frankentust 11.25. Gem. in Jonia 4.09. Gem. in Bay City 5.00. Gem. in Amelith 4.52. (p. -41.36.)

For the needy brethren in Kansas: congreg. at Jda 8.30. congreg. at Lake Ridge 5.00. congreg. at Amelith 2.74. congreg. at Clay Banks 1.75. wedding coll. at Mr. Sombrosky 4.75. congreg. at Fraser 20.00. Canal congreg. of U. Arendt 6.50. (p. -49.04.)

For the German Free Church: Wedding coll. at I. S. Schmidt in Frankenlust 9.00.
To the Fort Wayne college budget: from the comm. evening fund in Adrian 10.00.

For poor students in Springfield: From ? Weisel's Gem. for treasure 5.00.
For poor students in Fort Wayne: Gem. to Tandy Creek 7.48.

To the orphanage near St. Louis: Mrs. Apothecary Schaefer in Monroe 1.00. Peter Kirsch in Ruth 1.00. (S. -2.00.)
To the orphanage near Boston: Gem. in Lake Ridge 3.48. Adam Wagner in Monroe 1.00. (p. -4.48.)

To the orphanage in Addison: From Frankenlust 1.50. To F. Gremel's wedding in Unionville ges. 4.50. Christmas gift from K. D. 10.00. (S. -16.00.)
Monroe, Dec. 27, 1880. I. s. Simon, Cassirer.

Income to the coffers of the "Eastern" District.

To the synodical treasury: from St. Paul's parish in Baltimore -29.30. St. Emanuel's parish, that. 33.00. U. Lindemann's parish in Pittsburg 35.00. St. Anreas parish in Buffalo 11.50. parish in Richmond 13.00. parish in Allegheny City 10.25. parish in Haverstraw 1.50. Gem. in Cohocton 5.00. Gem. in Eden Ballen 11.00. Gem. in Hudson 4.00. Drifaltigkeits-Gem. in Buffalo 6.25. U. Abners Gem. in Pittsburg 28.85. Gem. in Roxbury 8.00. Mrs. Rosina Huber in Rochester 1.90.

To the orphanage near Boston: congreg. in Lonaconing 1.79. N. N. 21. St. John's congreg. in Williamsburg 8.00. Mrs. P. by U. Frey 5.00. Wedding coll. at H. S. Wilkner 15.00. Dankopf by Mrs. Wittwe Nick 5.00. C. Menkel 1.00. Fr. Kallhof 1.00. Fr. I. 75. Sunday school of I. Ev.-luth. Gem. in Aldann 12.23. Wittwe Anna M. Nieck 5.00. Women's club of St. Johannis-Gem. in Williamsburg 25.00. Women's club in Haverstraw 5.00. School children of ? Andres 1.00. Gem. in College Point 5.00. Women's club in U. Frens Gem. 15.00. Trinity Gem. in Buffalo 25.45. I. R. Niebauer 5.00. ? Ahncs Gem. in Pittsburg 20.86.

To the widow's fund: Gem. in st. Johannsburg 2.06. Gem. in Bergholz 8.94. Teacher List 3.00. Gem. in Wellsville 20.95. ? Zollmann 4.00. congregation in College Point 15.75. women's club of ? Frey 10.00. Gem. in Hudson 2.00. I. R. Niebauer 5.00.

For Inner Mission: Mrs. Elise Rothaupt by K. Frey 5.00. G. Menkel 2.60. Gem. in Richmond 3.00. Women's Club of U. Frey 10.00.
For the German Free Church: St. Johannis-Gem. in Williamsburg Oct. 24. U. Tramm 10.00. Gem. in New Aork 16.25.

For poor students in St. Louis: St. John's parish in Williamsburg for Turzner 12.50. Wedding coll. at H. Jox 3.00.
For college maintenance: St. John's parish in Williamsburg 14.00. New Aork parish 8.60.

For the needy in Kansas: Wittwe Frenkel 1.00. Jacob Riehl 1.50.
To travel money to Australia: Gem. in reserve 2.00. Gem. in Richmond 2.00.

On the Emigrant Mission in Baltimore: By Cassirer Simon 23.00. Women's Association of the U. Freu 5.00.
For Heiden mission: Maria Hugu 1.00.

For inner mission in the West: Gem. in Schenectady 5.75. Wilh. Gramer 2.00.
For Negro mission: Frauenverein des U. Frey 5.00. St. Mark's Parish in Williamsburg 25.00.

For the deaf and dumb: Jacob Arnold's Children in Wellsville 2.00.
For Mrs. ? Schmitt: By U. Great subsequently. 1.00. Mrs. Jox 5.00.

For ? Brunn in Steeden: ? Zollmann 5.00.
For poor students in Addison: Women's Club of the U. Frey for Paul Sommer 5.00. for Fleischmann 5.00.

For poor students in Fort Wayne: Trifold. comm. in Buffalo for Kastenhuber 11.00. wedding coll. at Aug. Tall- mann for dens. 2.00.
New Aork, December 8, 1880. I. Birkner, Kassirer.

For poor students received with heartfelt thanks by Mr. U. P. Rösener in Rose Hill, Tex., from Mr. Jakob Scherer -20.00 and from Mr. Adam Michel 2.00. By the widowed Mrs. F. Wüstemann in Collinsville, Ill, from the werth sewing club that. 15.00. C. F. W. Walther.

For the Lutheran orphanage near St. Louis, Mo.

received since November 6: From the parish at Baden, Mo., -1.85. Mrs. I. Weisbrodt at Mount Olive, Ill, dried apples. From the Woman's Club in St. Charles, Mo., 11 woll. Petticoats, 2 white do., 5 aprons, 7 dresses, 6 girls' shirts, 9 pr. underpants, 7 knäbcn shirts, 27 pr. boys' pants, 12 pr. socks, 1 girls' pants, 5 bodkins. From St. Louis: from the Jungl. Vereine in the Dreieinigk. - and Jmm.-Distr. 262.01. From the Kreuz-Distr. by Körner 3.00. by Schumann 6.00. From the Dreieinigk. Distr. by Noack 1.50. by Brockmeyer 4.40. From the Zions-Distr. by Göhmann 7.40. From the Jmm.-Distr. by Willhardt 1.00. From the Central-Biblegesellschaft 12 Bibles, worth 1.80. From Concordia-Verlag school books, worth 35.40. Mrs. Staub in Denver, Col. 10.00. Miss K. in Blumenthal, Co. 1.00. Wittwe Dickman in St. Louis 1.00. From Neu- Bielefeld, Mo. by Heinemann 14.50. by Rosenkötter 8.00 and 40 Bush. Potatoes, 1 Bush. Sweet potatoes, 5 bush. Apples; by Boggmüller & Trampe 24.50 together with 26 Bush. Potatoes, 7 gall. Fat, 13 gall. Apple butter, 70 lbs. beef, 1 Spockseire, 1 Bush. Pecannksee. From the Sewing Club of the Zion Distr. in St. Louis, 24 girls' shirts, 5 aprons. Baptis-- Coll. at A. Wagner's in Serbin, Texas, 1.25. Minna Wieder- anders das. 1.00. By ? Johanning by H. Vagts, thank offering for recovery of sr. N. N. in Neu-Gehlenbeck, Ill, by ? Schieferdecker 1.00. Mr. Vienup in St. Louis ham & meat. From Central, Mo., by U. Winkler of Morsch 1 bush. Sweet potatoes, 1 gall. Apple butter, from Rohe 17 gall. do. From Jacksonville, Ill, by L. Glear 5 aprons, 6 dresses, 1 shirt. From Des Peres, Mo. by Reinker 2 bush. Potatoes, 1 bag of apples; from Cigamors, S. grain, 4 S. apples; Niebrügge, 8 Bush. Apples. From St. Louis: from Hauelsen & Lange 1 Brl. Potatoes, 1 Brl. Apples, Brockmeyer and sieving 4 p. flour, Jos. Diem paper collars, Hemann worn clothes. Mrs. N. N. by miller in Bcaufort, Mo., 1.00. Wittwe Hemmann by ? Polack in Paltzdorf, Mo., 1.00. From the comm. in Prairie Town, Ill, from the Sing-verein 7.75. Hutcollecte 3.00. from friends of the orphans 7.80. From orphanstfunden from Mr. U. Weisbrodts Gem. to 1 Car-Load of coal 36.80. From the Sewing Club in ? Brauer's Gem. in Crete, Ill, 5 boys' shirts, 4 handkerchiefs, 3 pr. stockings, 1 apron, 10 colored boys' shirts, 7 pants, 8 pr. stockings, 2 skürzen, 23 girls' shirts. Mrs. & Weisbrodt 1 partlie butter. From ? Lenks Gem. in St. Louis by Mrs. Krome 3.00. Mrs. Behren 1.50. Mrs. Mensendieck 1.00. From d. Dreieinigk. Distr. by Sent 5.30. by Noack 3.75. From the Kreuz- Distr. by Schumann 15.10. by H. Ellermann's children 50. by the school children of teachers Erck, Tröller & Körner 18.70. From the Jmm.-Distr. by Günther 11.45. From the St. George Nahverein 54 Uds. Oilcloth, 8 sheets, 8 boys' shirts, 8 underpants, & for the asylum people 6 pr. stockings and worn stuff. From the Jmm. Distr. by Huning 10.30. by Mrs. E. Kaiser 5.00. Mr. Tepe 2.50. Durck? E. Lohmann, wedding coll. at F. Burkhardt's in Crystal City, Mon., 33.50. School children of teacher Leseberg in Black Jack, Mon., 7.50. of teacher Meyn in Marysville, Kans., Christmas present, 3.07. From U. Lenk's Gem. in St. Louis, from the Women's Club 7 dolls, Mrs. Engler 5 pr. stockings, Mrs. Schwolle calico, Wittwe Koch 1 oult, Mrs. N.N. in Jmm.-Distr. 2 large u. 1 small oult. Harvest festival coll. of the comm. in New Brunswick, Ill, 12.00. Teacher Mangold & his school children 5.50. From the box at the orphanage 1.30. By ? Geyer in Serbin, Texas, wedding coll. at Th. Tonn, 4.00. Mrs. D. K. in Des Peres, Mon., 1.00. From d. Gem. in Central, Mon., double wedding coll. at K. Prells & Ch. Ludloff, 7.80. By dens. of Mrs. Kinkel 1.00. By U. Bartels, at Mr. Ulrich's in Minersstown, Mon., sess 3.00. By H. Twellmann in Neu- Bielefeld, Mon. from K. and F. Jakobmeyer, I. Nolte, H. Kummer & himself, 1.00 each and 1 p. potatoes each; from F. Meyer, in Schroder, W. Sulmeyer, W. Rosenkötter, A. Hartwig, A. Twellmann, F. Klein, 1 p. apples each; Jost, 2 p. potatoes, F. Jakobmeyer 1 p. do., 2 p. apples, H. Müller, 2 s. Potatoes. Weisbrodt in Central, Mo., 3 gall. Apple butter, from St. Louis: from Mrs. Miesher 1 hat, Mr. Willhardt 8 large hats, 10 caps & hats, Th. Günther worn clothes, H. Kalbfleisch 1 Brl. Flour, F. Goehring 1 children's sled, 1 baby carriage, 1 rocking horse, 1 vest, Mr. Strecker 30 loaves of bread, Ch. Daumer worn clothes. Pilgrim bookhandlning in Reading, Tractate u. Narratives. From Des Peres, Mo., by Ch. Kirchhofs 2 Bush. Apples, 2 Bush. Potatoes, 1 Horst in St. Louis worn dresses and 1.00. By U. Lenk of the Jungfr.-Verein sr. Gem. 15.00. George Berg in Tt. Louis 5.00. H. Eller- mann that. 1.75. K. Wehking 10.00. From d. Frauen dckKreuz- Gem. 2 pieces of calico, 13 woolen petticoats, 7 bust shirts, 7 Pr. woolen stockings.

1 Dec. 1880. I. M. Estel, Kassirer, vor. ok 36 and UntA "r 88.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts)

have been received:

1. contributions:
From teacher A. Daake -5.00. From UU.: I. Griebel 2.00, E. A. Frcke 2.00, W. Neitzel 4.00, A. Lohr 3.20.

2. gifts:
By U. J. Griebel from sr. Parish 4.45. By H. G. Meyer 3.00. By I. Brock through U. E. A. Frese 5.00. By U. Bartels through Mrs. F. Sienknecht 5.00. Thank offering by Mrs. I. Hofius through ? Hofius 5.00. By ? Lohr by sr. Gem. 1.80. N.N. 75.
Sr. Louis, Mo., Dec. 31, 1880. C. F. Günther, Cassirer.

Received for the English - Lutheran mission in the West:

From Waiscnvater E. Leubner -1.00. By Mr. Kassirer Roschke, wedding coll. at Fr. Wilke in Dissen, Mon., 3.10. From the congregation of U. F. W. Pennekamp in New Wells, Mo. F. W. Pennekamp in New Wells, Mon., 7.00. From L. in St. Louis 10.00. From Bro. Fricke in Washington, Mon., 1.00. By Mr. M. Weinhold from the congregation of U. Janzow in Frohna, Mon., 19.50. From Mr. I. H. Myers in Ambia, Jnd., 10.00.

C. F. Lange, Cassirer.
509 I'ruuRilll ^vv., St. Douls, Lic<.

16

Report of the Casfirer of the General Synod

From January 1, 1880 to January 1, 1881.

Synod Treasury.

		Intake:	
Stock on January 1, 1880	-2705.64		
From the Western District by Kassirer E. Roschke	1741.21		
From the Northwestern District by Kassirer C. Eiß-			
fieldt	1468.93		
From the Illinois District by Cassirer H. Bartling	3010.24		
From the Middle District by Cassirer C. Grahl-	1321.38		
From the Northern District by Cassirer I. S.			
Simon	971.97		
From the "Eastern" District by Cassirer I. Birkner	1025.00		
From the Iowa - District by Cassirer I. P. Rade-			
maker	187.47		
For sold college - land in Ft. Wayne	100.00		
Travel money refunded by Director Krauß	51.07		
			-12582.91
Concordia Publishing Agency surplus	33811.68		
Summa -46394.59 Output:			
aries of professors and superintendents: in St. Louis-5683	.33		
in Fort Wayne....	7844.00		
in Springfield	3400.00		
in Addison.....	5996.41		
St. Louis Board of Supervisors - - 1680.15 in Fort Wayne	1203.53		
in Springfield	950.00		
in Addison--...	1838.24		
Vicariate of the General Presidency	400.00		
Pension for Prof. Biewend	250.00		
Pension for Mrs. D irector Lindemann....	200.00		
Salary of the agent	1500.00		
Salary of the casfirer	600.00		
Miscellaneous travel expenses to synodical officials	615.00		
State, city and school taxes	743.60		
Miscellaneous small issues	67.24		
			Summa -32971.50
Remains stock on January 1, 1881	13423.09		
-46394.59			

IZ. Building fund.

Revenue	-1249.51		
Debt on January 1, 1880...	-11329.49		
Remains debt on January 1, 1881	10079.98		
			-11329.49

6. missionary fund.

Inventory as of January 1, 1880-7952	.10		
		Intake:	
For heathen mission	- 659.08		
For negro mission	1164.01		
First deposit for the sold mission farm	1400.00		
			3223.09
			-11175.19
Edition: For Heathen Mission	- 170.00		
For negro mission	2980.00		
-3150.00			
Stock as of January 1, 1881....	8025.19		
			-11175.19

v. Inner Mission.

Stock on January 1, 1880	- 828.78		
		Intake:	
For the general fund-	611.90		
From and specific to the Western District	2627.70		
			3239.60
			-4068.38
		Issue:	
Delivered to the Northwest District - 200.00			
Issued for the Western District - - 4029.35			
	-4229.35	Remains debt	160.97
			-4229.35

L. Shares of the Synodal - Printing House.

Outside shares on January 1, 1880	-975.00		
Redeemed since-535	.00		
Still outstanding on January 1, 1881	440.00		
			-975.00

I'. Fund for poor sick pastors and teachers.

Stock on January 1, 1880	-415.11		
Revenue	595.64		

Output	-791.00	-1010.75
Balance at January 1, 1881	219.75	

Recap.

Dr. 6r.

		Synod treasury	-13423.09
L. Building fund	-10079.98		
6. missionary fund		8025.19	
v. Inner mission	160.97		
L. Shares of the Synodal Printing Office		440.00	
? Fund for poor sick pastors and teachers		219.75	
Cash in hand	11867.08		

-22108.03 -22108.03

I. T. Schuricht, Cassirer.

We, the undersigned, having been commissioned by the Board of Directors of the Concordia Association to audit the books of the General Cassirer, hereby certify that the above report corresponds exactly with the same.

St. Louis, January 13, 1881.

Henry Veal.

Carl Ude.

For the orphanage in Addison, Ill:

From congregations 2c. in Illinois: By ? Burfeind: from Rich by D. M. u. F. W. -5.00 each, Mrs. M. Stünkel, D. Dettmering, H. Blume, W. Stünkel 2.00 each, F. Bode, H. St., H. H., C. G. each 1.00, H. Heine 1.05, H. Oehlerking, Ph. Werner, H. Stünkel, Ph. S., E. St., F. B. each .50, H. Oberin .25; from Mattison by H. Sch., F. D., H. L., H. B. each .25. By ? Trautmann in Gower from C. Mihn, thank offering for happy delivery of sr. Wife, 5.00. By ? Great Gem. in Hartem by D. Kornhaas 2.25, Ch. Warnke 1.00, half of Reform. feast coll. 12.00. By 1'. Sieving in Ottawa by the Women's Club 18.00. From W o odw orth : by ? Hartmann by H. Kohmann 2.00, harvest festival coll. 20.50; by teacher Ri- chert, wedding coll., 6.50 u. by A. Pfingsten, wedding coll. at H. Schwer, 9.00. From Chicago: by ? Succop: by K. Betzel 5.00, I. Pommer, Mrs. Kobow each 2.00, wedding coll. at A. Häger 3.26, by I. Sagert, W. Jenzen, K. Gäbt each 1.00, K. Brandenburg .50, F. Kortum .25; by ? Wagner: by d. 3 Fricke Bros. 1.50, L. Millies, Mrs. Jäger, Mrs. Kalbow, G. Riß each 1.00, N. N. .50, Mrs. Beduhn, Mrs. Lübke each 5.00; by ? Bartling: by I. Labahn, Mrs. N. N., Jasp. Mau each 5.00, Marie Wolfgram 3.00, Mrs. N. R. 2.50, K. Gülzow, Mrs. M. Rischow, E. Jüngling, Mrs. Kellermann, A. Siekmann each 2.00, Mrs. F. Bunge, Ernestine Baumann, Ch.-Freundt, Mrs. Heit- brink, K. Krüger, I. Lembcke, Louise Meidow, D. Nowack sen-, I. Bornhöft, K. Kolpin, H. Ullrich, K. Bunge, I. Plamp, F. Trippelhahn, L. Metz, I. Hinck, Wittwe M. Hmck, W. Weber each 1.00, H.Jochim 2.00, Th. Gildemeister, L. Lips, W. Schönholz, Mrs. A. Kleist, A. Heiden each .50, Mrg. Kleist.25; by ? En- aelbrecht: by the Women's Association 10.00, F. Zimmermann 2.00, F. Reppin, K. Wartens, H. Kohmann, Mrs. W. Rossow, Minna Steffcnhagen, N. N. each 1.00, Auguste u. W. Bratfisch .50; by ? Lehmanns Gem. 7.50; by ? Hölter: from the Women's Association 20.00, Ch. Gehrandt, M. Keller each 2.00, H.Feißmann 1.00, Mrs. Geßner .50; by ? Wunder: from F. Fink u. Ch. Dovenmühle 5.00 each, Mrs. Aug. Thiede 2.00, Alb. Lämmerzahl 1.00, Mrs. Grupe, Mrs. Henschel .50 each; by ? Reinke: by Mrs. N. N., D. Bauermeister, H.H. Einspahr 5.00 each, HenrietteDamitz 2.00, I. Einspahr, G. Klotz, Mrs. I. Gruel, I. Krüger, I. Elsner, G. Schalk, Ernestine Rickert, A. Dietrich, Louise Ohlmann, K. Ritthammel, A. Rathsam, Dor. Schulenberg 1.00 each, I. Lasten 2.00, K. Wittenborn, F. Boenhagen, Marie Hörmann, Ferd. Spangenberg, I. Bröning, W. Daß, H. Kaiczuck, F. Kath, K. Panzer, Johanne Domke, Minna Lienow .50 each, P. Bräunling .40, Mrs. Kautz, Chr. Valentin .25 each, K. I. N. P. 5.00; by ? Lochner: by I. L. Thurn, K. Groß, G. L. each 5.00, I. Gu- derjahn 3.00, Mrs. Gareis, A. Stolte, H. Lindemann, G.Lawell, I. Mahnke each 2.00, F. Stenzel, K. Krämer, K. Bergmann, G. Wegner, H. Bergmann, L. Heidon, K. Holtz, Wittwe Berndt, H. Bugenhagen, Wittwe Otten, W. Rosenkranz, D. Abraham, G. Pechel, Marie Koppen, A. Narden, Frau Schmidt, F. Zabel, P. Lawell, N. N. each 1.00, F. Narden.75, I. Priebe, Mrs. Em- mert each .50, A. Hupe .25. by ? Brunn in Jefferson, Harvest Fest. coll., 36.33 & 2.50. Ch. Blievernicht in Elm hurst 5.00. Wedding coll. at H. Goltermann's in A ork Cen tre 17.30. By ? Eißfeldt in South Chicago, thank offering by Mrs. N. N., 10.00. By ? Duborg by Dav. Mell inBluels - land .50, Mrs. Sippel in Washington Heights 1.10. By ? Uffenbeck of K. Schröder in Lemont .50, Mrs. Drey- müller in Lockport 1.00. By ? Brewer in Bescher by D. Haase .60. by ? Dunsing in Strasburg, part of the harvest festival coll., 2.00. Mrs. Rademacher in Des Plaines 5.00. From Addison: by Prof. Brohm 1.00, wedding coll. at K. Martin 9.00, by Gem. 25.00, Mrs. N. N. 1.00, F. Lührs 7.50, by W. Fiene 48.25, by F. Göllner 19.47, by Ferd. Bartling 33.35, by F. Leeseberg 35.75. By ? Meyer at Lincoln, Danktags-Coll. 8.25. ? Dörmann's congregation at Horkville 8.69 & 7.50. By ? Zahn in Nokomis, wedding day coll. at W. Rühmholl, 3.50. Coll. at Erxcben's wedding in Pekin 3.65. By ? Schuricht in St. Paul, thanksgiving offering by W. Rebbe, .50. ? Mueller's comm. in Kankakce 8.00. From?. Nuoffer's parish in EagleLakc: H. Käkke, F. Meyer, G. Nuoffer 1.00 each, H. Waßmann 5.00. From ? Strieter's Gem. in Proviso: from d. orphan box 3.38, wedding coll. at H. Käppel 22.42, at H. Klatt 18.51. By ? North: from Gem. in Lindenwood 2.58, Gem. in Squaw Grove 5.58. By ? Loeber in Niles by F. Schleuder 5.00. By ? Rauschert in Dalton, Harvest Fest. coll. by 15.00. By 1'. Duborg of s. Gem. inBlackOak 7.25. By Ch. Bockelmann of ? Wangerin's comm. in Town Sumner 7.00. By ?Dö- derlein in Homewood, wedding coll. at Beermann's, 5.25. By ? Traub by Mrs. Stuff in Pcoria 1.00, Gem. in Limestone 4.55. By ? Lußky by H. Großmann in Sterling 1.00. By ? Steege in Dundee by F. Wäscher 2.00, I. F. Müller 1.00. By F. Block by d. Gem. in M c Henry 2.00. ? Feustel's gem. in Coneord 4.66. ? Gru- pes Gem. inRodenberg 9.45. By?. Hölter inChicago by Chr. Schultz 5.00, Chr. Wendt 3.00, Mrs. W. Kr. 1.00. Harvest Festival Coll. by?. Heyers Gem. in Crystal Lake 5.00.

By ? Weisbrodt in Mount Olive: Thanksgiving offering for happy delivery. Delivery, by H. G. 5.00 and Childbirth Coll. at W. Mar burger 5.00. By ? Döring in Glencoe by I. Fehd 1.00. Mrs. Hasler 25. Harvest Festival Coll. by ? Frederking's comm. at Dwight 2.40. By ? Mochel in Shelbyville: half of Thanksgiving coll. sr. St. Paul's comm. 8.29. sr. St. John's comm. 6.65. half of wedding coll. at I. Heinz 2.06. Nie-meyer in Arlington Heights 1.00. By ? Bonlen in Sum with of Mrs. N. N. 50. By ? Franck at Steeles Mills by N. N. 1.00. K. Otto in Warsaw 2.50. ? Hölter-manns Gem. in Lost Prairie 3.75. By ? Winter in Hampton by I. Oltmanns & I. Wenke each 5.00. By ? Cook in Wheaton by women's club sr. Gem. 5.00. (p. -861.88.)
 From congregations 2c. outside Illinois: By ? Niethammer in La Porte Jnd. from the Jungfr.-Verein 15.00. By ? Wunderlich in Tolleston, Jnd. wedding coll. at K. Raasch, 6.25. By ? Volkert in St. Paul, Minn. from R. Sekundeldecker 1.00. By E. Neltner, Kassirer d. deutsche Freikirche, 24. By Prof. Selle of N. N. at Ft. Wayne Jnd. 2.00. By W. Schaumlöffel in Baltimore, Md. net profit from memorial coins sold at Orphan's Feast 24.43. By Teacher Ritzmann in Fraser, Mich. from Mrs. Eberlin 1.00. ? Hertrich in Fairbault, Minn. 1.00. Mrs. Luck 1.00. ? Heintz's Gem. in Crown Point, Jnd. 3.00. By ? Dageförde in Nicollet, Minn. from N. N. 25. P. in Al-louez Mich. 5.00. by I. Ablenstorf from ? Schützes comm. in Courtland, Minn. Wed. coll. at H. Bruer 4.30. by F. Reuss 2.00. Helene Kranz 50. Mar. Kranz 25. Ph. Dahmer 25. M. Dahmer 14. Kindtauf coll. at H. Bode 2.55. Hausweihe coll. at Ch. Stock 3.88. By A. Paar, Cassirer of Minnesota Synod, 1.46. By Cassirers: C. Grahl 7.09, C. Eilfeld 33.37, I. P. Rademacher 1.00, E. Roschke 4.00. (P. -120.96.)
 From children: Teacher Kammann's pupil in Dundee, Ill. 1.25. In the Children's Journal quitt. 365.92. (p. -367.17.)
 At cost money: H. Duchrow 2.00. Thöne 10.00. I. Baumann 10.00. H. Kobischke in Berlin, Wis. guardian for Labotts, 40.00. R. for Franz Reifert 12.00. I. I. M. Miller 5.00. Mrs. Aug. Rapp in Chicago, Ill. for Jaffke 2.90. Johnson in South Chicago for Rittmanns 4.00. guardian H. Miller in Nockland, Mich. for Siegels 70.00. From Chicago: of Mrs. Hanley 10.00, father Hoyer 5.00, I. N. Rai-thel for Groh's children 138.00. (S. -308.90.)
 Addison, Ill, Dec. 28, 1880. h. Bartling, cassirer.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:

Of the ??: I. Löschen, H. Weisbrodt, W. Achenbach, L. Hölter, W. Bartling -4.00 each; L. E. Knies 2.30; W. Dorn 2.00. From teacher I. Heinicke 2.00. From the Chicago Teachers' Conference 11.50.

2. gifts:

From the community of ? Eirich 17.00. Community of ? Knies 11.70. By ? Delete: from his parish 4.85, from an unnamed 1.00. Scholchildren of the teacher Köbel 4.00. Parish of ? Bohlen 9.71. comm. of ? Achenbach 6.00. I. Hinck by ? Bartling 1.00. comm. of ? Dorn 10.00. Mrs. Car. Eckhardt by ? Hölter 5.00. Mrs. N. N. in Chicago 5.00. Community of ? Hieber 5.50.

By Kassirer H. Bartling were delivered 86.72.
 Chicago, Ill., January 5, 1881. H. Wunder, Kassirer.

For the preachers' and teachers' widows' and orphans' fund

(Middle Districts)

have been received:

1. contributions:

From the ??: A. Sieger, P. A. Weyel, F. W. Brüggemann, I. H. Werfelmann each -4.00, I. G. Kunz 5.00. Teacher I. H. Beyer 2.00.

2. gifts:

Thank offering by Mrs. R. O. Kieling -5.00. By Mr. ? H. Steger from sr. Gem. in Adams Co. Jnd. Collecte 6.00. By ? F. W. Brüggemann from both Gemm. in Darmstadt, Jnd. 7.00. By ? H. Horst of N. N. from sr. Gem. in Hilliard, O. 1.00. By ? I. G. Kunz, Collecte sr. Gem. 6.52. By ? I. H. Werfelmann by M. Rupprecht 5.00. Christmas Collecte by ? H. Kühns Gem. 5.96. Christmas Collecte by ? P. Seuels Gem. and contribution 22.00.
 Indianapolis, Jan. 8, 1881 M. Co nzelmann, Kassirer.

Received:

From the Kreuz congregation here for ? Krause's congregation in Kansas -16.35. for ? Fackler's congregation in Canton, Mo., 16.35.
 For inner mission in the West: Through ? Schmidt of sr. By Mr. F. W. Bor- chers, Coll. of St. Paul's parish in Massillon, O., 8.00.
 I. T. Schuricht,

Treasurer of the General Synod.

For poor students.

From Mr. Joh. G. Höhne in Metea, Jnd. K. 90. ? I. Nützel in West Ely for Stud. Purzner -5.00. Received for Stud. Heinemann from the Women's Association in Pekin 10.00; for Stud. Schriefer from the Women's Association in Cincinnati 10.00, from the Jungfr.- Verein das. 10.00, from Mrs. Moormann 1.50. Günther.

The subscribers must pay 25 cents in advance.
 Only the letters containing enclosures for the poor are
 sent to the editorial office; at all others containing business orders, cancellations, money etc. are to be sent to the address: L. B. Schuricht, 36 Brunsche Strasse, 11, Berlin.

To Germany, the "Lutheran" is sent by mail, postage paid, for kt.25

Lnbreck ab ble ?osb Ollillee ab 8b. l,cmis, Llo., as seeoück-lass mabber.

Volume 37.

Sermon

opening the proceedings of the Iowa District of the Synod of Missouri, Ohio, &c. St., May 19, 1880, in Maxfield Township, Bremer Co., Iowa, delivered by C. H. R. Lange.

Text: 2 Cor. 3, 5-9.

"Not that we are able of ourselves to think anything, but of ourselves; but that we are able is of God. Who also hath made us able to do the ministry of the new testament, not of the letter, but of the spirit. For the letter killeth, but the Spirit quickeneth. But if the ministry which killeth by letters, and is formed in stones, had clearness, so that the children of Israel could not look upon the face of Moses for the clearness of his countenance, which ceaseth: how shall not rather the ministry which giveth the Spirit have clearness? For if the ministry that preacheth condemnation hath clearness, much more hath the ministry that preacheth righteousness exceeding clearness."

Venerable and beloved in Christ synodal comrades!

Where one does not have the gospel pure, there also the church of God is corrupt. And where one corrupts what God makes good, there is God's curse. If we want to keep the Christian faith and life uncorrupted, we must not only not mix human doctrines and commandments into the gospel, but also not even God's law, although this is God's word as well as the gospel.

Our text is especially directed against the interference of the divine law in the gospel. People had come to the church at Corinth with the arrogance that they, as true preachers of righteousness, had to help the divine law to the honor it deserved, which was suffering from the evangelical preaching of the apostle Paul. For God, through his law, requires of everyone who wants to be saved his own human deeds, and not only faith in what Christ has done. On the other hand, the apostle testifies that only through the gospel does the Holy Spirit correct the church of God, make people blessed, and give and work everything that is valid and suitable before God.

Since the law has a different purpose and effect than the gospel, mixing the law and gospel also makes purpose

St. Louis, Mo., Feb. 1, 1881,

No. 3.

prevents and destroys the effect of both. Both are God's word, and both are to be heard and used, but in such a way that each also accomplishes what it is sent for. The apostle deals with these two different kinds of the word of God in our text. Therefore he speaks of two different testaments, the old and the new; of two different gifts that God has given in these testaments, letters in the one, spirit in the other; of two different effects of these gifts, death in the one, life in the other; of two different offices, both of which have clarity, i.e. divine majesty. i.e. divine majesty and glory; of two different sermons which these offices preach, one the sermon of condemnation, the other the sermon of righteousness; also he declares that in the exuberant clarity of the second the clarity of the first ceases.

So now, by God's grace, let us also strengthen ourselves in the knowledge of the difference between these two words of God and offices of God, so that we too do not corrupt God's purposes and God's works by mixing them up. We consider in the fear of God

The two different divine offices in the Church of God,

1. the office of the law, and
2. The ministry of the gospel.

1.

What is the Law? It is the scripture that God's finger writes on every man's heart so that he may know what to do and what not to do. What is the nature of the heart that carries this writing? Its thoughts and aspirations are evil from its youth. What does this heart do with the divine scripture? It does what it cannot refrain from doing, it follows its inclination and makes God's Scripture a dead letter. It would completely obliterate it if God did not preserve at least something of it through official law, through discipline and custom, under public praise and rebuke, reward and punishment. Now what is the consequence of preserving these fragments? Fear of censure and punishment, avarice for praise and reward drives many to gain a glory of virtue and fulfillment of the law, and to deny a proud righteousness to corrupt nature.

The people who do not know anything about the real meaning of the divine law are the ones who force the people. This is the pagan justice.

What was the status of the law among the chosen people of the Jews? Moses received from God the law written in the human heart in the ten commandments written by God's finger on stone tablets; at the same time, however, also many other divine and civil commandments. Under thunder and lightning and smoke and a mighty trumpet sound, the people were bound to keep them, and the so-called old covenant was made. The people, by being subjected to the office and administration of the law, were to learn to sigh with longing for the promised Savior in humble experience and recognition of the human heart, which always resists God: "Blessed is he whose transgressions are forgiven, whose sin is covered, to whom the Lord does not impute iniquity. For only to such can the promised blessing of the world's salvation be bestowed. When Moses came among them with the tablets of the law, the people feared to look him in the face, for the glory of God shone in it, so that he had to cover it with a blanket. Were they also afraid to break the law? Oh no, it did not keep the law. Under the law, the corrupt heart of man remains as hard as the stone tablets that had not life, but only the letters. Also among this people, as among the Gentiles, there arose that proud righteousness, forced from the sinful heart, which does not know the true righteousness revealed in the law. They even presumed to be able to do more than God demanded, and showered God's law with human commandments. When the Savior finally came among them with the call to repentance, the people who thought they were righteous felt so offended that their hatred was not satisfied even by the most torturous execution of the Son of God.

But what is the purpose of the office of the law in the church, if it does not really make man righteous and pious? The Savior of the world has shown us this himself. He took this office into his hands as one that was actually foreign to him, and the servants in his kingdom should do as he did and showed them. He revealed the holy and entire

He explained the meaning of the letter of the law and the great things it requires of man. He showed that to be angry before God is to be deadly, that even a desire in the heart is adultery. He brought to light the hidden wickedness of the heart and disgraced the imaginary delusion of a revelation of the law. He proclaimed how great God's wrath is against every sinner, how deeply the law curses and condemns every man, because his whole nature, his thoughts, words and deeds are against it, that therefore man is subject to death, all temporal plagues and the punishments of hell. - The office of the law, then, is to help man, as he is by nature and without grace, to recognize his natural blindness, his deep ruin and the terrible damnation to which he is headed instead of a deceptively pretended bliss. And to what end? So that his presumption of being able to fulfill God's law with outward works and his sacrilegious defiance of God may break down, and he may begin to hunger and thirst for divine grace. This is what the divine office of the law is supposed to accomplish.

Without this office, man never learns the greatness of the corruption of his heart. He does not know what true justice and holiness are. Behind the appearance of virtue, which is forced from nature by praise and blame, reward and punishment in education and custom, the brood of vipers of thoughts and desires hostile to God can well hide. But if the office of the law allows the true meaning of the letter to penetrate the heart in its divine majesty, then this brood rages against the divine light that disturbs it and shows a kind of life in the human heart that is nothing other than spiritual death, complete apostasy from God, opposition to all divine life, hatred and enmity against God Himself. The statement of divine holiness that already every selfish thought, every movement against the perfect love to which God created man, every dislike of it is a sacrilegious outrage against God's majesty, an apostasy, on which curse and

The sinful heart answers: Away with such a God, who demands the impossible,

I hate him, I flee him. The garment of apparent love for the good and for a heavenly Father then falls to the ground; the naked nakedness of hatred against God because he condemns what is evil comes to light.

Without the ministry of the law, man never comes to be truly terrified of any sin, even the most secret sin, because he does not know God's wrath. He does not see the disaster that his sins cause in God's creation; he does not hear how the evil examples he sets, which always produce new sins, in

The wretchedness that arises from word and work cries out to God for vengeance on him. God's long-suffering still commands the creatures to serve him. The time has not yet come when the cry, "Cut him off!" will be directed at him, and every creature will then shrink back from him, every creature will be in awe of him.

Joy and all hope then cease for him forever, and only the worm is still there that does not die, and the fire that does not go out. The office of the law must point its dull sense to the lightnings and thunderings of Sinai that roll on through the centuries in the terrible judgments that God's wrath executes on peoples and individuals. It must point its blunt sense to the most terrible thing that has ever happened, to the divine majesty itself, which in the person of the united Son of God hung on the wood of torture, doused in blood, broken in pieces, and in the flesh.

beaten, scorned, mocked, pining away without consolation, tasting the divine wrath against man's sin itself, and exclaiming: "If this is done to the green wood, what will become of the dry?"

It is a terrible office, the office of the law. The heart of man dies under it. The despair of the damned begins to gnaw under it. The letter of the law, when shown in its divine majesty, kills. Oh! this office does not make pious, it gives no life, it gives no strength. It brings only death, for it preaches only condemnation. That is the highest and best thing it can do.

2.

And yet, eternal praise and thanks be to God for this office, for the sake of the second office which he has ordained for those who are thus killed by the law. This second office is the office of the gospel. What is the gospel? If you want to know it, look again at the cross of Christ, the Son of God, and see that Christ is the end of the law. What does this mean? Hear it, O sinner! The law demands holy living from every man. Here it is, says the Son of God and of Man, read what you demand in my heart! Every letter of your Scripture is perfect, pure, real life in it. And now take my heart for the heart of every sinful man. My heart is a heart of God, which very abundantly outweighs all men's hearts. - The law demands the condemnation of the transgressors Here it is, says the Son of God and Man, I have endured it for all transgressors I am God myself, and what I endure for them infinitely outweighs the punishment you have to demand, as truly my divine majesty has infinitely more value than a world of creatures with their own eternity of guilty suffering. - There the law is silent, it has nothing more to say. It goes with its divine majesty into the exuberant majesty and glory of God's love in Christ, which has fulfilled all his demands. But the Father says to his incarnate Son who represents us: "You are my beloved Son in whom I am well pleased. You have accomplished my gracious will; I am reconciled. And now therefore my Spirit goes out as a comforter among men. He testifies to them your righteousness as their own, and thereby transforms them into new creatures, so that my law henceforth becomes their own life and love, inclination and bliss. Let this be my new covenant, the new testament. It is the office of my spirit to write this message of joy in their hearts. - This, then, is the second ministry in the Church of God, which preaches righteousness. The first only demands and gives nothing. The second demands nothing, but gives everything in abundance without end.

What, then, is the ministry of the gospel to do in the name of the divine majesty? It is to make him who has humbled himself under the condemnation of the law certain of the forgiveness of all his sins and of his eternal blessedness. It is to proclaim to him, and to seal this proclamation by the holy sacraments: God is reconciled to you; the righteousness of Christ, the Son of God, is valid before him as your own; his good pleasure rests on you, and the angels and all creatures shall henceforth serve you with joy as a beloved child of the living God, if you accept in faith this grace which your God and Creator Himself gives you through this word of the Gospel. For he who believes in Christ,

He is just. Do not say, "May I, a poor man, imagine such lofty thoughts? God wants you to believe that he has become your father for Christ's sake, that you may know and enjoy the glory and joy to which his eternal Son has brought you. Do not say that this is too much for a sinful man. Consider what has already happened for you at that time, when the majestic, eternal Son of God imputed all your heinous sinful filth to himself and allowed himself to be punished for it. Do not ask incredulously: Should the holy Son of God really have thought of me in his suffering? He is God, to whom everything that ever exists, that ever happens and has happened, is constantly more vividly conscious than your own thoughts can ever be. He has presented and represented every single human being to God in his suffering. Therefore, through him you too are truly freed from your sin before God and have nothing more to fear. If even one scourge stroke, which hit his divine majesty, had been directed at your sins, they would already have been abundantly atoned for in eternity. But all his suffering is too good for you. For the suffering of divine majesty in Christ's human nature is infinitely more than what the whole of creation is capable of doing. - —

But what could have moved God to do such a thing? It was his infinite love, as he himself reveals this mystery to us when he says: "God so loved the world that he gave his only begotten Son. A poor, sinful man's heart might well break for joy if he believed that all this was really true. And it is true; for whose voice is it that we hear in the Gospel? It is the voice of the Comforter, whom the eternal Son sends to his redeemed, and who now wants to show us the divine majesty of his being not by a shining light as in Mosi's face, but in the majesty and glory of his gift in the Word. The ministry of the gospel is the ministry of the Holy Spirit. Therefore, open wide your heart and let it be filled by God's Spirit. But if you say, "I do not want to appear before God completely as an ungodly man; I want to make myself at least somewhat worthy of him," know that the ministry of the law with its condemnation still rules over you. For there are only two words of God: the law, which preaches condemnation to you, and the gospel, which justifies you as an ungodly person for Christ's sake alone. You can only hear either one or the other from the mouth of God. There is no third.

When the repentant sinner takes hold of the gospel in faith, he immediately feels, as Luther says, that he has been born anew and has now found a wide, open door to enter paradise itself. He says with John: "Behold, what love the Father has shown us, that we should be called children of God. And with Paul: Now the world is crucified to me, and I to the world. What I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself up for me. Nothing can separate us from the love of God, which is in Christ our Lord. Abba, dear Father, for ever and ever may your glory be my life; to do your will, to surrender completely to you in joy and sorrow, is pure, blessed joy. A new heart, a new spirit, these are your precious gifts. It is a precious thing to give thanks to the Lord. Praise the Lord, my soul. Everything that has breath, praise the Lord. - Now this is the voice of the spirit itself

in the human heart. The ministry of the gospel not only preaches righteousness, it also gives the spirit itself. Whoever believes the gospel has also received the gift of the Holy Spirit. For because such a one is God's child, God sends the Spirit of His Son into the heart as a pledge of the inheritance of eternal life.

Such a believing person is now entrusted with both offices to exercise on others and on himself. For it is not in faith but in looking that man's whole nature will be renewed. Here the new man must remain in the struggle with the old, corrupted nature. On this he shall daily execute the damning, killing office of the law and let others execute it until death. By the rule of God's unchanging will, which the law reveals, he should recognize whether he is not being seduced, overpowered, dominated and deceived by his corrupt nature, whether he is really living in a free, joyful spirit to please God. To the new man alone he is to direct and direct the ministry of the gospel, so that the faith and the new life are constantly preserved and strengthened and bring the fruits of the spirit, which alone please God. In the new man the office of the law is not to be used, because where the spirit of the Lord is, there is freedom. Compulsion alone belongs under the law, and its works are good for nothing before God.

These, then, are the two offices by which God does the works so often praised in Scripture, that he kills and makes alive, wounds and heals, corrupts and helps, condemns and makes blessed, humbles and exalts, defiles and honors. The devil, the world and the flesh are united in thwarting these works of God and therefore in mixing the law and the gospel, so that the law does not kill, the gospel does not make alive; the law does not wound, the gospel does not heal; the law does not condemn, the gospel does not justify and make blessed; the law does not humiliate, the gospel does not exalt; the law does not defile, the gospel does not honor. This mixture, which is cursed by the first and second tables of the law and corrupts the church of God, shall be the subject of our doctrinal discussions this year. May we now all use the light already given to us in the confessions of our Lutheran church with a humble and fervent spirit, may the Father of mercy grant us this for the sake of His dear Son. Amen.

(Submitted.)

A puzzle in the history of the world.

In an article of the well-known anti-Christian newspaper, the "Westliche Post", the following judgment about the people of the Jews is found:

"But that the wandering people of the Jews, who for almost one and a half thousand years no longer had a native soil under their feet, who were everywhere inactive and fleeting as a foreign element, hardly tolerated anywhere, despised, oppressed, robbed, driven out, even partly exterminated, nevertheless took root again everywhere, and in spite of all suffering, misery and persecution, preserved the faith of its fathers and its unbreakable togetherness, as well as their customs, laws and rugged separation from all other peoples, among whom they permanently settled themselves, and never marriages, but only in their own tribe,

The fact that the Jews were able to join the Jewish community indicates that they had unusual mental and physical qualities which enabled them to work their way up again and again, often rising to the top of the peoples who despised them. Any other tribe, gifted with less ability, would have long since perished under such pressure as the Jews suffered.

"To draw back to their earlier history, what was the original cause of their almost total dispersion over the whole face of the earth? Was it compelling political circumstances which made a native fatherland with a cohesive confederation of peoples impossible for them? - Was it work-shyness or the insurmountable spirit of trade that controlled them to scatter everywhere? Did perhaps both qualities drive them to do so? Truly, the history of the Hebrews remains a problem, as it stands alone unsolved.

"When Montefiore and other philanthropists conceived the idea of reclaiming ancient Palestine for their wandering tribesmen in order to unite them, the naive question arose everywhere: Who would want to cultivate the soil there, to work at all? Whether a people of traders, dependent on themselves, would not starve?

"The solution of this task was so obvious, clear and convincing that the project of helping the Jews to regain a common fatherland was aufgegeben as impossible."

For the history of the Hebrews, it is recognized that the Bible is the best authority. It also solves the problem which the history of the Israelites must offer to the unbelievers. For the Christians the strange destinies of the Jews are just as many proofs of the truth of the divine revelation. The answer to the above questions can be found, among others, in the following passages of the Holy Scriptures: Deut. 4:26, 27: "Take heed therefore that ye forget not the covenant of the LORD your God, which he hath made with you, and that ye make not images like unto themselves, as the LORD thy God hath commanded. For the LORD your God is a consuming fire and a zealous God. If ye therefore beget children, and dwell in the land, and corrupt yourselves, and make yourselves like unto your images, to do evil in the sight of the LORD your God, and to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon perish from off the land whither ye go over Jordan to possess it; ye shall not long abide therein, but shall be destroyed. And the LORD shall scatter you among the nations, and ye shall be left a small multitude among the heathen, whither the LORD shall drive you." Deut. 28:64, 65: "For the LORD thy God shall scatter thee among all nations from the one end of the earth even unto the other. You will have no lasting being among those same peoples, and the soles of your feet will have no rest." Match. 23, 37. 38. "JESUS said, "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often have I desired to gather your children together, as a hen gathereth her chickens under her wings; and ye would not. Behold, your house shall be left unto you desolate." Luc. 19, 41-48. Match. 24, 1. 2. Match. 27, 23-25: "The governor said, What evil has he done? But they cried out still more and said: Let him be crucified. But when Paul saw that he did nothing, but that there was much tumult, he took water, and washed his hands before the people, saying: I am innocent of the blood of this righteous man, you see!

Then all the people answered and said, His blood be upon us and upon our children." Match. 24, 3. 33. 34.: "His disciples came to Him especially, saying, Tell us, when shall these things be? And what shall be the sign of thy future, and of the end of the world? Verily I say unto you: This generation (namely, the Jews) shall not pass away, till all be done. Heaven and earth shall pass away, but my words shall not pass away."

This is the correct solution to the above puzzle.

H. K.

Schleswig-Holstein.

How sad the situation is for the so-called Lutheran Church in this country became quite clear again last year. A certain pastor Kühl in Oldenswort, in the "Ev. Gemeindeboten", which he edits, denied, among other things, the resurrection of the Lord in the most impudent manner. This caused such a great stir in all believing circles and three ecclesiastical papers made such a loud noise about it that finally (it was in June of last year) the Kiel Consistory saw itself compelled to warn Kühl in writing and to give him to signify "that he had not observed the limits set by the doctrinal order of the church" for the literary activity of the clergy! Of course, Kühl did not ask for anything after this warning. Already four weeks later, he had an article published in his newspaper, which contained the same denial of the foundation of the entire Christian religion. What does the Consistory do now? - It remains silent. - Then various petitions were sent to the Consistory, some of them with numerous signatures, expressing the wish that the matter be investigated and that action be taken against Kühl. Finally, a Consistorial Decree, dated Kiel, November 5, 1880, was issued, which read as follows:

"Recently the Consistory has received a considerable number of petitions in which members of various congregations ask for disciplinary intervention against Pastor Kühl in Oldenswort because of the 'Evangel. Gemeindeboten' published by him.

"We do not approve of the agitation by which the signing and sending of these petitions has been brought about, since it must give the impression that pressure is being exerted on the resolutions of the Consistory, which we must reject as unjustified. Far from supporting the Consistory in the fulfillment of its duties, such agitation makes them more difficult precisely in the direction in which the signers of the petitions wish to see the Consistory active; for the salutary impression which the measures of the Consistory can produce depends essentially on their appearing as free, not conditioned by external influences. In addition, among the members of the congregation to whom the petition was submitted for signature, the opinion had to be awakened almost by necessity, as if the Consistory needed to be reminded of its official duties". (Very true, but didn't the Consistory really need such a reminder very much?)

"But after in the manner indicated a be

In view of the fact that the disturbance has spread into the congregations, we consider it necessary to publish the following in order to enable the clergymen of our supervisory district to counteract this disturbance in an appropriate manner wherever they encounter it among their parishioners.

"In the article published by Pastor Kühl in Olvenswort in No. 23 of the 'Evangelischer Gemeindebote', which he edited, under the heading: 'The Lord is truly risen', he denied the bodily resurrection of Christ, as cannot be denied, but emphasized just as definitely, indeed even more definitely, that the exalted Savior is really still alive, that He is the Lord of the church, and that a living intercourse between Him and His own is taking place". (This Jesuit ambiguity thus serves as an excuse!) "That the Consistory does not recognize the theological standpoint which emerges here as an ecclesiastically justified one, has been made known in the most definite manner by the announcement of the decision which the Consistory issued on June 6, 1878, in the disciplinary investigation case against the deacon Diekmann in Wesselburen (Kirchliches Amtsblatt, Jahrgang 1878, page 49). In this same decision, however, the reasons are given which make it the duty of the Consistory to proceed in matters of this kind with the greatest possible forbearance and gentleness. In this respect, the historical development of our church must not be disregarded, in which a far-reaching toleration has always been practiced, indeed one can say, in which not long ago a position similar in many respects to that of Pastor Kühl prevailed in wide circles of the clergy, even in the church supervisory authority itself." (A clean reason for further toleration!) "That things have changed in this respect is not due to any means of coercion, but to the proofs of spirit and strength which blessed men under the Lord's grace have given for the pure teaching of the gospel." (*Ergo*, let the wolf eat the sheep until he perhaps converts!) "In addition to this, the limits to which the clergy may go in the literary publication of their views are not more precisely defined by legal regulations and are therefore not readily apparent in detail." (A fine Consistory, which does not even know whether the "limits" are exceeded when a preacher boldly outlines the reason!) "For this very reason, it seems advisable not to leave the milder means untried before proceeding to the severest measures. It is also in the interest of the church itself not to expel without further ado those who have placed themselves at its service in case of aberration" (for what a pity it would be if the church lost such forces!), "but to give them time for self-reflection according to the degree to which the hope appears to be justified that the person concerned will be led back to the right path by warning, admonition, and his own more mature experience." (Where are the deceived souls in the meantime? - O of blindness!)

"The Consistory was also guided by this point of view in dealing with the present matter. The Consistory officially informed Pastor Kühl on June 22 of this year with specific reference to the above-mentioned Easter contemplation, that he had not respected the limits set by the doctrinal order of the church for the literary activity of the clergy. At the same time, Pastor Kühl was warned against further such excesses, pointing out that if, contrary to expectations, this well-meant warning should not be successful, the Consistory would see itself compelled to take steps of a different kind, to its regret. It goes without saying that the Consistory has and will continue to keep an eye on the further publications of the Evangelischer Gemeindebote. However, just as the Consistory itself must bear the responsibility for its actions in this regard, it must also reserve the decision as to which steps these further publications might give rise to, to its own dutiful discretion. How unfortunate it is when individual members of the congregation undertake to "influence" the official handling of such matters by petitions (what impudence, when laymen subject themselves to such things, while they should have allowed themselves to be torn apart in Christian patience by Wolfe, who is tolerated in higher places!), "is evident, among other things, from the fact that in one of the petitions, which was printed and presented to many members of the congregation for signing, it was not at all made clear that the passage mentioned there, which is in itself most regrettable, belongs to an article which the editors of the Gemeindebote took from another paper, explicitly naming the source, a circumstance which must not be overlooked in the evaluation of the matter, and which therefore should not have been concealed. (Murdering with borrowed poison is therefore permitted!)

"The disciplinary means at the Consistory's disposal can, by their nature, only affect grosser and legally verifiable excesses. (!) The wrong directions, which are the basis of the latter, can perhaps be pushed back externally by these means, but not overcome internally". (The latter can only happen through the right handling and application of the divine word, which is accompanied by the promise that it will not return empty. May those to whom this weapon has been entrusted use it in the right way, each in his own professional circle, and may those church members who are not called to preach the gospel publicly, but who have the welfare and well-being of the church at heart, make their concern known to God in silence with prayer and supplication." (Against false prophets Christians should not only pray, but also beware of the same. Match. 7, 15.) "If this happens, then our dear church, through the gracious help of her risen Lord, will also victoriously overcome those dangers by which she is presently surrounded. God forbid!"

Who is not reminded here of the word of the prophet (Is. 56,10.): "All their watchmen are blind"? - And what do the believers of Schleswig-Holstein say to this? Do they now not only leave a cooling, but also such a church regiment? - By no means! "Only do not separate!" is rather their slogan now!

The Luthardtsche Allg. Kz. of December 3 of last year makes the following good comments on the Consistorial Decree:

"By such a bureaucratic decree, the Consistory itself will certainly not believe that it can contain the movement that is so unpleasant to it. In any case, it was the least loyal thing the ecclesiastics in Schleswig-Holstein could do to turn to their higher authority with confidence in their unrest. Or does the Consistory consider it desirable that the congregations sink into such lethargy that no insult to the majesty of their heavenly King will get them moving? It makes an embarrassing impression to compare the cautious timidity of the authority towards unbelief with the ruthlessness with which it treats even the right of petition of the parishioners. It will not be surprising if, through such a procedure, the displeasure of the congregations strengthens the idea of separation, which already asserts itself powerfully enough. The Consistory retreats into the declaration that it has to bear the responsibility for its actions in this respect, and therefore does not want to be talked into it. This would be understandable if Chinese or Turks wanted to meddle in Holstein's affairs; but when the flames crackle out of the roof and the housemates become restless, the watchman will in vain exhort them to leave the responsibility to him; when the thieves empty the house and the police look on with folded arms, no one will believe that quiet is the first civic duty. The Consistory is mistaken if it thinks that, in view of the devastation of the church, it is not the Christian's place to step out of his prayer closet and help fight back the enemies. There is certainly much prayer in Holstein now that the Lord may control the destruction. These prayers are an accusation before God. "

W. [Walther]

Church news from Poland.

Already at the time of the Reformation, our Evangelical Lutheran Church gained a foothold in Poland, and no matter how much the papists tried to destroy our church in that country, sometimes with cunning, sometimes with bloody violence, they did not succeed. As late as 1838, the Lutheran Church in the Kingdom of Poland consisted of 47 parishes with a population of about 200,000. Although the Lutheran Church in Poland and the Reformed Church there had been placed under a common general consistory since 1828 by imperial Russian order, this church regiment union was abolished again in 1849 and the Polish Lutheran Church was given back its former independence. According to all that we have learned about this church for a number of years, things seem to be better there at present than in the German regional churches, especially as far as the preachers are concerned. Even our church bulletins and other writings of our synod have for some time had a number of eager readers among the Lutheran pastors there who warmly agree with our teaching.

In these days we received again a letter, which confirmed this once more. On December 27th of last year, Pastor W. P. Angersteine in Wiskitki near Ruda Gurowska in Russian Poland wrote us the following: "Since a new hymnal has been produced for the Lutheran Church in Poland and the Commission has drawn a great deal of benefit from the excellent hymnal of the venerable Missouri Synod for the preparation of the new hymnal, we would like to thank you for your support.

it would be ingratitude if I did not send you a hymnal as well. The letter writer, who was one of the commissioned collectors of the hymnal, then asks for a review of it, either from us privately or publicly in one of our church publications, and adds: "This review, like everything that comes from your synod, would be especially valuable and dear to me. Along with the letter, a copy of the new hymnal was sent to us by mail, bearing the following title: "Gesangbuch für die evangelisch-lutherische Kirche unveränderter Augsburgischer Confession im Königreich Polen, genehmigt und bestätigt von dem Warschauer Evangelisch-Augsburgischen Consistorium. The "Preface" has Col. 3:16 as its motto and begins as follows: "This word of the Holy Scripture not only entitles, but also obligates every Christian congregation to seek edification not only in the Psalms, but also in spiritual songs, only such songs must be in accordance with the Word of God and the confession of the church. Since the Evangelical Lutheran congregations of the Kingdom of Poland have been using different hymnals with various directions, even contradicting the Confession, it is understandable that many voices have been raised for years, not only among the pastors, but also among the congregation members, to replace the existing books by a common, unified one, in order to make the bond of common faith and the togetherness of the congregations more clearly visible. Carried by these thoughts, the diocesan synods" (i.e., the district synods) "agreed in 1876 to compile a new hymnal, and for this purpose elected a commission from among themselves, which, after confirmation by the Warsaw Lutheran Consistory, immediately began the work. The guiding principle was to offer the congregations a primarily confessional hymnal with faithful hymns of old and new times, heartfelt prayers and other useful appendices". The signature of the preface reads, "In the 300th anniversary year of the Concordienbuch, 1880. The hymnal commission: L. Müller, A. Sachs, F. Wendt, W. Wernitz, H. Zander, W. P. Angerstein." On the reverse side of the title page is the following church-regimental confirmation of the hymnal: "That in the above hymnal for the Lutheran Church of the unchanged Augsburg Confession in the Kingdom of Poland there is nothing contrary to the Holy Scriptures and the symbolic books of the Lutheran Church, such is hereby certified by the Warsaw Evangelical Augsburg Consistory by proper signature and affixing of the seal. Warsaw, January 15, 1880, Vice-President, General Superintendent Everth. Secular member, administrator of the canzelei E. Hörschmann."

Due to lack of time, we have unfortunately not been able to examine the hymnal in detail; for the time being, we can only assure that we have found most of the songs of our Missouriian hymnal in it. Among the appendices we also find the two excellent pieces worked out by Fr. Brohm Sr. and included in our "Little Prayer Treasure": "Brief Instruction on Confession and Absolution" (pp. 47-62) and "Brief Instruction on Holy Communion" (pp. 62-69). Among the an

also include the three main symbols and the Augsburg Confession. - —

At the same time as the new hymnal, Rev. Angerstein also kindly sent us a copy of his "Concordienjubelfestpredigt" ("Concordia Jubilee Sermon") held on October 31st of last year and published in print, from which we now wish to share with our readers only the following. In the introduction it says: "It is a pleasing sign that in our national church, in which only a few years ago rationalism had stifled all confessional life, it has come to an arrangement to also commemorate the Book of Concord on today's Reformation feast." On the basis of Revelation 14:6, 7, the sermon presents "the victorious course of the eternal gospel", namely 1. the course, and 2. the victory of the same.

From the first part we only lift the following sentences: "Indifference to the pure doctrine is the main damage of our time. There is almost no understanding for pure doctrine anywhere, and yet, if we want to celebrate a blessed Reformation and jubilee of the Book of Concord, we must above all be healed of the main disease of our time, the disregard for pure doctrine, and must believe what Scripture says, that only the eternal gospel leads to peace and blessedness, but that the other gospel, the gospel of the world, is a gospel of confusion and ruin.

From the second part of the sermon we finally only share the conclusion: "We have heard the story of the Concordia Book. If we want to carry away a lasting blessing from the Concordia jubilee celebration, it is not enough that we rejoice in the victorious course of the eternal Gospel, we must now also become its messengers! His messengers also here in our country! In order to become His messengers, we must obviously not only learn the history, but also the contents of the Book of Concord. We are Lutherans only as far as we have acquired the contents of the Concordia Book. Otherwise the word also applies to us: You have the name that you live, but you are dead' and: "Now that salt has become dull, wherewith shall we salt? It is good for nothing henceforth, except to be poured down and let people trample it! O terrible judgment, which has already struck many Lutherans, yes, many Lutheran national churches! In view of this judgment, the joy of reformation and jubilation is clouded. How gladly we would like to shout: But it is not possible, if we do not want to be found liars, since few of us still know the confession of the fathers, for which they gave up their goods and blood. Therefore, let us rather heed the admonition: "Return, return to the inheritance of the fathers!

Let us praise God, then, that in a country, of which this was least expected, the children of our church also stand up from their trap and return to the old good confession of our church, as to its invincible fortress, and let us thereby be strengthened in our faith and moved to keep what we have, so that no one takes our crown. May Jesus Christ, the invisible head of his church, help us to do this for the sake of his eternal mercy. Amen. W. [Walther]

Search only in Chnsto and not in yourself, and you will find yourself eternally in him. Luther.

To the ecclesiastical chronicle.

1. America.

The "**Lutheran**" answered the question in an article in the previous volume: "How should a Lutheran living alone, far away from Lutheran congregations, hold it with regard to the use of the means of grace?" A correspondent of the Chicago "Church Messenger" soon after dealt with the same question using what the "Lutheran" had said. Now that the "Church Messenger" in its December number is also in favor of what the "Lutheran" had said, the editor, gifted with a short memory, is quite indignant because of such "sectarianism." He writes: "A sad proof of the unchristian selfishness which has taken hold of many church parties is the advice to single members of our church given by the 'Church Messenger', an organ of the General Council. Such Lutherans are advised to baptize their children themselves rather than have them baptized by a foreign pastor, and to go to no church at all rather than listen to the preacher of another denomination. Well, then everything stops, because the same gentlemen would also say: Whoever does not belong to the General Council is not really Lutheran, therefore also not trustworthy in spiritual matters, and rather than go to a church of the General Synod, one would stay at home; rather than have the sacraments administered by a preacher of the same, one would baptize oneself and do without communion. Such Lutheran sectarianism can result in nothing but unbelief and apostasy." - Whom does not the Lord Editor take, who so grimly goes out against himself!

G.

Methodism, Papism. How related the Methodists and their sister communities, the Albrechtsleute and Vereinigte Brüder, are to the Papists is also shown by their doctrine of perfect sanctification or perfect fulfillment of the law. The "Katholische Kirchenzeitung" wrote in 1866: "Yes, the Methodists are not really Protestants either, and in their doctrines of good works and sanctification they believe almost the same as the Catholics believe." But in other respects, too, they show themselves to be cousins of the Antichrist. The "Christian Messenger," the organ of the Albrecht Brothers, reports the resolutions of their General Conference of 1867 concerning perfect sanctification, and adds that after the adoption of the resolutions the chairman, Bishop

Lang, said: "I would like to remind you here that the General Conference of the Evangelical Fellowship has just voted unanimously, and if this is not **binding authority**, then there is none in our church. - This is also well papist and anti-Christian. G.

Against the Politisiren of the Roman Priests. The Canadian Court of Appeal has just punished with full justification the interference of Catholic priests in politics and has declared a member of Parliament to be deprived of his seat, which owed its success exclusively to priestly influence. The judge used the occasion to explain how far priests and preachers must not molest the rights of voters, and read the presumptuous priests a most timely lection. The main testimony in the present case was that the priest in question not only threatened with ecclesiastical and divine displeasure the members of his flock who dared to vote for the liberal counter-candidate, but in fact denied the sacrament to all those who did not undertake to vote as the priest prescribed. As a result, the liberal candidate was defeated, although otherwise he would have been sure of his election. The matter was brought before the court for decision with the success indicated."

Father Weninger on "mixed marriages". The Jesuit Father Weninger, notorious for his lies about the Lutherans, has recently written to the Baltimore "Volkszeitung" about the conditions which the Roman Church imposes if it is to "ecclesiastically bless" a mixed marriage. They are mainly the following three: 1. The Protestant part undertakes on oath that all children born of the marriage shall be baptized and educated in the Papist "religion". 2) The Papist part enjoys the most complete freedom in the exercise of its "religious duties" and is not hindered or impeded in any way. 3) The Papist party strives in every way to acquaint the Protestant party with the "truths" of Papism, and exerts every influence to determine the Protestant party to convert to the Pabst religion through contact and instruction. - On the one hand, this is quite clear and clearly shows how the devil, who founded the papacy, is active in its members to maintain and expand its foundation. On the other hand, however, old Weninger is in a great error when he speaks of a "Protestant part" which, under the conditions mentioned, will allow itself to be "blessed" in marriage with a "Catholic part" by a papist priest. Under the "Protestant part" Weninger thinks of a Lutheran as well, if necessary. Only such a "Protestant" agrees to the mentioned conditions, who is just as completely unbelieving as the papist part is erroneous and superstitious. He who undertakes on oath to have his children taught and educated in the papist religion, does not hold the beatific faith revealed in the Holy Scriptures to be true, if he ever knew it, and even renounces it, if he binds himself on oath not to have his children taught in it. The persons who want to enter into a mixed marriage under the conditions mentioned should therefore be designated thus: "If a person blindly and fanatically devoted to papism wants to enter into a marriage with an unbelieving person who has become spiritually bankrupt, and both desire the 'blessing' of a servant of the pope, so" etc. So the case that Father Weninger assumes cannot actually occur if he takes the word "Protestant" in the sense it originally had. For it is actually the epithet of such a person who protests against the lies of the papacy on the basis of the truth recognized from the Word of God. The "Protestant part," however, which he imagines, outwardly agrees with Pabstism in all its forms, even if inwardly he considers it, like every religion in general, to be imagination. Unfortunately, nowadays there are many who call themselves "Protestants", with whom the contempt, even the hatred against the truth revealed in the holy scriptures is just as strong as with the pope and his accomplices. F. P. [Pieper]

Scandal in the Episcopal Church. Dr. Tyng in New Dork, an outstanding member of the Episcopal Church, now also believes the Marian miracles of Lourdes. He has traveled to the place, seen the site and the whole spectacle, and believes in the apparitions of Mary that are said to have occurred there, as well as in the miraculous activity of the spring and the image of Mary. Dr. Tyng will now probably become a zealous promoter of the cult of Mary, in which endeavor some of his episcopal brothers have already preceded him. How people who want to stand on the foundation of Scripture let themselves be blinded by the devil! Deception is everything and anything in Lourdes. Mostly on the part of the Roman priests, but partly also on the part of the devil. When people distance themselves so far from God that they completely and wantonly lose sight of the commandment: "Thou shalt worship God thy Lord, and serve him alone," God gives them the right to worship God. The people of Lourdes are not deceived by the Roman priests, they are deceived by the devil, and they are deceived by all kinds of illusory miracles. The "miracles" of Lourdes, which cannot be attributed to the deceit of the Roman priests, are judgments of God on those who turn away their ears from the truth of the Word of God. F. P. [Pieper]

The Russian Church. The Greek Russian Church organized a congregation of its confession in New York some years ago, and now it is announced that San Francisco is to be honored in the same way. A priest has already been selected by the Russian Synod, who will shortly leave St. Petersburg to travel to San Francisco, accompanied by deacons, assistant deacons, acolytes and a full choir. Five thousand rubles have been appropriated for preliminary expenses, and the funds necessary to build a church will be provided as soon as the mission is ready to begin. (Sendb.)

II. abroad.

Affluent New Testament. In London, a bookseller, Elliot Nork, has published an edition of the New Testament in English at the price of a penny and has sold 400,000 copies in a short time. He believes he can count on total sales of one million copies by the end of the year.

Schleswig-Holstein. The "Pilgrim from Saxony" of December 12 speaks about the behavior of the Consistory in the matter of U. Kühl as follows: In Schleswig-Holstein there was great excitement because a U. Kühl spoke out against the bodily resurrection of Christ in the paper he published. The local consistory, instead of rejoicing that this is not accepted calmly, disapproves of the agitation and does not consider it advisable to use coercive means, namely against the false teacher Kühl. He has only been warned that his "point of view" is not justified. In this way, however, both parties are actually regarded and treated as having equal rights or as being equally at fault. For both are rebuked in the same way, although only one tears down the foundation of the church - 1 Cor. 15, 17 - while the other wants to professionally resist this tearing down.

Brunswick. Up to now it was still the custom in the Brunswick regional church for the preachers to use the words: "This is the true body, this is the true blood" when distributing the blessed bread and wine; at the regional synod held there last December

it was decided to no longer use the word "true"! **W. [Walther]**

**Luther's advice for those who like to pray
want to, but feel awkward about it.**

Luther writes in the interpretation of the 65th Psalm in 1534:

I have also tried it, and it can still happen to me, if I want to start praying, that the devil drives me away by such thoughts: Oh, you are not skillful, I want to wait a while longer, and meanwhile do something else, until I become more skillful; and thus I keep getting away from it, from one hour to the next, yes, from one day to the next, so that I must at last force myself against it, and continue to pray, when I feel most unskillful. For it is said that he who is not skillful today will be even more unskillful tomorrow, and that no one is skillful through forgiveness. If you do not learn to pray because you are unskilled and feel your difficulty, you will never learn. For when the sweet thought comes, Now I am skillful, now I will pray aright, 2c. that must be the devil, and thy

Prayer to make sins and disgraces. Therefore nothing is better than to speak thus: If I am clumsy and feel the burden of sin, I will do as the prophet David and all the people of God did, who were much holier than we are, and yet complain of sin. If they have not let it hinder them, neither shall my sin hinder me, but I will run all the more to prayer, and present the same distress to God above all things.

Behold, this is the right golden art, how to become skillful in praying; not by your own worthiness or devotion, but that you should begin at this very thing, since you feel unskillful, and bear with it and say: Lord, because you want and command me to pray and come to you, I will come and pray enough, and the very thing that hinders me most and drives me back from you, which is my sin that lies on my neck and presses on me, that you take it from me and forgive it. So you will certainly become more skillful and soon feel lighter and happier. And only thus always against this burden penetrated and continued, that thou letest not sin err, nor refuse to pray; but thus, that thou thinkest not to abide in sins.

For we speak not at all of those who are not oppressed by their sin, nor desire to be rid of it, but still take pleasure and delight in it. For these should not and cannot pray, as those who feel no cause or need for prayer. But of such we speak, who feel that they would gladly pray, and yet are clumsy and weighed down because of their sin, and go and devour themselves with it, and may not pray until they are rid of it. This is what the psalm teaches, saying: "Dear one, if you want to be free of sin and pray, just look at this hour now, and take on the same trouble, and you will already be skilled. And because thou hast laid aside this heaviest burden, and now hast laid aside the first, continue afterward, and pray also for the needs of all the world, that God may do to others also as he hath done to thee; namely, for the spiritual government, that his name may be hallowed everywhere, and his word may be preached purely, and that the people may be thankful for it 2c. Item, that emperors, kings, princes may rule well in their regiments, preventing blood, war and other mischief. And after that also for your house and daily bread. This is what is called rightly and worthily prayed. And it is certainly heard, even if it is not done quickly; for it is called praying and praising in silence, that is, with patience. (V, 931—933.)

**How dangerous it is to use the word "is" for
"thoughtfully" to take.**

Thus Luther writes:

At first there were some who thought it bad that there was bread and wine in the sacrament, as otherwise people eat bread and drink wine, and thought no more of it, because the bread signifies the body, and the wine signifies the blood of Christ; as if one took a figure from the Old Testament and said: The bread of heaven, which the Jews ate in the wilderness, signifies the body of Christ, or the gospel, but the bread of heaven is not gospel, nor the body of Christ. So, speaking of baptism: baptism is a bath of souls, that is, baptism does not bathe the soul, but signifies the bathing of the soul, as it is bathed with the Word of God in the faith. Now these have done such honor to the sacrament that they say it is not the body of Christ, but signifies it as a sign.

Therefore, beware, let reason and wit leave you, which worries in vain how flesh and blood may be there, and because it does not understand it, it does not want to believe it. Take hold of the word, when Christ speaks: "Take

met hin, das ist mein Leib, das ist mein Blut." One must not so offend against God's words that someone without clear scripture wants to give a word a different interpretation than its natural interpretation is; as these do who, without scriptural grounds, impose on the little word "is" that it should mean as much as the little word "means"; and make such a nose at this saying of Christ: this is my body, should sound as much as, this means my body 2c. But we will and should remain simple in Christ's words, who will not deceive us, and will not strike back such error with any other sword than that Christ does not say: this means my body, but, this is my body.

For if one were to allow such an outrage in one place, that one would say without Scripture that the little word "is" means as much as the little word "means," one could not deny it in any other place, and would destroy all Scripture; since there would be no reason why such an outrage would apply in one place and not in all places. So then, to say that Mary is a virgin and the mother of God is to say that Mary is a virgin and the mother of God. Item, Christ is God and man, that is, Christ means God and man. Item, Rom. 1, 16: The gospel is God's power 2c., that is, the gospel means God's power. Behold, what an abominable being will this become. Therefore, if such an outrage is not to be suffered in any other place, it is not to be suffered here that Christ's body is signified by the bread, because the words bright, dry and clear stand there: this is my body, unless certain bright sayings come forth, that here the little word "is" is to mean "signify". (XIX, 1597-1599.)

Divination of our time.

Luther writes: "When the teaching of the Gospel falls after us, spirits will come who will preach such foolish things that we would now be ashamed of and would not listen to. Nevertheless, they will worship and receive it as holy things." (To Joh. 3, 19.) - Has it not come to pass? Is not the atheism and materialism of our days so foolish, so silly, so stupid, that it is incomprehensible how a man who has still retained a grain of reason can believe in it? Does not the atheism and materialism of our days contain a doctrine of the origin of the world and of the descent of man, which is a thousand times more marvelous and incredible than the Bible? and at the same time such nonsensical miracles that one should think that every child would be ashamed to believe them? But is not this atheistic nonsense now really accepted for "sanctity" and praised as the highest wisdom? - But this is God's judgment: "For that they received not the love of the truth, that they might be saved, God hath sent them again, as in the Pabst, strong errors, that they should believe the lie." 2 Thess. 2, 11. W. [Walther]

How a Turk became a faithful Lutheran pastor.

In the death register of the church book of the parish of Rüdelsbrunn near Windsheim in Bavaria, under the date: August 19, 1735, the following strange note is entered: "Christian Joseph Burgk. This priest was a Turk by birth, who was killed in the last Turkish war during the conquest of the fortress Scarkapalanka near Greek Weissenburg (nowadays Belgrade, capital of Serbia), since his father was an officer and perished as a child of 6 years.

He was captured together with his mother and another nursing child, bought for 12 ducats by a Bavarian Cavalier noins von Bork, but was given by him to His Serene Highness Margrave Ernst of the Most Blessed Memory, since he was then after sufficient instruction in the Christian faith in the castle chapel at Bayreuth by the court preacher of the time, Mr. Johann Paul Astmann, in the presence of His Highness. He was baptized by the then court preacher, Mr. Paul Astmann, in the presence of his high lordship, immediately encouraged to study, and after he had completed his studies and had spent several years in Bayreuth, he was appointed to the pastorate in Hagenbübach and finally to Rüdelsbrunn, where he carried out his holy ministry with extraordinary zeal and in the face of much resistance for 15 years. May the Archpastor Jesus Christ refresh this servant of his, who has entered his glory through much tribulation, before his throne and wipe away from him all the tears that the anguish of his souls and the grief over his people, the Turks, have squeezed out of him; but to the orphaned congregation he will give a shepherd after his own heart, and the word of the Gospel preached by this converted Turk will remain in the hearts of all his hearers and produce abundant fruit for eternity. Amen."

The Snowbeds.

In the Evangelical Lutheran Missionary Bulletin for Alsace-Lorraine in the November number of last year, we read the following: Dear children, big and small, who read the Mission Bulletin, I want to tell you how the mothers in Lapland do it, so that they can attend the Sunday service without their dear little babies disturbing the pastor and the devotion. But do not be alarmed, it is not as cruel as it sounds. The dear little hearts are buried in the snow. And it goes like this: when the family has arrived at the little wooden church and the baby has been placed, daddy makes a cute little bed - in the snow, and mommy wraps the baby in fur skins and puts it in the shoe bed. Now the dad piles up the snow all around and as a guard he leaves his faithful dog with the little one. So often 20-30 babies lie around the church in the "little snow bed" and one has never heard that any of them would have been cold. The dear little ones are, of course, like the skin in the smoke, used to such rough air conditions! What would our tender, pampered little children say to such a "snowbed"!

A story for the softeners.

As is well known, there are now many unbelieving enthusiasts who would like to make all people equal to each other and reject every difference in wealth and status among them as something shameful. For such egalitarians, whose talk unfortunately sometimes does not remain without impression even on weak Christians, serve the following little story.

When once a mockingbird wrote the verses on the wall of one of the rooms of Emperor Max:

When Adam chopped and Eve stretched, Who was the nobleman then?

the emperor wrote under it with his own hand:

I am like another man, except that God gives me the glory.

Death notice.

On the 17th of January, in the afternoon of 4 o'clock, blessedly passed away Rev. Theodor Biltz, of Morris, Ill, after about 2Mhrs of ministry. He died as a result of a cold contracted on a professional route, having to walk 8 miles through deep snow.

Inauguration.

On the Sunday after New Year's Mr. U F. Kleist was inducted in New Haven, assisted by Mr. Director F . Zucker, by F . W. Stelhorn.

Address: liov. l'. lleist. bleiv Uuvu-u. 6p., Inä.

Revenue to the Illinois District's coffers:

To the synodical treasury: Flachsbar in Dorsey from I. H. Johnson Pl.00, communion collecte sr. Congregation 4.00. From ? Baumgart's congregation in Darmstadt 5.00. Christmas Collections: from U. Brauer's congregation in Crete 19.50. ? Muller's parish in Bremen 7.50. ? Schieferdecker's collection in Neu-Gehlenbeck 9.40. U. Groß's collection in Hartem 13.50 (half). ? Fre- derkings Gem. at Dwight 10.20. ? Steeges Gem. at Dundee 6.08 (part). ? Roeders Gem. at Arlington Heights 22.00. ? Dunsing's church at Strasburg 10.27. From the U church: Katthain at Hoyleton 8.00. Frese at Effingham 6.00. Beck at Jacksonville 9.40. Gotsch at Kork Centre 20.00. Dörmann at Dorkville 12.00. Strieter at Proviso 30.00. Burfeind at Rich 11.50. Kleppisch at Troy 11.85. Wolbrecht at Okawville 13.25. Hieber at Mattison 8.26. Dorn at Pleasant Ridge 10.00. Nachtigall at Waterloo 5.45 (Kreuz-Gem.). Sieving at Manito 2.00 (St. Pauls-Gem.). Dörings Gem. at Evanston 10.00. at Glencoe 3.50. Rauschert at Dalton 15.00. Götting at Elliottstown 3.66. Communion - Collects from K. Schuricht's Gem. in St. Paul 15.46. From Chicago: from U. Lochner's Gem. Christmas Coll. 23.32. New Year's coll. 12.43. from Synodal box 9.27. by ? Wagner from sr. Gem. 44.00. from Mrs. Beduhn (for the Kingdom of God) 1.00. ? Hahn's congregation, Christmas Collect. 12.00. By ? Döderlein in Homewood: from I. S. 200.00 (to establish a scholarship for poor students), from the congregation Christmas Collect. 14.00. New Year's Coll. 5.25. (S. K625.05.)

For the construction fund: ? Döderlein's comm. in Homewood 4.23.

For inner mission: ? Succops Gem. in Chicago 37.00. By ? Wagner das.: by N. N. B. Lossau, F. To- pel, F. Korn, E. Korn 25 each. N. N. C. Timian, H. Fricke, Ch. Wettstadt 50 each. W. Walk, Ch. Bröcker, W. Burhenn, A. Beduhn, C. Lüpke, Wittwe Diener, Wittwe Pilgrim, Wittwe Schmidt, A. Diener, G. Budach, N. N. each 1.00, E. Graupner, H. Junker, R. Kiesig 1.00. ? Diener 2.00. H. Zuttermeister 5.00. N. N. 5.00. By K. Brunn in Jefferson by H. Möller 2.00. By ? Döderlein in Homewood by H. Bensemann 1.00. By ? Götting by I. Becker in Uniontown 1.00. (S. K68.25.)

For inner mission in the West: ? Nightingale's parish in Waterloo 1.00. By ? Meyer in Lincoln from sr. Zions-Gem. 5.00. from the Women's Association 5.00. By H. Koboldt from the Missi- onsbüchse in Effingham 3.00. By ? Grosse in Harlein from D. Kornhaals 1.00. (p. G21.30.)

For the narrow Lutheran mission in Missouri: ? Wunders Gem. in Chicago 46.50.

For Negro mission: By ? Grosse in Hartem from K. Schulz 2.75. L. Balgemann in Addison 2.50. By ? Meyer in Lincoln from sr. Zions-Gem. 5.00. By ? Trautmann in Gower by F. Nievever 1.00. By H. Balgemann of the congred. in Grant Park 2.00. By ? Döderlein in Homewood by N. N. 50.00, H. Bensemann 1.00. By ? Engelbrecht in Chicago by Bertha Ehrmann 50. (p. H64.75.)

To the Emigr. Mission: Epiphany Coll. of ? Lochner's Gem. in Chicago 15.67.

On the emigrant mission in New York: ? Burfeinds Gem. in Rich 7.10. By ? Meyer in Lincoln from sr. Zion's congregation 5.00. (p. K12.10.)

For poor students in St. Louis: By ? Traut- mann in Gower by G. P. 1.00.

To the college household in Springfield: ? Schuricht in St. Paul from the Women's Association 5.85. part of the Christmas Coll. from ? Wangerin's comm. in Town Sumner 4.00. By ? Hieber at Mattison from sr. Gem. 8.75. sr. Filialgem. 2.75. By ? Lösner in Lake Zurich by W. Teyler 2.00. Mrs. N. N. 1.00. By ? Meyer in Lincoln by s Zions-Gem. 10.00. ? Döderlein's Gem. in Homewood 6.25. k. Wartens' Gem. in Danville for H. Brust 6.30. ? Burfeind's parish in Rich for I. H. W. Hoyer 20.00. For L. Bendin: from A. Lange in Chicago 4.00, Mrs. Tegtmeyer 1.00. From the collection bag of ? Frederkings Gem. at Dwight for Lchleipsiek 12.00. (S. H83.90.)

For poor students in Fort Wayne: ? Wartens' Gem. in Danville for Tisza 6.30. By teacher Krumsieg in Chicago from I. Blankschän 50 for W. Köpchen. From Rock Island: from the Women's Association for A. Mennicke 5.00. for F. and G. Möller 8.00. ? Lösners Gem. in Lake Zurich for I. Friedrich 6.00. (p. K40.80.)

For poor students in Addison: By ? North: by M. Rupprecht 1.00. Gem. in Squaw Grove 4.09. Gem. in Lin- denwood 2.11. ? Pissel's comm. in Benson 5.50. For W. Klein- schmidt through ? Daib in Oshkosh, Wis. from d. support fund 3.00. by U. Markworth in Readfield, Wis. 2.00. By Kassirer I. Simon in Monroe for G. Gütler 3.75. I. Schieferdecker in Hamel for P. Loo- timer 1.00. For C. Kambelß by ? Holter in Chicago by Mrs. Wcyland 50. by teacher Krumsieg the. by Blankschän 50. by ? Succop the. from the Jüngl.-Verein for W. Ernst 12.50. ? Nosch's Gem. at Ten Mile House, Wis. 3.56 for A. F. Ahner, P. K41.51.)

For sick pastors & teachers: ? Kollmorgen's congregation in Nashville 4.35.

For the ?? M. Wyneken & H. Cramer: From the ?? Wartens u. Frederking each 2.00, Pissel 3.00, Otto, F. F- O. Leh- mann, Bohlen each 1.00. By ? Engelbrecht in Chicago by N. N. 1.00. (p. \$11.00.)

To the widow's fund: By ? Flaxbeard in Dorsey by I. H. Johnson 1.00, Wittwe Schweizer 2.00. Part d. Christmas Coll. by ? Steeges Gem. in Dundee 6.08. By ? Schuricht in St. Paul by N. N. .50. Regular contributions from the ?? : I. H. C. Steege 3.00, W. Krebs, H. H. Norden 2.00 each, A. Sieving 4.00. (p. \$20.58.)

For the needy in Kansas: By k. Frederking at Dwight by I. Meier 2.00. Part of the Christmas Coll. of ?. Steeae's Gem. in Dundee 6.09. By ?. Lochner in Chicago by D. Cohrs 2.00. (p. -10.09.)

For the congregation in Lima, O.: ?. Hiebers Filialgem. 2.00.

For the Gem. in Ellinwood, Kans.: k. Dorn's Gem. in Pleasant Nidge 12.42. Christmas coll. of ?. Bohlen's Gem. in Summit 8.75. (p. -21.17.)

For the Gem. in Sioux City, Iowa : k. Wagner's Gem. in Chicago 14.50.

For the deaf and dumb: By ?. Steege in Dundee from the Jungfr.-Verein 4.06. k. Meners Zions-Gem. in Lincoln 5.00. From Chicago: by ?. Engelbrecht from FrauTegtmeier 2.00, I. Bohn 2.00; by ?. Succop by H. Biermann 2.25. (p. -15.25.)

To the orphanage near St. Louis: By ?. Flachsbar, communion coll. of the congregation in Bethalto 5.50. By k. Sie- ving in Manito from Karl, Theodor a. Aug. Sieving 1.50, from sr. St. Joh.-Gem. 3.46, St. Pauls-Gem. 2.43. By teacher Fedder inBellville from the God box of sr. pupils 1.00. By ?. Kühn there from Mrs. Hesse .50. (p. -14.39.)

To orphanage near Boston: by k. Franck at Stee- les Mills, half d. Coll. at d. Christmastide of s. pupils, 2.55.

For the Neaerschule in Little Rock: By ?. Meyer in Lincoln by F. Filter .25.

Addison, Ill, Jan. 15, 1881. H. Bartling, Kassirer.

Income to the coffers of the "Eastern" District:

To the synod treasury: from the congregation at Dork -13.79. congregation at Wolcottsburg 6.15. congregation at Olean 5.45. congregation at Allegany 5.25. congregation at Martinsville 9.60.

To the widow's fund: Gem. in Cohocton 3.67. Mrs.?. Grüber 5.00. ?. Krafft 4.43. ?. Dreyer 4.00. Cong. in Pa- terson 16.78. K. Voigt in Philadelphia .50. Cong. in Bayonne 12.00.

To the orphanage near Boston: Through Cassirer Simon 4.48. Congregation in Eden Valley 13.00. Women's Association of St. John's Congregation in Williamsburg 15.00. Br. Will in Pittsburg, thank offering for recovery of sr. Mrs.,2.00. N. N. by ?. Ahner 1.50. St. Paul's congregation in Martinsville 6.50. Confirmands of ?. Walker 3.50. Women's association of the congregation in Paterson 5.00. Karl Voigt in Philadelphia 1.00. ?. Lindemann's congreg. in Pittsburg 16.25, its school children 8.75. From a "girls' wreath" 6.00. Coll. at Mrs. Jahr's funeral in Martinsville 2.15. Chr. Krull Jr. .25.

For the deaf and dumb: N. N. through ?. Ahner 10.00. Children's Coll. at I. Wundler in Wolcottsburg 2.20. Women's Club of the Comm. in Paterson 5.00. K. Voigt in Philadelphia .50.

To the orphanage near St. Louis: K. Gross in Pekin 1.00. Collected through the Children's Gazette 75.00.

To the orphanage at Addison: collected through the children's sheet 75.00.

For Negro mission: K. Voigt in Philadelphia 1.00.

For inner mission: K. Voigt in Philadelphia 1.00.

On the emigrant mission in Baltimore: By Cassirer Simon 8.86.

For Mrs. ?. Summer: Thank offering from Mrs. ?. Sander 3.00.

For the Gem. in Ellinwood, Kansas: Gem. in Uork, out of mision box 5.00.

For the comm. in Canton, Mo.: comm. in Wolcottsburg 3.47.

For the needy in Kansas: Karl Voigt in Philadelphia 1.00.

For sick pastors: Karl Voigt in Philadelphia 1.00. N. N. by ?. Lindemann 1.00.

For the German Free Church: Gem. in New Uork, subsequently .75.

For the building fund: comm. in Olean 4.64. comm. in Allegany 2.25.

On the orphanage at Mount Vernon: F. Reier in Bavonne 3.00.

To the college maintenance fund: comm. in New Uork9.35.

For poor students in Fort Wayne: wedding coll. at N. Reitz in Allegany, for K. Engelder 3.00, child baptism coll. at F. Hellwege. for Th. Engelder, 2.11.

For poor students in Addison: congreg. in Port Rich- mond for Fricke 20.00. For Paul Sommer: wedding coll. at Jacob Sohn's in Baltimore 4.50, women's club of Jmm. congreg. in Baltimore 10.00, virgins' club 5.00, N. N. 2.00.

For poor students in St. Louis: Coll. at Wittwe Mattheus' Han dedication and I. Wulp's silb. Wedding in Port Richmond 11.00. Mrs. Lamke in Pittsburg 1.50. Mrs. Groß in Pekin 1.00. Karl Voigt in Philadelphia 1.00. For Dorsch: Wedding coll. at Jacob Sohn's in Baltimore 4.50, Women's Association of Jmm.-Gem. in Baltimore 10.00, Virgins- vcrein 5.00, N. N. 2.00. For Frincke: Women's Association of Jmm.-Gem. in Baltimore 10.00, N. R. 2.00.

For Inner Mission in the West: Mrs. Muench in Baltimore 3.00. O. Nitjchmann in Schenectady 1.00.

For heathen mission: Lippert in Hinsdalc 2.00.

New Uork, January 5, 1881. I. Birkner, Cassirer.

For poor students received through Mr. ?. H. Birkner in Gordonville, Mo., from the Zion congregation there-5.00. Through Mr. ?. Fr. Eisenbeiß, collected at the wedding of Mr. Fr. Weidt at Onowa, 3.00. C. F. W. Walther.

Obtain":

For inner mission in the West: Through ? C. F. Steinbach, Fairfield, Jnd, by M. Lehman" -5.00, F. Ahrens 2.00, by himself 2.00.

For poor sick pastors and teachers: Through ?. I. L. Daib, collected on his silver wedding anniversary, 7.39.

I. T. Schuricht,
Treasurer of the General Synod.

Get

. for Stud. Chr. Otto-13.00. G Günther.

Report of the General Casfirer of the Preachers' and Teachers' Widows' and Orphans' Fund for the year 1880.

Intake:

Stock from 1879	-334	.71	
Surplus from "Magazin," Volumes I-III		311.10	
From the Illinois District (n.d. Wonder).			
a. Contributions-484	.95		
b. Gifts	805.21		
			1290.16
			-195.20
			From the Western District (C. F. Günther) a. Contributions
d. Gifts	454.29		
		-649.49	
		Received by the undersigned a. Contributions-15	.00
d. Gifts	161.10		
		176.10	
			825.59
From the Middle District (M. Conzelmann)			
a. Contributions-168	.00		
d. Gifts	270.37		

By Mr. C. Grahl381	.15		438.37
From the Eastern" District (I. Birkner) a. Contributions--138	.43	819.52	
b. Gifts	439.71		
		578.14	
From the Northwest District (C. Eißfeldt)			
a. Contributions-226	.82		
d. Gifts	346.17		
		572.99	
From the Northern District (I. S. Simon)			
a. Contributions-240	.65		
d. Gifts	116.89		
		357.54	
From the Jowa District (? Ph. Studt) a. Contributions-141	.50		
d. Gifts	95.70		
		237.20	
From the Canada District (G. Renfer) a. Contributions-10	.50		
d. Gifts	47.03		
			57.53
			-5384.48
8th ed:			
Support funds administered to 42 widows and 77 orphans-5340	.58		
Expenses due to postage, drafts, postal orders	16.00		
			-5356.58
Stock in caste		27.90	
			-5384.48

Sincerely thanking God and all dear donors on behalf of the widows and orphans

South St. Louis, Mo., Jan. 18, 1881.

C. F. W. Sapper, d. Z. general cassirer.

Received since the end of July 1880

for poor studenteu:

By Gerh. Walker, Cleveland (West), O., -2.00; by Mr. Praeses Biltz 20.00 for Hinck; 8. Döderlein's congregation, Homewood, Ills, 10.75; ? Meyers Gem., Lincoln, Ills., 10.00 ; by H. Pohlmann v. d. Zionsgem. in New Orleans for Lienhardt 31.25 and 15.05; by Cast. Simon, Monroe, Mich., 17.30 (of which 5.00 for Schatz) ; by ? Roosters! by Mrs. Vornholt 5.00. - Further, by the women's clubs: at Jacksonville, Ills. 10 pr. undergarments, 3 pr. socks; at Friedheim, Adams Co., Jnd, 1 quilt, 13 pr. socks, 14 towels, 12 white & 14 colored bustle shirts (plus 2 sacks of apple slices for the kitchen); in Indianapolis (? Seuels Gem.) : 6 pr. underpants, 6 undershirts, 6 sheets, 14 pillowcases, 20 towels, 6 quilts, 4 quilted quilts, 5 pr. socks (plus 1 bust shirt and 1 towel by Mrs. Prange, 2 woolen blankets by Mrs. L. Sycrup); - in Cleveland (k. Niemanns Gem., by Mr. Rechlin, teacher): 24 white and 24 dark handkerchiefs, 40 towels, 18 pillowcases, 24 dry towels for the kitchen.

For seminary organ: N. N., Indian Creek, Mo., 1.00 ; Gerh. Walker, Cleveland (West.), 2.00 ; ? Niethammers Gem, La Porte, Jnd, 5.00.

Warmly thanking for all these rich gifts and wishing God's blessing to the dear givers

Springfield, Ills, Jan. 23, 1881. h. Wyneken.

With heartfelt thanks to God, the Lutheran congregation of St. John's in Ellinwood, Kansas, received the following "gift of love" for the repayment of their church debt. F. Biltz from sr. Gem.-5.00. By ? O. Spehr from sr. Gem. 2.25. By ? D. Gräf from sr. By 8. I. Eirich from sr. Gem. 10.00. By ? Mathias from sr. Gem. 5.25. By 8. Wille from sr. Community 5.75. By ? Rohrlack 2.00. By ? Nothing from sr. Gem. 6.20. By ? Bünger in St. Louis from an unnamed woman 5.00; from an unnamed man 1.00. By ? Man 1.00. By ? C. Penalties from sr. Gem. 5.00. By A. Mangelsdorf from Kassirer Bartling 20.25. By ? F. Erdmann from sr. Gem. 10.00. By A. Mangelsdorf from Kassirer Bartling 12.75. By 8. Tönjes from Kassirer Schuricht 6.00. By ? Nützet from sr. Gem. 4.66. By ? Schieferdecker from sr. Gem. 4.00. By ? Lohr from sr. Township 3.00. By 8. Gehr- mann from a member of sr. Community 5.00. By ? E. Sander from sr. Comm. 3.91.

In thanking the kind donors in the name of my congregation, I would at the same time like to ask those congregations who have so far ignored our request, if at all possible, to give us a small gift of love. H. Krause.

For the preachers' and teachers' widows' and orphans' fund

(of Jowa District)

have been received:

1. contributions:
From the kk. Baumhöfener, Weber each -4.00, Herrmann, Rie- del each 2.00, Städt 3.00.
2. gifts:

By G. Eckert -5.00, Mrs. k. Herrmann 2.00, Mrs. M. D.
Städt 1.00. By teacher Rademacher 3.50.
Luzerne, Iowa, Jan. 6, 1881. ph. städt, cassirer.

For poor students from Minnesota

I received until Dec. 31, 1880 -93.66, namely: By ? Rolf Hasenzahls Hochzeitscolle 6.87 u. Moritzs Hochzeitscoll. 6.00; by k. v. Brandt 1.31; by k. Horst 7.02 nnd 6.70; by k. Maurer 2.90; byk. Borneke 2.72; by kk. Kolbe, Krumsieg u. Landeck 10.00 each; from Pine City .90; from Minne- apolis 11.84 u. 10.55, Guldens Hochzeitscoll. 3.35, von Wühler, Reichmuth and N. N. 1.00 each, N. N. .50. (See Joh. 3, 21. u. Offenb. 14, 13!) With heartfelt thanks Fr. Sievers.

With heartfelt thanks to God and dear donors, we hereby certify that we have received from the congregation of Mr. ? I. T. Bötti- chr in Mt. Pulaski, Ill., -35.00 for our church building.

On behalf of the community : G. Landgraf, k.
From the parish of Hrn. k. C. S. Kleppisch, at Troy, Ill., for debt redemption of my parish at Louisville, Ky. -4.00, from the parish of Mr. k. Bünger, in St. Louis, 35.16, to have received, with hearty thanks, cert.

For the student Derhielt with heartfelt thanks by
Mr. k. H- Schöneberg at La Fayette, Jnd, -10.00; from the Virgin Vcrein there 20.00! . Merkel.

From Hrn. k. H. Kühn's Gem. received with heartfelt thanks -5.95. I. G. Schwemley.
Grateful received for his son in college at Fort Wayne -5.03 from the community in Clarinda, Iowa, M. Stephen.

New printed matter.

Memorial of faithful witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Motto: Ebr. 12, 1. 2. Fourth volume. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1880.

Those who know the first three volumes of this work will be heartily pleased that they have now been followed by a fourth, and those who do not yet know the work are hereby made aware of it. He will find in it a marvelous reading material, both for edification and spirit-strengthening recreation, and indeed nothing but true stories, most of which portray the lives of faithful witnesses of Christ from ancient and modern times. Although a large part of these stories appeared in the 36 volumes of the "Lutheran", only a few will still have all of these volumes, and here the reader has them together in a handy pocketbook form with pictures. In this fourth volume, the biographies of the following 10 men are found in blessed memory: 1. of Johann Arndt (newly written by Mr. P. Stallmann), with portrait, 2. of Ernst the Pious, Duke of Saxony-Gotha, likewise, 3. of Valerius Herberger, 4. of Paul Gerhardt, also with portrait, 5. of Johannes Lassenius, likewise, 6. of Joseph Schaitberger, 7. of Hans Egede, the Greenlandic missionary, 8. of Thomas von Westen, the missionary of the Laplanders and Finlanders, 9. of Chr. Fr. Schwartz, the missionary in the East Indies, who died blessedly in 1798, together with a portrait, and finally 10. of our unforgettable Wynneken, likewise. In addition to the 6 portraits, the depiction of the session hall of the Reichstag at Worms adorns the book as a cover picture. This 4th volume contains 383 pages in beautiful large clear letters and can be obtained through our general agent Mr. M. C. Barthel, who, as soon as he will have received a number of copies, will also announce the price in the "Lutheraner". W. [Walther]

Changed addresses:

Rev. 8. 8u688, 8edul6llkurA, kazrette 6o., Iexas.

Rev. 6.^ Drautmarm, IVillotV 8priuA8, 6ook 6o., III.

Rev. L. 2alm, 1.6 8u6ur 6o., Llmv.

Hermann Llez-er, 409 8ontk 9tk L-ve, MmmapoUs, Allnn.

by carriers, the same can be obtained by a direct order to the annual subscrip. ti "n "prel" of one dollar for the out-of-town subscribers, who have to pay the same "oraur. Where the same is brought in
Only letters containing "business" orders, cancellations, funds, etc.
Verlags-Druckerei, Corner of Third and Second Streets, St. Louis, Mo. To be sent otherwise. In Germany, this sheet can be obtained from Albrecht F. Rammann, 36 Friedrich-
Strasse, Dresden.
To Germany, the "Lutheran" is sent by mail, postage paid, for "1.25

Luterecl ab tire cost OKeo st 8t. I-ouls, Llo., L8 8600llü-oll88 matter.

Volume 37.

Can a faithful Lutheran keep it with the Herrnhutters?

The answer to this question will not be uninteresting to any of our readers who want to grow in knowledge, but it is especially important for those who come into contact with Herrnhutters *). As the enthusiasts in general, in order to lure Lutherans, pose as if they were Lutheran, as if they thought highly of Luther, the Herrnhutters in particular like to refer to the fact that they come from the old Bohemian and Moravian brethren, who had been in contact with Luther and are praised by the Lutherans themselves; therefore, they tend to say, a Lutheran can confidently join them. But this is a fairy tale. The Herrnhutters are just as far from the pure, biblical, Lutheran doctrine as their brothers, the Methodists, they are just as indifferent to the pure doctrine, just as religiously menacing, as the Unit-Evangelicals. They have no resemblance at all to the Bohemian brethren who associated with Luther. There may be individual Herrnhutters who are Lutheran-minded, but the community as such is unionistic, sectarian. The question posed above: Can a faithful Lutheran keep it with the Herrnhutters? must therefore be answered decisively in the negative.

But if it is to become clear to the reader that we can rightly speak in praise of the Bohemian Brethren in a certain period, but must also decisively declare ourselves against the Herrnhutters, then it is necessary that we first take a closer look at the relationship of the Bohemian Brethren to Luther, and then see how the Herrnhutters stood to the Lutheran Confession at the time of its formation and how they stand now.

The Bohemian brothers emerged from the Hussites. Soon after the death of John Huss (he died as a martyr at the stake in Costnitz in 1415), a part of his followers began to fight against the papacy with carnal weapons. After a 16-year war, they were defeated and dispersed. A number of them, purified by the misfortune, came together around 1450 and formed the Bohemian and Moravian

*) English: *Moravians*.

The "Brethren" were a community that lived in seclusion and spread out in silence. These "brothers" certainly had a quite splendid light of knowledge compared to the dark Pabstism and with pleasure we cite them as witnesses of the truth before the Reformation. But they did not have the full knowledge of the truth. The bright light has risen only through the Reformation of Luther, as brightly as it has not shone since the time of the apostles. In many respects - this is to be expected in view of the terrible darkness of that time - the Bohemian brethren were unclear, undecided, vacillating. In the doctrine of Holy Communion they confessed in 1494 that the bread and wine were not merely signs, but the body and blood of Christ sacramental and mystical (in a mysterious way), and in 1508 they confessed that one should believe the words of the Lord: "This is my body. Beside these confessions we also find (1518) the declaration that the body of Christ cannot be taken bodily by believing souls, but only spiritually.

In 1486 - three years after Luther's birth - and again later, they sent men into the Christian countries to look around and find out whether there was a congregation somewhere that served Christ in purity, with which they could make contact, in order to reject the accusation that they had separated themselves from the true church by their renunciation of the papacy. When they heard from the returning brethren, to their great sorrow, that they had not found any, they decided that if God would raise up a pious teacher somewhere, they would join him. Therefore, when the rumor of Luther's work of reformation reached their ears, they sent (1522) two men, Johann Hom and Mich. Weiss, to him. Luther was naturally delighted by this visit. Concerning the doctrine of Holy Communion, they assured him that they taught that Christ was truly present in the sacrament with his flesh and blood. However, he asked them to explain themselves about this doctrine in a special writing. Although he now knew that they did not yet recognize the truth in all points, he nevertheless, according to the great wisdom that God had given him, dealt with them most gently, as with the weak who are still being won over.

can do. His letter to the Bohemian Estates (1522) contains the following words: "I am of good hope that it will soon come to pass that both Germans and Bohemians will acquire one mind and name through the Gospel and the divine Word; only if we patiently await God's banishment, and if one part lacks something, we will tolerate it in the meantime. For all things may not soon be changed in one stroke, nor by force. But let us deal carefully with the people, faithfully preside over them through godly, pious preachers, lead them to the Lord Christ alone, and forgive and pardon one another from the bottom of our hearts, and, as they say, do not demand everything at once, nor seek it most carefully ... Lastly, I beseech the Lord Jehovah Christ, that he may graciously continue and prosper, that your hearts may be further enlightened and guided into all perfection of the grace and knowledge of Christ, who is blessed and blessed for ever and ever. Amen." (Erl. ed. 53, 147 f.)

When, in the following year 1523, Lucas of Prague, one of their outstanding church servants, sent him a writing for the youth, in which the true presence of the Body and Blood of Christ in the Sacrament was denied, he dedicated to them his writing "On Adoring the Sacrament of the Holy Corpse of JEsu Christ." After first setting forth therein the right doctrine of Holy Communion, he lists the pieces which he likes in their doctrine, and then the doctrines which he considers erroneous, that some of them do not speak rightly of Holy Communion, that they baptize infants on future faith, that they speak darkly of faith as if they ascribed much to works, that they teach 7 sacraments, and do not allow the ministers of the church to live in marriage. He concludes, among other things, with the following words: "Herewith I commend you to God's grace and humbly beg that your love will not take this letter of mine in contempt, as if I had had air to reprove your error; but because you know that you are considered the worst heretics, I bear witness how much closer you are to the Gospel than all others known to me." (Erl. ed. 28, 420.)

In 1524, the above-mentioned envoys came once again to Wittenberg, mainly to see how church discipline, on whose outward form the "brothers" placed great emphasis, was practiced there. As long as Lucas of Prague (ch 1528), who was averse to the Lutheran Reformation, lived and worked, the communication with Wittenberg remained suspended. It became different under Johann Augusta, their preacher, who had heard Luther's lectures in Wittenberg as a student.

In 1532, the Bohemian brothers had drawn up a confession of faith and presented it to Margrave George of Brandenburg. Against their will, it had been translated into German by the Reformed in Zurich and printed by them in an altered form. The "brothers" had as many copies of the translation as possible bought up and removed and arranged for a better German translation, which they had printed in Wittenberg in 1533 with Luther's preface. In this preface Luther writes, among other things: "Very often and many times I have desired that the people of Bohemia ... to show me their faith clearly and distinctly, so that I could notice how close or far they were from us or from the right Christian understanding. Since I have read many of their writings and books, and yet could not understand some of their words and speech, which they used in the sacraments and matters of faith, ... and I know well that one should not quarrel about words and speech, where otherwise sense and opinion do not quarrel against each other,... we finally came together to talk about it verbally. And after much discussion, and especially on account of the sacrament of our Lord Jesus Christ's body and blood (in which I had almost suspected them), I found them speaking a little differently to our faith in words or languages, for the sake of the papists, but still basically holy with us, and believing that in the sacrament the true body and blood of Christ is received 2c. When I found this piece, I became less opposed to their actions, because they did not otherwise teach or hold wrongly about the Holy Trinity, about Christ, about eternal life, and about all articles of faith, and I decided that because they remained so close to Scripture, they would have been unfairly called heretics, especially among the papists.... Because I would like to see all the world united with us and we with all the world in the same faith of Christ, at least, if it could not be done with languages, but with the heart and mind, I have sent out this booklet of the above-mentioned brothers in Bohemia, so that all devout Christians may read and see how near and far we are from each other or with each other, whether God, the Father of all mercies, through His dear Son, our Lord Jesus Christ, would give His abundant grace, so that the divisions and segregations would be fewer, and we could come together in part in one mind and spirit, until at last, with one word and manner of mouth, we would be able to praise Christ equally and unanimously. For although I do not know how to accept the aforementioned brothers' way of speaking, I do not want to hurry them again, nor do I want to force them to speak according to my way, as long as we otherwise become and remain one in matters, until God sends further according to His will.... Therefore, I command this booklet to be read and judged by all devout Christians, and I ask that they pray with us all to God our Father for unity of doctrine and faith; and if there is anyone who does not find enough in this booklet, I ask that he pray to God our Father for unity of doctrine and faith.

If they had done so, he would have seen how they humbly offer themselves, and if they earn nothing else by it, it is still fair that they should be left a broken reed and a smoldering wick, for we ourselves are not yet so whole and perfect. But since we do not intend to persecute or destroy one another, but to promote and help, let St. Paul be our arbiter and mediator, saying Romans 14: Receive one another, as Christ received you to the praise of God; and again Romans 15: Receive him who is weak in faith, until all things become clear and perfect. May the Father of our Lord Jesus Christ, the Father of all peace and unity, praise and glory be to us forever. Amen." (Erl. ed. 63, 320 f.)

In their confession handed over to King Ferdinand in 1535, to which Luther also wrote a preface, the following is taught about Holy Communion: "They teach that one must believe in the heart and confess with the mouth that the bread of the Lord's Supper is the true body of Christ, which was given for us, and that the cup is his true blood, which was poured out for the forgiveness of our sins, as the Lord Christ evidently says: This is my body, this is my blood 2c. They also teach that no one should add to, admix with, or subtract anything from his thoughts from these words by which he himself pronounces that the bread is his body and the wine in particular is his blood, but simply believe these words of Christ, deviating neither to the right nor to the left." (Art. 13.) In the preface, Luther writes: "Now they emerge much freer, more graceful, and more elegant, and may well be said to be clearer, better, and more correct."

The fraternal intercourse was not interrupted until Luther's death. In 1542 Johann Augusta himself came to Wittenberg with an escort. After almost fourteen days of being together, Luther gave a farewell feast and said at the farewell: "Be you the apostles of the Bohemians, I and mine want to be the apostles of the Germans. You do Christ's work there, as the opportunities present themselves to you; we want to do the same here, as they present themselves to us here." A few months later, he wrote to Johann Augusta: "I further exhort you in the Lord to persevere with us until death in the unity of spirit and doctrine, as you have begun, and fight with us by words and prayer against the gates of hell."

Who does not marvel at Luther's zeal with which he works towards complete unity in doctrine, and who does not also admire the wisdom with which he goes ahead of the weak! Who does not rejoice over this lovely piece of Reformation history, over Luther's friendly relationship with the Bohemian brothers, as long as they were willing to be taught. But who does not grieve when he hears from history that this beautiful beginning was soon destroyed again?

After Luther's death (1546) the situation changed. The Bohemian brothers were deprived of their faithful leader. Augusta had to languish in papist captivity for 16 years. The reform-minded began to distinguish themselves. They invoked vague expressions in the earlier confessions, trying to prove that the Bohemian brethren had never taught that Christ was with his body on earth. Reformed Theologians

made their influence felt. For lack of their own theological schools, the "brothers" had their future teachers educated in reformed institutions. Thus, the reformed party soon gained the upper hand.

So when we praise the Bohemian brethren, we mean first of all those who before the Reformation - as far as their weak, but for that time still splendid knowledge reached - stood up as witnesses of truth against the Papistry, and secondly those who after the beginning of the salutary work of the Reformation entered into such a beautiful relationship of friendship with Luther. This is to be noted against the Herrnhuter. We will talk about them in the next number. G.

(Conclusion follows.)

Our emigrant mission in 188V.

The past year will be recorded in the history of immigration as a particularly memorable one. Since 1872, when 292,406 immigrants with 128,000 Germans landed in New York, the flow of immigration has decreased from year to year, so that in 1877, when only 54,536 immigrants with 17,753 Germans landed, it resembled only a stream flowing silently. In the past year, however, the stream has again become a mighty torrent that has swept away hundreds of thousands. The total number of immigrants who landed here in 1880 is 327,371 with 104,264 Germans, 35,217 Swedes, 5577 Danes, 9937 Norwegians. What an outflow of manpower and capital for the old, but what a gain for the new fatherland! How powerfully these new arrivals will contribute hundreds of thousands to the development of our country, especially as far as soil culture is concerned! For the best element among the immigrants is moving to the west of our country to practice agriculture. But above all, how important is this mass immigration for our church! What a great field for inner mission! Not all the children of our Lutheran mother church who immigrated in earlier years have yet been sought out by faithful shepherds and gathered into congregations, yet the Lord of the church brings us so many immortal souls in a single year that a large number of evangelists would find plenty of work, if only we could send them out. O, may the faithful God awaken among our Lutheran Christian people a right zeal for the great and important work of the inner mission!

The cause of this unheard-of migration of peoples lies partly in the repeated bad harvests and the almost complete collapse of trade and commerce, the high taxes, and the general conscription in the old country, and partly in the unusually rich harvests and a renewed flourishing of all branches of business in our new fatherland. One has to hear the new arrivals themselves to get a proper idea of the terrible plight in which the day laborer and craftsman with his usually numerous family find themselves, especially in Germany. It is no wonder that under such circumstances people turn to emigration as a last resort, where unscrupulous agents, who seek only their profit even from the poorest man, do not lack advice. In a thousand and one thousand cases, these poorest people arrive here, destitute of all means, and often end up, at least for a time, in

Hunger and sorrow, as they had not suspected over there. For weeks, such families lie in CastleGarden on the floorboard in filth and vermin, starving and freezing, until at last a makeshift accommodation is found for them. Strong nerves are indeed needed to witness such misery; for once one, two or more families have been taken care of, the next ship brings new wretched children. Most of them receive help from their local relatives so that they can continue their journey. Enormous sums are brought in every year for this purpose, otherwise many could not even think of emigrating. But how many who are able to make their way to New York on their own, but who thought they could count on financial support from their relatives here, are bitterly deceived in this! As a result of wrong or inadequate addresses (e.g. Four Million instead of Vermillion, Ohio, or: Kater August instead of Cattaraugus, New York), they cannot get in touch with their relatives here, or they cannot or will not send them money for their onward journey. Then good advice is expensive. How hopeful and cheerful many a family-father arrives at Castle-Garden, rejoicing that he has happily left his old home behind, but after only a few hours, when he learns how sad the prospects are for him here, he becomes serious and increasingly serious, and soon the tears roll down his cheeks because of deceived hope. With all the hardship and misery among the immigrants, however, one sees again and again that One watches over the strangers and gives them their food in due time. Even if some must often suffer hunger and sorrow for days and weeks, at last everyone finds his little piece of bread through work.

But the reader will now want to know what has been directed by our emigrant mission during last year's mass immigration. It is obvious that there was no lack of work. At certain times the work piled up in such a way that I did not know where to begin and where to end. When one considers that often on a single day two, three, four thousand passengers landed at Castle-Garden, among whom a certain number was always recommended to me for transportation, who were often joined by others of whose arrival I knew nothing, and all of whom were to be assisted in a few hours in their various and often difficult concerns; when one considers that the post office usually brings me letters five times a day with money and orders, with all kinds of questions and complaints, with thanks and also often bitter reproaches; Whoever further considers that the immigrants themselves are mostly clumsy, inexperienced and often distrustful, and that there are always those who seek advice and help from me who do not have enough or any money to continue their journey, who do not know any particular destination, and therefore seek work and earnings through me, or, plagued by hunger, ask for a piece of bread for themselves and their own, will recognize that with me, too, every day has its own plague.

By distributing more than 40,000 tracts, 2,000 youth calendars, which were given to me free of charge by Praeses Beyer, 80 copies of our synodal calendar (unfortunately there were no more left when it was sold), as well as a considerable number of issues of the "Lutherisches Volksblatt" and "Lutherisches Kinderblatt", the imperishable seed has been scattered among the foreigners

have been made. What has been established through this and through oral conversations about the one thing that is necessary is known to him whose eye looks into the hidden.

On behalf of local relatives and friends, 1829 persons were received by me and transported to their destination within our Lutheran congregations. Among them was an old Lutheran mother from Holstein, who was carried from the ship to Castle-Garden in a deathly ill condition and was there prepared by me for a blessed end. She died five days later. At the request of her son, who was very concerned about her, I sent her mortal remains by an express company to Evanston, Illinois, where she was given a Christian burial by Pastor Döring. Illnesses and deaths occur more or less on every emigrant ship, destroying many a beautiful plan and often causing great misery in families.

I was able to provide work and earnings for 71 lots with 255 souls. Among them was a group of 28 Roman Catholic Poles who had been in Castle Garden for a long time and could not find employment. Since I had an order for workers whose confession was not important, and since there were no fellow believers at the time, I helped these poor children to find a place to live at the request of the superintendent of Castle Garden, but was later reprimanded by the client, since the people did not want to work properly and could not be made to understand each other without an interpreter. The other 227 souls have all found a home within the congregations of the Synodal Conference, and I have the pleasant news from the pastors concerned that the people on the whole not only adhere to Word and Sacrament, but have also already joined their local congregation. One pastor, to whom I sent 35 souls, reports that all but two have been accepted as members of the church. That is mission!

Physical help is followed by spiritual care, that is the purpose and goal of our emigrant mission. The fact that some of the people I have sent to one of our churches have turned their backs on God's word, have not lived up to our expectations, or have even shown themselves to be quite ungrateful, should not mislead us into continuing to help wherever and however we can. The work remains good, even if it is rewarded with ingratitude. In the field of my work, I experience particularly abundantly how despondent, but also how defiant the human heart is. But he who reaches into his own bosom sees in him who is ungrateful to his earthly benefactor his own image to his God, who showers us daily with bodily and spiritual blessings, and to whom even the best Christian does not give thanks as he should. Who, therefore, could be too harsh in his judgment of his ungrateful neighbor and refuse to help him when he is confronted with adversity?

The sum of 240.99 was spent on advances for the wholly or partially destitute. Unfortunately, \$2071.71 is still outstanding from this and from previous years. Although temporary advances help immigrants out of great hardship and embarrassment, I feel compelled, because of the laxity of many in punctual repayment, to point out that every advance requested and granted in the future must be repaid after 30 days at the latest. Whoever does not meet this condition cannot count on an advance from our caste, which is so much in demand, in the future.

H420.20 has been spent in Baar to support the very poor.

The total of funds received and cleared primarily for immigrant transportation or shipment to Germany is H41,723.11, of which \$357.12 was still in hand at year-end.

Letters and postcards were received 2830, mailed 2032.

Last fall, the secular press all over the country paid special attention to the emigrant missionaries in Castle Gardens, putting them in a bad light, or at least suspecting them. Since my name was also mentioned, it seems appropriate to take this opportunity to give an explanation to all friends of our mission. - From the beginning, the authorities in Castle-Garden have laid down special rules of conduct for all those who exercise a profession there, which are usually presented to everyone on his first entry into Castle-Garden. (I was not made acquainted with them when I was admitted to Castle-Garden 12 years ago). In it, railroad agents, money changers, innkeepers, and also missionaries are prescribed how they are to conduct themselves. As far as the missionaries are concerned, they are only allowed to distribute books and magazines of religious content to immigrants and to give them any necessary spiritual advice, they can also visit the sick in the hospital as often as they wish; but they are expressly forbidden to interfere in the secular affairs of the immigrants. They may not, for example, recommend a certain railroad, a certain inn, or a certain place for possible future settlement to the immigrant who seeks advice from them in these or more arid external matters; they must simply refer him to the army of agents, innkeepers, and so on. Although these regulations were often a dead letter, and were therefore repeatedly violated by missionaries, there was no lack of complaints before the Castle Garden authorities on the part of those who felt that their business had been impaired by the advice given by the missionary. Although such complaints usually came to nothing, the old regulations remained in place and always provided a welcome opportunity for insidious people to make the missionary's life miserable. I was sued several times by innkeepers or railroad agents for spoiling their business, although it always turned out that I had only given the immigrant in question the best advice and had faithfully stood by him. About two years ago, therefore, there was once again general uproar in Castle-Garden. Lawsuit after lawsuit came against individual missionaries for interfering in the secular affairs of the immigrants. Thereupon the officials in Castle-Garden decided that every missionary who wanted to come and go in Castle-Garden in the future had to commit himself by handwriting to serve the immigrants only in purely spiritual matters, and that in case of violation his expulsion from Castle-Garden should take place immediately. All missionaries signed this, except me. I therefore voluntarily renounced the privilege of access to Castle-Garden, explaining to the authorities concerned that I had been called here by my synod to advise the immigrants.

and to help in spiritual and bodily matters; if I could no longer do this with a clear conscience inside, I would have to do so outside Castle Garden, as far as this was possible; in no case could I sign what was impossible for me to keep. So I withdrew from Castle-Garden and had the immigrants, for whom I had to care, brought to my room and now had a completely free hand to advise and help as I found it necessary. After I had waited for a while in my profession, I occasionally asked the Superintendent of Castle-Garden if I was not allowed to go to Castle-Garden if absolutely necessary. His answer was: he had nothing against it, as long as nobody raised an objection. Since then, I have fulfilled my professional duties in Castle Garden without hindrance, have visited those recommended to me there myself, and have been able to advise and assist them in bodily matters as needed without hindrance. My position at Castle-Garden is therefore a special position, my hands are not tied in any way. Also, to my knowledge, I am in no way in discredit with the Castle Garden authorities. So if newspapers have reported that I am also one of the missionaries expelled from Castle Garden last year, this is simply not true. In general, one should be cautious in accepting news that the secular, anti-religious press brings from the church and about people in the service of the church. They are usually based on gross distortions and bold-faced lies.

Since spring, Mr. Skov, emigrant missionary of our Norwegian sister synod, has faithfully assisted me in my many tasks, which I otherwise have to do alone with my boy, especially with regard to the distribution of tracts and papers. He has also provided me with many an assignment in Castle Garden and has helped me with the onward transportation of the emigrants.

In Hamburg, Mr. Sitzmann has again rendered outstanding services in the past year for the welfare of the emigrants who were assigned to him in such large numbers by me and others, and has thus once again earned the gratitude of the wanderers and also mine, which is hereby to be publicly paid to him. May God grant him strength, health and joy for the further exercise of his hitherto so blessed profession. Unfortunately, his self-sacrificing activity among the emigrants finds little or no pecuniary support in the interior of Germany. The costs of maintaining this mission must be raised almost exclusively in Hamburg. It is sad that Christians in Germany, on the whole, do little for faithful counseling and care of their children going abroad.

Finally, I would like to thank all the pastors, teachers and lay people in the Synodal Conference for all the services they have rendered me in my profession. In many cases, I would not have been able to advise and help the immigrants at all if the pastors in particular had not assisted me so faithfully.

Since a very strong immigration is again to be expected for the current year, as can be seen not only from the many orders I have already received since January 1, but mainly from the fact that the two German ship companies already have to run two steamers a week for the month of March in order to be able to transport those who have already registered; I therefore request that the emigrants who are moving to our communities receive my

I would like to be informed that I will send their address to Germany in time so that they can seek advice and assistance from me upon their arrival in New York. Furthermore, that the funds for the procurement of ship and rail tickets be sent to me and the names of those expected, the time of departure, etc. be communicated.

May the faithful God give me strength and grace to faithfully fulfill my ministry and to serve God and my neighbor in body and soul for time and eternity.

God forbid!

S. Keyl.

3 Lroacl^va^.

(Submitted.)

Dear "Lutheran" Reader!

In the "Lutheran" of January 15 of this year, as you will have read, war is promised for this year. Whose heart does not shudder and tremble at this? - unless it has no understanding of war. For oh, how many dead and wounded there are not! Come now, you will perhaps say: after all, no cannons are being planted, no one is going at each other with rifles, bayonets and swords, and no blood is to be spilled! This is a war that scholars wage against each other, in which it is not about conquests of countries and peoples, but about opinions and views of scholars who like to argue. - You may well say that it would have been better if this war of words and opinions had not been started at all, for it will bring no great honor to anyone, not even to the Missourians; and it would have been better if they had let the weapons rest, that is, if they had refrained from disputing; but since both sides have a desire to fight, let them do so until they are both tired of fighting. - —

Dear friend, this thing is not as harmless as it seems to you. Even if no one is killed and wounded by physical weapons of murder in this battle, how many are killed and wounded spiritually, that is, according to the soul, is known only to him who knows everything! - Even if this battle is not about countries and peoples, it is about something even greater, namely about the pure doctrine, which contains your and my salvation. Therefore, I ask you not to be an idle spectator, but also not to venture too far into the battlefield, lest you suffer harm. And how will your harm be prevented? Well, how else than by remaining simple-minded in God's word and the confessions of the Lutheran church as a Lutheran Christian.

In case you do not know it yet, I wanted to tell you that it is about the eleventh article of the Concordia formula in your Concordia book, which I hope you will have as a Lutheran Christian; but if you do not have it yet, please get it now, so that you can read the article just mentioned, and do not think that the Concordia book is only for the scholars. Your pastor will probably help you to get it, or write to the "Lutheran address" yourself, it only costs \$1.25. If you have heard about this war, as far as the eleventh article is concerned, and perhaps do not yet know what it is about, you will certainly want to know. Well, let me tell you briefly: The Missouri Synod and those who fight with it teach: God has

He said that in electing the children of God to eternal life, he looked to nothing more than his mercy and Christ's own merit, and that nothing more prompted him to choose the elect. Whether this is so or not, you will find in the aforementioned article. - Those who fight against this doctrine teach: God chose to eternal life those in whom he had seen faith from all eternity, so that God's motives for choosing the elect were his mercy, Christ's most holy merit, and the faith foreseen in man. The latter is rejected by the actual Missourians and their confederates.

Now I wanted to draw your attention to one thing which, I hope, will give you information about it. There you read in the Concordienbuch of 1580, published in St. Louis, Mo., page 484 and in the Berlin edition page 569, that much belongs to this doctrine, which is a secret and has been withheld from our wisdom and knowledge, but which we would like to know and judge according to our prescience. But what did you read on the above page? Listen and see: "But because God has reserved this mystery to his wisdom and has not revealed it to us in the Word, much less commanded us to inquire into it through our thoughts, but has seriously forbidden us to do so, Rom. 11:33 ff: we are not to reason or conclude with our thoughts, nor are we to brood over it, but are to keep to his revealed Word, in which he instructs us. What then is the secret that God has reserved for His wisdom, from which we are not to reason, conclude, or ponder? This was stated in the article just before, as you read, "There is therefore no doubt that God has foreknown and still knows before the time of the world in all certainty which of those who are called will **believe** or **not believe**; item, which of the converts will remain steadfast, which will not remain steadfast, which will return after the fall, which will fall into hardening. So also the number, how many there will be on both sides, is known and known to God without any doubt."

What then shall you not conclude and infer from this? Not this: because God sees in advance: these will believe and remain in faith, therefore they shall belong to the elect. No, says our article, that is none of your business, that is God's business. But this is revealed to us, that God, in choosing the elect, looked to his mercy and Christ's own merit. See the whole article.

And so you have here a small sample that it is true when it says in the "Lutheraner" of January 15: "We have God's word and the clear confession on our side. Therefore, let the war only continue, and try to preserve yourself in simplicity by God's Word and confession under the protection of your faithful God. Also, do not forget to pray daily to your God to give the warriors wisdom, courage, joyfulness, humility and long-suffering for the truth.

J. F. W. H.

Synodal display.

The General Synod of Missouri, Ohio & St. will meet for its 18th Assembly (resp. 3rd Delegate Synod) at Fort Wayne, Ind. on May 11 of this year. Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a credentials letter from their respective congregation. (See "Synodal Handbook," 2nd ed., p. 29.)

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned this year; delegates during, non-delegates by letter - resp. by postcard - before the session time of the upcoming synod. (See "Synodal-Handbuck", 2nd ed., p. 106.)

The receipt of the presidential bills from the last session of the respective district synods until the meeting of the forthcoming delegate synod shall take place on the occasion of the meetings of the latter synod.

All those who wish to submit an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidium at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, Secretary.

Announcement.

I hereby bring the following reports to the attention of our dear synodal congregations with the request that they carefully examine the proposals made therein and communicate the judgment reached to their elected delegates, so that in this way the General Synod may be enabled to pass correct and generally satisfactory resolutions on the proposals in question. H. C. Schwan.

To the Most Reverend President of the General Synod of Missouri, etc., the Rev.

Theurer Herr Präses!

The Western District Synod wishes that a motion passed by it be submitted to the congregations of the General Synod in due time, so that the congregations could decide on this motion through their delegates at the next meeting of the Delegate Synod. The motion is to repeal the provision of the Constitution in paragraph 10 of the Rights and Duties of the General Presbyter, which requires that the General Presbyter assume a parish office. The motion is based on the impossibility, with the present size of the Synod, of aligning the duties of the Presidency with those of a parish office. According to K 5 of our Constitution, the General Praeses has the duty to be present at the meetings of the district synods. There are currently eight such district synods, and two new districts are in prospect. According to § 6, the General Praeses shall visit all educational institutions once a year as a rule. There are currently four such institutions. With ten districts and four educational institutions, the fulfillment of these orders alone requires that the pastor be absent from his congregation for about half a year in each of two of three districts. According to § 8, the General Praeses shall conscientiously use all means at his disposal to promote and maintain the unity of all district synods in truth, doctrine and practice. The activity and care which this task demands with the present expansion of the synod must do justice to the duties of the parish office in such a way that the congregation can only regard the presidency of its pastor as a highly detrimental office for itself. If, instead of a parish office, the constitution were to demand only an assistant preacher's office, with corresponding help from the synodal treasury, the above-mentioned unpleasantness could be avoided.

without the reason of the original provision, the preservation from the one-sided direction of the General Presidency, becoming invalid. It is this change that the Western District has decided to propose to our Synod of Delegates.

In compliance with the wish to submit to you the request of the Western District to kindly communicate this matter to all our synodal congregations for conscientious consideration and decision, I most respectfully sign

C. H. R. Lange.

Concordia College, St. Louis, Mo, Jan. 25, 1881.

Proposes to the Board of Supervisors of Concordia Seminary of St. Louis, Mo.

The supervisory authority of the above institution, in complete agreement with the faculty of the same, takes the liberty of submitting the following proposals to the venerable General President, Mr. Pastor H. Schwan, for transmission to the venerable Synod of Delegates of Missouri, Ohio, etc., or to recommend them for adoption:

1. the construction of a new seminary building on the **old** college ground. The old college building, already weakly built from the beginning, has become so rotten and dilapidated on the inside and outside in the course of 25 years and especially due to the construction of a new floor on the two wings (with walls only 9 inches thick) that no repairs, no matter how costly and thorough, such as the construction of side pillars, as on churches, can make it usable for even a few years. It is ripe for tearing down. Yes, we must say, it is unsafe to inhabit. The construction of a new seminary has become not only an urgent necessity, but also one that cannot be postponed. The venerable Synod of Delegates cannot fail to take decisive decisions on this matter. - —

In agreement with the faculty of the institution, the supervisory authority is therefore of the opinion that the construction should be started this year, as soon as possible, and that the new building to be erected should be a thoroughly solid, durable one, sufficient for a long time, holding about 200 students, with the most conscientious consideration of what belongs to health, cleanliness, order, safety against fire, etc., as well as what corresponds to the needs of a teaching institution with regard to assembly halls, teaching rooms, library, conference rooms, etc. - In the basement, therefore, there should not be more than a few rooms. In the *basement*, therefore, there should no longer be a restaurant, but only rooms for air heating, coal containers, washrooms and bathrooms. A separate building was to be erected for the dining hall, as in the college at Fort Wayne. - In order to obtain the space for the new seminary and dining hall building, the synod would have to purchase a small amount of new land at little cost; however, the apartments of Dr. Walther and Prof. Pieper would have to be vacated, the latter a worthless, old and unhealthy house, the former worth about \$2500. New apartments would therefore have to be procured for both gentlemen, for which ample space is available on the former Heinicke's place, which already belongs to the institution. This would be the cheapest way for the Synod. For the procurement and preparation of a completely new place, apart from

The fact that no more beautifully situated higher place could be obtained in the vicinity would cause ten times greater costs. - The new building, however, can be erected on the old site in such a way that first the northern wing and the middle building would be completed, then the old college building would be torn down and in its place the southern wing of the new one would be erected. In this way the teaching would not suffer any interruption.

The second proposal of the supervisory authority concerns the appointment of a new teacher at the Seminary, mainly for the purpose of placing the editing of the journals in **one** hand, either that the new appointee or one of the present professors take over this office, but with the collaboration of the entire faculty, but in such a way that the latter does not read any collegium at the institution and could devote all his time to editing. This would bring more unity and regularity, more varied and stimulating material into the journals than is now possible with the great overload of work on the part of the professors, and thus considerably increase their usefulness.

Of course, the acceptance of this plan and the employment of such a new worker on the part of the venerable synod would at the same time include the construction of an apartment for him.

In the name and on behalf of the Board of Supervisors and Faculty of the Lutheran Concordia Seminary at St. Louis, Mo,

C. I. Otto Hanser, Secretary.

St. Louis, Mo, Jan. 25, 1881.

(Submitted.)

Again a request!

And quite a hearty one at that. But be very careful, dear reader, and do not let yourself be frightened! First of all, this time it is not a request for money (although you will gladly give it as a sacrifice pleasing to God), but for something quite different, which is at least as important. And secondly, this request is mainly for the pastors.

Our dear traveling preachers are hard at work to bring together God's gracious visitation at the time of this visitation. And how happy they are! As often as God gives them a room full of people who want to learn from them how to get to heaven, our dear traveling preachers rejoice like children at the presentation of Christ. Who would want to spoil their joy? It is certainly to be granted to them: they have to be genuinely anxious about it and have enough sorrow and grief in the process. And yet their sweet joy is often turned into a very bittersweet joy even by certain sins of omission on the part of other people who may live many hundred miles away. For example, if a traveling preacher, after the service is over, tries to get to know the individuals a little better through friendly conversations and hears from this or that person that he moved from a Lutheran congregation to this wilderness some years ago, hoping that he would also be able to find spiritual care, because his former pastor promised him when he left that he would immediately write to the next traveling preacher about it, then it must certainly sadden the traveling preacher very much that he hears from the brother preacher in question that he has been sent to a Lutheran congregation in the wilderness.

30

He has not yet received a line and, as a result, has not already taken care of the poor people. Yes, he cannot help the painful thought that certainly many souls have already been lost or have gone astray, which could have been preserved if the traveling preacher, who could and should have visited them, had known about them.

Therefore, we hereby repeat our urgent request to all our dear brothers in the ministry that when members of the congregation move away to areas that are accessible to one of our traveling preachers, they should not fail to inform the traveling preacher in question of the names and intended destination of the departing members by letter. We think that when members of the congregation move away, the pastor should above all remember the example of the Good Samaritan, who not only helped the poor, sick person with his own hands, but also, when this kind of help was no longer sufficient, made sure that the helpless person could continue to enjoy the necessary care and attention. The application of this, however, is certainly not only with regard to the physical need of the neighbor, but also, and even more so, with regard to the needs of his poor, dearly bought soul: "Go and do likewise!"

In addition to this, God has often decided in His wise counsel to give the opportunity to a whole region to be blessed with the light of His saving Word through such departing church members. But who would not want to be helpful in this? Now it sometimes happens that people, when they move away, do not even know exactly where they will stay. But if in such cases at least the area of the presumed destination were indicated to the traveling preacher, he would feel all the more compelled to visit such an area soon. And even if he could not find the very people he was looking for, he could perhaps find many others and bestow exuberant blessings. If, however, he could not travel to the designated area at all, he would nevertheless help to ensure that another traveling preacher would be hired as soon as possible and directed to the very place where the need would be greatest. Often, by the way, some weeks or months after their departure, the people themselves write to their friends who are staying behind, where they have settled down; and the pastor could well ask for information about this, which would then enable him to give a hint to the traveling preacher in question. If the traveling preacher can send the people a nice greeting (along with a loyal admonition) from their former pastor, who kindly inquires about their physical and spiritual well-being, this can already contribute a great deal to the people's soon becoming fond of the new pastor and following him with good confidence.

Finally, the requested written communications would also leave room for many a word of encouragement and strengthening to our dear traveling preachers themselves. They really need to be visited, comforted and encouraged in their loneliness, at least by letter. They have to taste a great deal, of which many have no idea, and can sometimes become despondent and fainthearted. Oh, how secretly they would often welcome a letter from the pen, from the heart of a dear fellow minister, to which they would apply Solomon's saying

"A word spoken in its season is like apples of gold in silver bowls"! So we might also think that "whoever knows how to do good and does not do it, to him it is sin."

E. Rolf.

Ms. Sievers.

To the ecclesiastical chronicle.

I. America.

All readers will be most **pleased with** the news that the second edition of the Concordienbuch has already been published for a few weeks, and that a second edition of the first volume will be organized simultaneously with the soon to be completed second volume of Luther's works.

The **Episcopalians** in St. Louis have a quaint way of doing good. They recently united and rented a theater for a week, paid the jugglers, gathered all their friends to support the "good cause" (?), and at the end of the week they paid the surplus into the treasury for public charity. - Their works, however, say: "Let us do evil, so that good may come out of it" (Friedb.).

Purgatory of the Papists. As is well known, the papists teach that the souls of all believers who have not completely expiated the temporal punishments of their sins are transferred to purgatory for a longer or shorter period of time after their departure from this life. This is to happen so that, as the Roman Catechism says, "the entrance into the eternal fatherland may be open to them (the souls of the pious), into which nothing impure can enter." However, this purification process can be shortened if the living faithful take care of the deceased by reading the Mass. In the decisions of the Tridentine Council it is said not only that there is a purgatory, but also "that the souls retained there are helped by the intercessions of the faithful, but especially by the pleasing sacrifice of the altar (which here is the Roman sacrifice of the Mass)." The masses, however, are paid for. Thus it is in the interest of the papist clergy to make the torments of purgatory quite great and to paint them quite vividly. As is well known, the indulgence preacher Tetzl once understood this quite excellently. But this art has not died out in the Roman church even today. According to the report of the "Pilgrim" from Reading, the following could be read in a papist paper "North America" on January 1 of this year: "Imagine the torments and tortures of all the holy martyrs, the thrust of St. Laurence ., the rods, scourges, cords, and chains, vinegar and gall, thorns and nails, the cross and hammer of the divine Savior himself, these chastisements are all together less than the chastisements of the purgatory, yea, than the very least chastisements of the purgatory." Truly, the writer of these words is not behind Tetzl in impudence.

II. abroad.

Saxony. In a letter recently issued by the board of the tailor corporations of Saxony, the apprentice is given all kinds of instructions, including the following: "Do not forget religious instruction; attend church when the opportunity presents itself; for without religion there is no comfort in adversity, no peace of mind. - Admittedly, this is not much, but it is nevertheless gratifying in this time of unbelief that the guilds of a craft in a whole country publicly issue such admonitions. **W. [Walther]**

Prussia. When recently a preacher before a district judge, who was a Jew, added to the oath recited to him: "Through Jesus Christ to eternal salvation," the district judge declared such an oath unlawful, because the law did not prescribe that addition. The preacher should therefore repeat the oath without the addition, and since he did not do so, he was sentenced to 30 marks fine or, if he could not pay, to 3 days in jail. The preacher protested, and now the Prussian Minister of Justice has issued a decree according to which "no reason is apparent why it should be unlawful to add to the present oath formula such words (i.e. confessional additions), by which the meaning of the oath formula is only strengthened in the mind of the swearer.

The principality of Lippe-Detmold (now 21 square miles in size with a population of about 113,000) has been Lutheran since the days of the Reformation. It was not until Count Simon Heinrich, who brought the inclination to Calvinism from Geneva, that it was reformed, with the exception of the Lippe nobility and the city of Lemgo, which remained Lutheran under various struggles. In recent times, however, the Lutheran town parishes in Lemgo and Detmold have been joined by a rural parish called "Bergkirchen", and this in turn now feels compelled to branch off from itself in the town of "Salzuflen". A large factory and the construction of the railroad have drawn many Lutherans from Bückeburg, Hanover and Westphalia to Salzuflen, all of whom belong to the Bergkirchen parish. Nevertheless, the reformed clergy counts these newcomers among his congregation, and when concerns are raised, they say: irrespective of your confession, you can adhere to the reformed church, attend the services, have your children baptized and confirmed, and even enjoy Holy Communion at the reformed table! Many have been reassured by such assurances, while others, who dislike the Reformed way, stay away from the church altogether and run the risk of being alienated from the church, because the Lutheran church in Bergkirchen cannot be easily visited due to the great distance from Salzuflen. - Now it happened that two Lutheran families, one from Hanover, the other from Westphalia, opposed the request of the Reformed clergyman to have their children baptized by him and commissioned the Lutheran pastor of Bergkirchen with the baptism. After the baptism, however, the reformed pastor of Salzuflen not only claimed the fees, but also demanded the relevant notes for his church book, and because both were refused, he filed a complaint with the Consistory for unlawful interference in his congregation (!). The decision is still pending. The displeasure about this highly peculiar procedure increased when suddenly many Lutherans were called to pay the reformed church tax and their appeal was rejected by the government. Because the persons in question had not declared within three months of their arrival to which church community they wanted to belong, the decision was that they were to be counted as belonging to the reformed parish according to the legal regulations. This is wrong. The church council must request a declaration from the newcomers within that period, but it has never done so. In order to put an end to all ambiguities and to provide the more than 200 Lutherans in the city of Salzuflen with the blessing of Lutheran services, the pastor of Bergkirchen, trusting in God, bought a very well located house for 9,000 Marks, which for the time being is sufficient for the intended purpose. Soon, however, it will be necessary to build a church and to employ a clergyman. (Pilgrim from Saxony, 9 Jan.)

(Submitted.)

Explanation.

The church bulletin of the Iowa Synod of November 15, 1880, contains an article by which the undersigned and several of his office neighbors are maliciously slandered and suspected in a manner customary in that camp. Around the person of the opponents, however, the martyr nimbus so popular on that side is spread in it. - Well, this is the old, repetitive way of such people who have an evil conscience that contradicts the truth. - Since the present trade has shown anew that we are confronted with such people who have already been revealed to the world, the undersigned and his brothers in office do not consider it necessary to justify themselves further against said slander and suspicion, nor are they willing to waste any more time and paper in this matter. This in brief for explanation!

Dubuque, Iowa, 2 Feb. 1881. I. Dornseif.

The Bible or the ancient teachers?

Dr. Usinger, Luther's teacher in the monastery, once said to him: "Ei, Bruder Martin, was ist die Bibel! One should read the old teachers, they have sucked the juice of truth from the Bible; the Bible causes all turmoil."

Inauguration.

On behalf of the honorable Presidium of the Western District, Pastor P. Rösener was ordained on the 4th Sunday after Epiphany with the assistance of Messrs. F. D öscher, C. Mödinger, I. Bakke and G. Grüber, was solemnly installed in his office in the Lutheran Zion Parish at New Orleans, La.

G. Buchschacher.

Address: Rev. t?. koLsener,
309 8t. ^lulrovv 8tr., Ne>v Orleans, I,a.

In accordance with the commission received from the Presidency of the Western District, Mr. ? A. Hofius on the 4th Sunday after Epiphany was introduced by the undersigned in the midst of his congregation on northern Brown Creek, Nebr. A. Bergt.

Address: liev. 4. hoüns,
Fontanelle, 'lVasInnAton Oo., Nebr.

On the 3rd Sunday after Epiphany, Rev. C. I. Schwan was installed in his new congregation at Pella, Shawano Co., Wis. by order of the Pres.

C. F. Ebert.

Address: Rev. 0. 3. 8eb>van,

Uella, 8barvano Oo., l>V4s.

By order of the Most Reverend Presidency of the Middle District, Rev. I. H. Bethke was introduced at Reynolds, Jnd. on the 3rd Sunday after Epiphany, and the following day at Goodland Branch, Jnd. byl . H. I ox.

Address: Rov. 3. II. Lotbk",

lievnolüs, äVblt" Oo., lack.

By order of the Most Reverend C. Strafen, on the 3rd Sunday of Advent, 1880, Rev. Frederick Bösche was installed in his congregation at Plato, McLeod Co, Minn, by the undersigned. Bro. Streck fuss.

Address: Rov. l'r. Loosobo,

Ulato, LloLootl Oo., ückimr.

Church consecration.

On the 2nd Sunday after Epiphany, the newly built church of the Lutheran Jmmanuel's congregation on north Brown Creek, Washington Co, Nebr. was solemnly dedicated. It is the same a frmc building, 22X30, with a turret. In the morning preached ?. E. I. Frese, and in the afternoon ?. I. Hilgendorf. The undersigned said the consecration prayer.

For poor students received with heartfelt thanks through Mr. U- A. Lohr in Jackson, Mo., from Mrs. Nothdurft -5.00., From Mr. I. Keil in Pittsburg, Pa. Keil in Pittsburg, Pa., 2.00. Through Mrs. Reinhart in Memphis, Tenn., from the worthy Women's Association there 8 shirts, 2 undershirts and 5 pairs of socks. By Mr. Hahn from his. Through Mr. Lind, teacher, from Mr. Köhnke, teacher, in New Orleans, 5.00.

A. Bergt.

C. F. W. Walther.

Entered the caste of the Western District:

To the synod treasury: From ? Zschoche's parish in Atchison, Kans. -8.00. ? Lenk's congreg. in St. Louis 10.00, from Zion's Distr. 10.00, Trinity Distr. 10.75. congreg. of ? Johanning in Benton Co, Mo, 4.00. Gem. of ? Hafner in Prairie City, Mo., 2.70. Gem. of D. Süss in Schulenburg, Tex., 4.00. ? Demetro's Gem. in Perryville, Mo., 5.00. Gem. of k. Holtermann in Longtown, Mo., 5.60. Vom Kreuz- Distr. in St. Louis 14.25. ? Spehr's Gem. in Lake Creek, Mon., 10.70. k. Birkner's Gem. in Gordonville, Mon., 5.00. k. Heinemann's Gem. in New Bielefeld, Mo., 12.45. ? Mieß- ler's Gem. in St. Louis Co, Mon, 10.00. 1?. Profft's Gem. in Stringtown, Mon, 2.30.

For college maintenance: cross-distr. in St. Louis 14.55.

For inner mission: Zion's Distr. in St. Louis 100.00. U. Matthias' Gem. in Paola, Kans., 7.75. ? Grimm's Gem. in Washington, Mo., 4.00. U. Sandvoß in August", Mo., .75, whose Gem. is 4.75, I. St. .50. ? Endres' parish in Utica, Nebr., 2.35. Epiphany coll. of the parish of?. Janzow in Frohna, Mon., 8.00. Desgl. of the parish of U. Köstering in Altenburg, Mon., 16.50. ? Brandt's parish in North St. Louis, 10.85. Parish of ? Fackler in Canton, Mo., 7.55. k. De- metro at Perryville, Mo., 2.00. B. Schneidewind at Hillsboro, Ill., 2.00. Cross Distr. at St. Louis 51.76. H. Wolters by ? Lüker at New Pittsburgh, Kans., 1.00. Thanksgiving offering by H. Baden at Jndependence, Kans., 2.50. ? Döscher in New Orleans, 5.00. St. Iohannis parish of ? Scholz in Holt Co, Mon, 2.80, H. T. 5.00. women's comm. in Macon City, Mon, 3.00. ? Birkner's Gem. in Gordonville, Mon., 5.00. Epiph. coll. of the Gem. of ? Lenk in St. Louis, 95.00. Desgl. of the Gem. of ? Matuschka in New Mile, Mon., 18.00. Desgl. of the Gem. of k. Leuthäuser in Norfolk, Nebr., 5.60. 1?. Geyer's Gem. in Serbin, Tex., 4.55. Gem. of the 1?. Michel's in Franklin Co, Mo, 5.60. ?.. Rohlfing's Gem. in Alma, Mo., 3.85. H. Diekhof 3.00. H. Horfmann 2.50. By Dr. Walther of F. B. Matthias in Milwaukee, Wis. 5.00. H. Tiarks in Monti- cello, Iowa, 5.00. ? Hunziker's Gem. in Cooper Co, Mo. 3.00. ? Zschoche's Gem. in Atchison, Kans. 10.00.

For Negro mission: congregation of ? Matthias in Paola, Kans., 7.00, Ferd. Matthias.25. Epiph. coll. of the congregation of ? Janzow in Frohna, Mo., 8.00. ? Brandt's Gem. in North St. Louis 5.00. ? Skolz's St. Peter's congreg. in Holt Co. on Mon., 2.80. Women's congreg. in Macon City on Mon., 3.00. ? Biedermann's Gem. in Thayer Co, Nebr, 4.26. E. Voß by ? Matuschka in New Mile, Mon., 2.00, H. Kammeier 1.00. By H. Diekhof through ? Rohlfing in Alma, Mo., 2.00, H. Horstmann 2.50. Christmas tree coll. of the comm. of ? Becker in Gillespie, Ill., 4.60.

For heathen mission: Gem. of U. Holtermann in Longtown, Mon., 10.30. ? Kaspar's Gem. in Lee Co, Tex, 7.75. ? Maisch's Gem. that, 12.25. by D. Bartels in Beckville, Mo., 6.56.

For the deaf and dumb: By k. Scholz in Holt Co, Mon, from T. 2.00, from the bequest of a little girl 1.00, Bro. P. 2.00. Women's Ass. of the comm. in Macon City, Mon, 11.00. G. Weinrich Jr. by ? Matuschka in New Welle, Mon., 1.00.

For poor sick pastors: N. N. in Baden, Mo., 1.50.

On the emigrant mission in New Uork: Thanksgiving offering by H. Baden in Jndependence, Kans., 2.50.

For a professors - apartment in Fort Wayne: Wittwe Wulfekötter through k. Matuschka in N. Welle, Wo., 1.00.

For the ?? M. Wyneken and H. Crämer: k. Frese iu Omaha, Nebr., 1.00. ? Hilgendorf iu Washington Co, Nebr., 1.00.

For poor students in St. Louis: Thank offering from H. Baden in Jndependence, Kans., 2.50.

For emergency sufferers in Kansas: Chr. Volkmann in Clinton, Wo., 2.00, N. N. by ? Polack in Paitzdorf, Wo., 1.00. By ? Matuschka in New Welle, Wo., by Wittwe Schröder, H. Schröder and Wittwe Wulfekötter each 1.00.

For D. Krause's Gem. in Barton Co, Kansas: Salsms Gem. of ? Polack in Perry Co, Wo., 5.90.

St. Louis, Feb. 8, 1881. E. Roschke, Cassirer.

Entered the caste of the Northwest District:

For poor students in Addison: From L. Weibrecht in Milwaukee -5.00.

For poor students in Springfield: k. Rohrlacks Gem. in Reedsburgh 8.00. L. Weibrecht in Milwaukee 5.00.

For poor students in St. Louis: C. Schubert in Milwaukee 1.00, L. Weibrecht 10.00. k. Georgiis Gem. in Cedar- burgh 4.75. T. H. Menk in St. Paul 2.00.

On the heathen mission: Jmm. congreg. in Milwaukee 1.30. Mrs. Dahms 1.00. From d. kl. L. Bode .75. ? Mueller's congreg. at Willow Creek 4.22.

For synodal reports: ? Shilling 2.00.

For D. Brunn in Steeden: ? Schutz'es Gem. in Courtland 5.00.

On the orphanage near St. Louis: From ? Hertwig's parish 2.70.

For poor and sick pastors and teachers: k. Landeck's parish 10.00. I. Schnitzler through D. Präger 1.00. St. John's parish in Saukville 6.00.

To the orphanage near Boston: Coll. at G. Behn's house dedication 3.05. 1?. Friedrich's comm. at Watertown 6.45. k. Mäu- rers school children 2.40.

To the seminar in Springfield : ? Winters Gem. 6.50.

To the orphanage in Addison: From k.Hertwigs Parochie 2.70. Ottilie Georgas 1.00. Hans u. Maria Z. .50. Jmm.- Gem. in Milwaukee 3.91. Johannes, Marie u. Rosa Surbeck 1.30. C. F. Schütz in Corcoran 5.00. W. Fellworks Kinder 1.25. ? Georgiis Gem. in Cedarburgh 4.51. ? Hudtloff's Gem. 8.75. ? Clöter's Gem. 6.50. Friend F. in Reedsville 1.00.

ForD. Lochner at Fort Wayne: L. Weibrecht 5.00.

For those in need in Kansas: ? Kollmorgen and wife 2.00.' ? I. Friedrichs Gem. 11.50.

On the Negro mission: D.Schulze's church in Courtland 5.00. ? Schlerf's church in Jonesville 1.58. ? Georgiis church in Cedarburgh 3.16. k. Clöters Gem. 3.00. Mrs. C. Messerli at Norwood 1.00.

On the widow's fund: From the? F. Johl, W. Hudtloff, D. Kothe, C. Börneke, Ch. Löber, G. Löber, G. Kühle, I. L. Osterhus, H. Sprengeler, I. Strasen, A. G. Döhler, W. Friedrich, A. Rohrlack 4.00 each, H. Sagehorn, H. Rädecke each 3.00, I. M. Johannes 2.00. Of the teachers: Bodemer 2.00, I. C. F. W. Bock, A. Pritzlaff, F. Rix, P. Rüge, G. Steuber, I. Wege- ner, Chr. Weigle, L. Wißbeck each 4.00. ? W. Friedrichs Gem. 8.25. ? Herzer's St. John's parish in Plymouth 10.50. ? A. Rohrlack's congreg. in Reedsburgh 8.25. Aug. Wienholz's in Chaska 1.00. By k. Präger of Mrs. Behnke 3.00. Baptismal coll. at Heinr. Hackbarth 2.00. ? Seuels lower comm. 7.00, upper comm. 14.13. St. Paul's comm. in Amherst 1.89.

For travel money to Australia: k. Friedrich's Gem. in Fall Creek 2.00. ? Keller's Gem. in Racine 6.92.

On the emigrant mission in New Uork: k. Wesemann's parish in Grafton 9.78. ? Wambsganß's parish in Adell 3.85. ? Allwardt's parish in Lebanon 10.00. ? Schutz's parish in Courtland 5.00. ? Hudtloff's congreg. 2.25. Sophie & Jenny Präger 1.00.

For the deaf and dumb: St. Stephen's congreg. in Milwaukee, belated, 2.00. D. Rohrlack's congreg. in Reedsburgh 7.50. Wedding collecte at W. Struck 5.20. Members of the Cross congreg. in Milwaukee 11.20. ? Grothe's congregation in Lowell 10.00. ? Landeck's congreg. in Norwood 10.00. ? Schutz'es congregation in Courtland 10.00. ?

For the ?? H. Crämer u. M. Wyneken: Von den Leyhe, Rohrlack, Kollmorgen each 1.00. By 1'. Hertwig from N. N. 1.00. ? Sagehorn 2.00.

For inner mission in the Northwest: Jac. Jung in Sheboygan 10.00. H. Schmidt in Leaf Valley .25. N. N. 1.00. ? W. Friedrichs Gem. 8.35. ? Rathjens Gem. 4.00. B. Gehring in Sitver City, Montana, 3.00. Wedding coll. at Bro. Henke 2.48. From t?. Leyhe's comm. in Sigel 2.52. D. Daib & comm. in Oshkosh 5.00. ? Zorn's congregation in Sheboygan 55.00. By ? Rohrlack, missionary hours coll, 5.00. ? Wangerin's parish in Portage 6.70. D. Hertwig's congreg. in Faribault 9.00. k. Zahn's St. Peter's congreg. in Town Elysian 4.00. ? Steyer's congreg. in Ahnapee 3.55. ? Müller's congreg. in Jackson 17.25, in Kirchhain 6.15. ? Jobs Gem. 8.00. 1'. Barths Gem. 3.68, its branch 1.48. ? Hild's parish 9.50. ? Käselitzs Gem. 7.00. k. Aulichs Gem. 3.00. D. Schaafs Gem. in Claremont 4.80. ? Friedrichs Gem. at Fall Creek 14.00. D. Doehler's Gem. 4.00. ? Fischer's parish 3.67. ? Rolf's congregation in St. Paul 13.75. ? Wambsganß's comm. in Hancock 8.70. D. Markworth's comm. at Rat River .79, at Manteufel .31, at Fremont Road 1.33, at Schröders Corner 1.87, at Caledonia 2.54, at Wolf River 2.32, at Fremont 1.02. ? Schutz'es Gem. at Courtland 33.00. ? Rehwinkel's comm. 4.50. ? Heyners Gem. m MoUdovi 6.00. ? Vomhof's St. Iohannis comm. 4.60. Grace comm. 2.85. Trinity comm. in Milwaukee 57.92. ? Schütz's

congreg. in Ashippun 26.00. l'. Strasens Gem. in Watertown 13.30. D. Seuels lower Gem. 11.00, upper Gem. 8.74. ?. Kollmorgeus Gem. 3.59. k. Schlerfs Gem. in Janesville 3.17. Cross-Gem. in Milwaukee 7.50. 1'. Mueller's St. John's comm. at Willow Creek 5.78. ?. Osterhus' Gem. 5.00. ?. Hudtloff's Gem. 2.00. k. Clöters Gem. 9.00. Teacher C. Messerli's pupils 1.00. ?. Mäurers Filial in Gillford 2.17. H. Lindenschmidt in Milwaukee 1.00. ?. Ercks Gem. in Vienna 4.00. ?. Abners Gem. 13.00. By D. Kühle from Fr. Butzlaff 1.00. Q. Falk .75. Emma Heinecke in Sheboygan 2.00.

To the synodical treasury: Trinity congregation in Milwaukee 34.18, St. Stephen's congregation 36.85, Jmm. congregation 19.18. D. Daib and congregation in Oshkosh 10.80. ?. Friedrich's congreg. at Wacom" 8.50, at Watertown 4.00. Strasen's congreg. at Watertown 34.00. ?. Mueller's parish in Jackson 9.00. Cross parish in Milwaukee 9.05. ?. Schumann's St. Peter's congreg. in Waterford 6.63. ?. Keller's congreg. in Racine 11.93. Friedrich's congreg. in Fall Creek 10.00. D. Präger's parochial 4.38. Aug. Bölke 1.00. ?. Wambsganß's comm. in Adell 15.44. ?. Landeck's comm. in Norwood 10.00. D. Kothe's comm. in Utica 10.45. k. Allwardts Gem. in Lebanon 20.00. ?. Schutz's parish in Courtland 15.00. U. Feustel's parish 6.00. 1?. Damms' parish in Bloomsteld 10.25. ?. Fackler's gem. 6.30. k. Walkers Gem.- at New London 3.64, at Maple Creek 1.85, at Mosquito Hill .53, at Clintonville 2.44, at Larabee 1.27. ?. Seuel's lower comm. 9.66, upper 11.16. Kollmorgen's comm. 5.16. Drei- einigk. comm. in Mequon 3.54, U. Osterhus' comm. 6.10. U. Kretschmar's comm. in Dryden 8.10. D. Clöter's comm. 6.50, ?. Leßmann's Gem. 3.25.

Milwaukee, Feb. 3, 1881. C. Eißfeldt, Kassirer.

Entered the caste of the "Eastern" district:

To the synodical treasury: from Tonawanda parish -8.13. St. Andrew's parish in Buffalo 7.72. Ellicotts- ville parish 3.17. Johannsburg parish 7.18. Bergholz parish 7.26. Paterson parish 8.52. Wellsville parish 13.26. Hartem parish 14.60. PortRichmond parish 36.82. Wolcottsburg parish, coll. for visitation trip, 14.25.

To the widow's fund: Frazl M. K. and Mrs. G. in Uork 2.50 each. Gem. in Bergholz 3.41. Mr. Uhl by ?. Frey 2.00. Mrs. Hauselt by U. König 3.00. ?. Krafft 4.00. ?. Fleckenstein 3.00.

To the orphanage near Boston: Dreieiniak. comm. in Buffalo 10.00. Wedding coll. in ?. Rademacher's parish 1.36. Parish in Bergholz (?). Mrs. Keyl by k. König 1.00. Cong. in Egg Harbor 1.45, Sunday School 1.05. By Kassirer Rademacher 15.11. U. Fleckcnstein's children 2.00. W. Scholz sen. 5.25. C. Schmidt 2.00.

For inner miss ion in the West: From a friend 2.00. St. Paul's congreg. in Baltimore 20.00. Mrs. M. K. & Mrs. G. in Aork 2.50 each, Miss. L. M. 5.00, Mr. C. W. 1.00. From the missionary box of the congregation in Uork 10.00. ?. Frey 2.00, whose gem. 3.60. Marie Frey .25. gem. in Wolcottsburg 3.15. St. Matthew's gem. in Hoboken 15.88. gem. in Little Valley 3.50. gem. in Olean 2.00, wedding - coll. at W. Element 2.50. gem. in East Boston 1.00.

For the deaf and dumb: Mrs. Math. Stengel in Rockville .50.
s For Negro mission: St. Paul's parish in Baltimore 13.31.

For the heathen mission: Gem. in Tonawanda 2.81. Gem. in Olean 4.15. Gem. in Allegany 4.51.
 To B a ukasse: Gem. in Allen Centre 3.60.
 For the German Free Church: Gem. in Port Richmond p.83.
 For college maintenance: comm. in New York 10.85.
 On the Emigr. Mission in Baltimore: Mrs. Car. Bloß in Eytöden, Germany, 5.00.
 For poor students in St. Louis: Gem. in Bayonne 10.85. Wedding coll. at W. Element in Olean 2.52.
 New York, Feb. 2, 1881. I. Birkner, Cassirer.

Eastle Garden MissionS cash report for 1880.

Total - Revenue from January 1 to December 31 ---1897.35	Revenue:	
Expenditures: Deficit on January 1, 1880	- 554.34	
Expenditure in 1880	1603.48	
	-2157.82	Deficit on January 1, 1881
		260.47
		-2157.82

Commission- - Conto.

Revenue in 1880	Revenue: Balance on January 1, 1880	- 660.63
	1553.15	
	-2213.78	Expenditures:
Advances to emigrants, assistance to needy, travel expenses rc	1430.05	
Balance on January 1, 1881	- 783.73	
New York, January 14, 1881. I. Birkner, Kassirer.		

With heartfelt thanks, the undersigned received: For Tisza: from members of the congregation in Lone Elm, Mo., -20.00, through k. Wille 5.25. For G. Fischer: from the Gem. of k. Nütze. 7.58, from the Women's Association 7.42. For I. Schröder from the Gem. of k. Beyer 15.00. For A. Langhoff by k. Kowert ges. at the wedding of Mr. H. Heinkens, 4.00. For poor pupils by W. Schäfer from k. Bode's Gem. 5.20. For Brunn'sche Sendlinge by k. Meyer in Adams Co, Jnd, 6.00. For Wunderlich: by U. Rösener from I. Theiß 5.00, ges. on the infant baptism of Mr. A. Zschoche and H. Meyer 5.00, by W. Wunderlich (Abendmahls-Coll. der Dreieinigk. Gem. zu Cypress, Tex.) 8.80. For Brunn'sche Sendlinge vom Frauenverein in Aurora, Jnd. by k. Munkel 10.00. For Drögemüller: by k. Kolbe 3.00, by N. N. 2.00. For G. Wickmann: by k. Runkel 5.00, from Mrs. Pottbaum 5.00. For A. Langhoff by H. Koboldt from the Gem. at Effingham, Jnd., 42.56 and 15.44. For W. Brink: by k. Betbke from Mrs. Bulk 5.00, Mrs. A. Meyer 5.00, from sr. Gem. 1.35. For E. Scheibe, Abendmahls- collectc of the Gem. of k. W. Zschoche, 9.55. For G. Fischer: by the Gem. of k. Nützel 5.70, from the Women's Association 9.80. For E. Scheibe from the Gem. of k. Lüker 5.00. For Biedermann from k. Hügli in Detroit 5.00. For Horst from Mr. Ch. Woll- gert 2.00. For poor students from the same 5.00. For M. Hermann, sent by Mr. H. Meyer in the parish of Lake Creek, Mo., 6.00. For I. Meyer: by I*. Reinke in Chicago from the Women's Association 10.00, from the Young Men's Association 10.00. For Th. Stephan from Mr. F. Mummelthel 1.75. For E. Beyer: by k. Jox from sr. Gem. in Delphi, Jnd, 8.00, by N. Ploß 1.00, by R. C. .75, ges. at a wedding in the house of L. Stoß 2.75. For H. Ruhland by k. Fleckenstein 1.00. For Drögemüller by k. Torney of the women's club of the commun. at Mon- tague, Mich., 5.00. For poor students by Dr. Sihler of Fr. Bleke 5.00. For O. Kleist by F. Prange in New Haven, Jnd., 13.43. For C. Schlorf: by k. Niethammer from the women's club sr. Gem. 10.00, by Mr. G. Fritz 7.00. For Neubert by Dr. Sihler 5.00. (Summa -312.33.)
 Fort Wayne, Jan. 25, 1881 H. Dümiling.

For the deaf and dumb in Norris, Mich:

Received by k. Aulich at Ellisville, Wis. from the parish, board money for Rimmer, -5.00. By k. Bartels at Beckville, Mo. wedding coll. at H. Frerck, 8.48. By ? Strasbur- ger at Cedarburg, Wis. wedding coll. at I. Schütte, 3.87, at W. Bentz, 7.50. k. Frese in Omaha, Nebr. to pay .75, Adele u. Mar- tha Festner 2.00, Henr. Burlage .25. by k. Böttcher in Min- neota, Minn, wedding coll. at F. Fuhrmann 3.81 & coll. d. St. Lucas-Gem. 4.59. by k. Lobmann in Lenox, Mich. by sr. St. Petri-Gein. 6.40. By teacher Ritzmann in Fräser, Mich. from the Gem. das. (2nd quarterly contribution) 9.60. Bookseller Reif in Detroit 1.00.

At garments 2c.: G. Huser in Detroit 1 skirt. Mrs. k. Schwankovsky in Norris 1 hat. F. Ulrich in Detroit 1 pr. shoes, 3 shirts, 3 handkerchiefs, 6 pr. woolen stockings. By Mrs. Löffler in Monroe, Mich. from Mr. Freidenberg 3 caps, 2Pr. gloves, 1 Pr. underpants, 1 undershirt ; by G. Kronbach 3 Pr. shoes. By Mrs. Biet in Detroit, a parthie of clothing.

Specifically for the WeihnachtSbescherung was given: By k. Moll in Detroit of the young people in sr. By Cassirer Bartling in Addison 6.00. By Mrs. K. Schwankovsky in Norris from the women in the community 3.83. W. Schaumlöffel in Baltimore 42 pcs. of Jubilee medals. By Mr. Kundinger in Detroit 2boxes candy, 1 doz. Glass beads; from himself Pock nuts. From Mr. Reif, bookseller in Detroit, picture books and color boxes.

Sincere thanks to all dear donors!

Norris, Jan. 24, 1881.

H. Uhlig.

Received for the English - Lutheran mission in the West:

From k. Mariens' Gemeinde by Mr. H. Staats -2.00. By Mr. Kassirer Roschke from Wittwe Wulfekötter in New Meile, Mo., 2.00.
 C. F. Lange, Cassirer.

509 krnLkUn Xve., 8t. Uouil", Llo.

To cover our church debt we have received: From the congregation of Mr. Ph. M. Fritze -5.00; by Mr. Kassirer C. Grahl in Fort Wayne 7.95 ; by the same 203.01; by Mr. Kassirer I. Birkner in New York 6.37; by Mr. T. H. Menk in St. Paul, Minn., 1.00; from the congregation of Mr. k. L. Dreyer in Vallonia, Jnd, 4.00; from the comm. of Hr. k. H. Holtermann 5.00.

Shares have been donated by the following persons: H. Geye 1; W. Schevier 1; Mich. Wolf 1; Maria Reitz 1; Cath. Zelt 1; Mrs. D. Matsch 1; Carl Schreiber 1; I. M. Steinhauer 1; Heidenreich 1; Dr. Christian Sihler 2; Gustav Klotz 1; k. I. L. Crämer 1; k. Schöneberg 1; H. Kellermeier 5; Mrs. Hilgemann 20. Summa 39 shares - -195.00.

Many thanks to the kind donors!

Cincinnati, O., Feb. 2, 1881. alex. Brömer, k.

Preserved for poor students:

By k. Janzow, wedding coll. at Joh. Kieninger in Frohna, Mon., -11.60. By k. Matuschka from his community 15.00. F. W. Vettkötter at Washington, Mon., 1.00. W. Waltke here 2.00. By? P. G. Schwankovsky, from Herm. Hufendieck 10.00 as a thank-offering for the gracious rescue from the hands of three robber-murderers which befell him and his own on the night of Oct. 13, 1880.

May the merciful God be a rich retributor to the dear givers and raise up many who follow them in their charity and gratitude.

North St. Louis, Feb. 2, 1881. c. C. E. Brandt.

For the preachers' and teachers' widows' and orphans' fund

(Western Districts)

have been received:

1. contributions:

From the teachers: L. S. Deffner, E. Roschke, B. Barthel each 2.00, H. Meyer 4.00.

2. gifts:

Durchk. F. W. Pennekamp by sr. Gem. 6.00. k. H. F. Grupes Gem. 5.65. By k. Sapper: Thank offering from Mrs. ? B. Bürger, 2.00; by I. G. Höhne 1.00; Mrs. B. Boll- mann 1.75; Mrs. N. N., thank offering, 1.00. I. Scheve sr. by ? Lentzsch 5.00, by a friend of the kingdom of God 1.03. By M. Weinhold, Christmas coll. in ? Janzow's Gem. in Frohna, 24.05. k. Bäpler's Gem, 10.30. k. Spehr's Gem. 6.55. Zion's Gem. in Gordonville, Mon. 5.00. mr. T. by ? Scholz 3.00. k. Biedermann's Gem. 6.10. F. Schuricht 5.00.

St. Louis, Feb. 2, 1881. C. F. Günther, Kassirer.

Received for inner mission i in west: By k. C. Kretzmann in Dudleytown, Jnd, from the God's box of his. Gemeinde -5.15. By k. E. Jehn in Zanesville, O., from G. Tröaer 5.00, Wittwe Frösch .25. By k. I. List in Roseville, Mich. by members of sr. Gem. 14.00. By k. Goehringer of Dietr. Brainstodt 1.00.

St. Louis, 11 Feb. '81.

I. T. Schuricht,

Treasurer of the General Synod.

From the worthy women's association of Mr. k. Bode near Ft. Wayne through Mr. Teacher Hafner -28.19 for the Tertian G. Eyster, certifies with heartfelt gratitude

Ft. Wayne, Jan. 29, 1881, F. W. Stellhorn.

Get

for Stud. Noack -3.00, collectirt by k. A. W. Müller in Beaufort, Mo., on H. Rödder's child baptism. M. Günther.

Wedding collecte at A. Bacher -15.26, at W. Dörmann 24.42 for the students Hermann u. Martin Zagel thankfully received.

A. Zagel.

Misprint in previous number.

Page 19, column 2, line 4 from bottom read: Pilate instead of "Paul".

New printed matter.

The Grace Election Doctrine Controversy, that is, simple, proven advice for godly Christians who would like to know who teaches Lutheran and who teaches un-Lutheran in the current Grace Election Doctrine Controversy. Published by C. F. W. Walther. St. Louis, Mo. 1881.

This treatise will be most welcome to thousands of people who have heard about the controversy over the doctrine of election by grace and who want to know what it is really about and how one can decide who is right and who is wrong. In the present treatise, the point of contention is first stated, what we must fight for and what our opponents want. Then it is shown that among Lutherans the question of whether a doctrine is Lutheran must be decided not according to what this or that Lutheran teacher has said, but according to our confessional writings, that therefore the question of who is right is not so difficult; the godly Christian should simply stick to the clear words of our confession. The reader is therefore advised to remember two short but important sentences of the Concordia formula in particular, if he does not want to go astray, and the correct content of these sentences is also explained to him. The most simple-minded person can recognize that we remain with the Lutheran confession.

May the God of all grace, for whose glory this writing was written, bless its outcome.

To be obtained from the "Lutheran Concordia Publishing House" (M. C. Barthel, Agent).

Individually, the same is sent free of postage against sending 10 Cts.

G.

The publication of this book by the Book Commission of our Synod has once again met a great need. The book needs no recommendation. The book, which is also excellently equipped externally (as far as paper, printing and binding are concerned), also offers excellent content. It gives on 344 pages 196 with diligence and conscientiousness selected reading pieces in prose and poetry, longer and shorter, serious and cheerful, original and good German writers, from world and church history, from geography and ethnology, from natural history 2c. Six and twenty neat illustrations are included. Pages 345 to 350 provide pronunciation and explanation of some foreign words found in the book and an overview of the contents with an indication of the authors of the various readings.

It can be obtained from our "Concordia-Verlag" and costs -1.00, which is a cheap price in comparison with other reading books. G.
Invitation to subscribe to the following new book: "Stories from Church and World on Dr. M. Luther's Small Catechism for Use in Church, School and Home."

“History is our teacher. Words instruct the mind, examples move the heart. In histories one finds all teachings alive.” These and similar sayings show how useful it is that history be connected with teaching. This was recognized by our blessed fathers, Luther, Scriver, Herberger &c., when they presented and proved the doctrine from God’s Word, also used to cite stories from the church and the world in order to explain and confirm what they had said. In general, the Reformation led to a zealous study of history in order to prove the truth and the right of the Evangelical Lutheran religion.

Many excellent collections of this kind also contain a wealth of instructive and edifying explanations and useful applications. Our book, however, is limited to only include stories that can be easily understood by any reader from the catechism. Only true stories are included, which are reported by reliable writers. Also, it seemed advisable to us to provide a somewhat richer historical material. As far as can be determined in advance, the book will contain about 500 pages. It has been our endeavor to produce a Christian history book that would be as instructive as it is edifying for every German reader. We feel that we have solved this task only very imperfectly and in great weakness, but we hope that God in grace will place His blessing on our little work.

The book will be handsomely furnished as to printing, paper, and binding. All friends of the company are authorized to collect subscribers. In order to give the book the widest possible distribution, the price is set as low as possible. The copy costs only 50 cents for subscribers, later 75 cents. Subscriber collectors get the eleventh copy for free. When there are enough subscribers to cover the expenses, the printing of the book will be started. As soon as the book is printed, it is sent to the respective subscribers, who send in the money for it.

Rev. H. Fick, 286 8kavcmut ^ve., Boston, Llassi.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the ordinary signers, who have to pay the same "orauszahlcn. Where the same is brought into" Hau by porters, the "Lutheran" have to pay 25 Lent "porter's wages extra." To Germany, the "Lutheran" is found by mail, postage paid, for Kl.25 ver."

Interlock at the cost of Koe at St. Louis, Mo., as second-class matter.

Volume 37.

(Submitted.)

As Moses lifted up a serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him shall not perish but have eternal life.

(Joh. 3, 14. 15.)

To mad lust and wild life God's people have surrendered, Insolently they rebel against God And despise his commandment.

Grumbling against God and Moses, they go their way in despair, And the precious bread of heaven they esteem worse than dung.

But the God they abandoned knew how to fast them mightily;
Before the people knew it, God's punishment was already there.

Here and there, in all places
Fiery serpents greedily murder; Whom the poisonous bite touches, Death surely overtakes.

Fear and terror, the horror of death Can only be seen in all of them;
All are in the same distress, all are threatened with certain death.

Herb and plaster will not heal, Death must overtake all, If He does not take care of them, Who alone can save them.

When they now flee to the throne of grace, burdened with guilt, the help was quickly granted, which they desired from the Lord.

Erected as a sign, to which the punishment must quickly give way, Hangs from a high rod a real snake down.

The word was given for this: He who looks at them shall live; death shall not overtake him, for he is reconciled to God.

So death was quickly satisfied And sorrow was turned to joy; With thanksgiving God's grace is praised, Who has redeemed death.

S1. Louis, Mo., March 1, 1881.

No. 5.

But do not plead here now, greater things you shall see, greater sin and greater grace, which also still takes place here.

Nothing, nothing but vain sins are now to be found in the world;
Since the first fall of man
Transgression everywhere.

Yes, man, born in sin, is completely lost in sins, he is even dead in sins, enemy only to his Lord and God.

If God should reward us according to merit, He may not spare us;
Death, damnation, eternal torment would only be our reward.

So instead of rewarding us, God's love wants to spare us, God brings us counsel and help, saves us from sin and death.

God's eternal mercy sends his Son to us poor, so that he may atone for our sins and bestow grace and mercy on us.

Are you asking, how did this happen?
Look up to those heights, Where on the bloody trunk of the cross hangs the precious Lamb of God.

Hands and feet are dug through, bitter bile must refresh him, And to be forsaken by God was for him the torment of hell.

He, who is life itself, must go to death, so that through his death he can reconnect us with God.

Now God lets the word be proclaimed,
That He may set him free from sin who trusts in the word of grace and sees Christ in faith.

Yes, he who sees Christ in faith, Nothing can rob him of heaven; Christ says: He who believes in me, He shall live forever.

O, let the sign of the cross also be your salvation; Believe in Him who died for you And purchased salvation for you.

H. Loßner.

Can a faithful Lutheran keep it with the Herrnhutters?

(Conclusion.)

When the Herrnhutters came into being, the community of the Bohemian and Moravian brothers no longer existed. It had come to an end a hundred years earlier as a result of the terrible persecutions that took place in Bohemia against all non-Catholics, especially during the Thirty Years' War. What had survived in Bohemia and Moravia since 1627 were isolated remnants, scattered families.

The man who became the first inducement to found Herrnhut was Christian David, a carpenter. He was a native of Moravia, but not a descendant of the Moravian Brethren, but born and educated in the Roman Church. Through contact with secretly evangelical*) and by reading the Bible he gained a better knowledge. Persecuted by Roman priests, he fled to Lutheran countries. In Berlin he joined the Lutheran Church. He visited his fatherland several times, strengthened the secretly evangelical-minded and stimulated in them the desire to be in a place where they could build on God's word undisturbed. He also promised them to look for such a place. The young Count Nicolaus Ludwig von Zinzendorf, to whom he was introduced by Pastor Rothe in Berthelsdorf, agreed to accept Erulanten on his estates. To two families who arrived in May 1722, he assigned a place on the road between Löbau and Zittau outside the village on the slope of the Hutberg for cultivation. (Herrnhut.) Soon more Erulanten followed and since 1724 only actual descendants of the Bohemian-Moravian brothers. (Later the influx from Moravia stopped completely, and nowadays in the midst of the "Brüdergemeine" there are only a few families still originating from Moravia).

Therefore, because a number of descendants of the Bohemian-Moravian Brethren also settled in Herrnhut, and because the old Bohemian-Moravian Brethren order was taken into account in the later establishment of the community, the Herrnhutters consider their community to be a

*) Protestant - in contrast to the Pabstthum.

renewal of the old "Brethren Unity" and call themselves *Moravians* in America and England. Another reason why they believe that they are the continuation of the old Bohemian-Moravian brothers, admittedly a reason of a very doubtful nature, is that their first bishops David Nitschmann and Zinzendorf, according to their delusion, received the real brotherly episcopal consecration. In Amos Comenius, the last bishop of the scattered Bohemian Brethren, it is praised as a "deed of faith" that in the evening of his life, when he saw that he would not live to see the renewal of the old Brethren unity, he was still concerned with the election and consecration of new bishops. Therefore, in 1662 his son-in-law, Peter Jablonsky, a Polish Reformed preacher, and in 1699 his son Dan. Ernst Jablonsky, a reformed court preacher in Berlin, were consecrated bishops. They were bishops of the Bohemian brethren only in name, without profession and office; they received the consecration only so that the Bohemian brethren, in case they would arise again later, could get genuinely consecrated bishops. What blindness in the doctrine of the ministry of the Church, profession and ordination!

Still in the twenties and later even more, members of other German churches, Lutherans, Reformed and others, settled in Herrnhut in addition to the emigrants from Moravia. And this German influx, together with the Zinzendorf circle, undoubtedly exerted the greatest influence on the new congregation formation.

All those who settled in Herrnhut went to the Berthelsdorf church, where the zealous Pastor Rothe stood. A circle of revivalists had gathered around Rothe and Zinzendorf, a free association, a little church within the church. They tried to draw more and more members to this association from Herrnhut. But the situation changed. Soon Herrnhut became the scene of Zinzendorf's activity.

Here, disputes had broken out, mainly because of differences in doctrinal views. A certain Krüger, who had come out against the Lutheran church practice and otherwise dug up all kinds of ravings, had brought most of them over to his side.

Zinzendorf put himself into the means and took them into his spiritual care with Rothe's approval. He made all kinds of concessions to them if they would not sever ties with the Lutheran church and would continue to be baptized and take communion with Pastor Rothe. He succeeded in restoring calm. On May 12, 1727, he read out the statutes he had drawn up, which contained the principles according to which they wanted to live in social association from then on. All inhabitants committed themselves to this with a handshake. Thus Herrnhut became a "local congregation" whose spiritual communal institution coincided with the civic communal institution. On August 13, the inhabitants of Herrnhut celebrated Holy Communion for the first time in the church of Berthelsdorf alone, separated from the others belonging to the parish. This day is considered the foundation day of the "Brüdergemeine".

When the Brethren later constituted themselves independently, they professed the Augsburg Confession in order to be recognized by the state. However, many people could not be serious about this confession, since Reformed people were also tolerated as such in the Brüdergemeinde. Zinzendorf, in order to keep the Lutheran- and Reformed-minded and the friends of the old Moravian Brethren order together in peace, had come up with the strange idea of three tropes, the Lutheran and the Reformed.

the Reformed and the Moravian. He said that what is really true and therefore eternal is the original religion of the Savior. The different views in the church are different ways of God's education, none of these forms is the church par excellence, no view is the only correct one, each has its meaning and all can and should stand next to each other.

Is this not the barest indifferentism (indifference to the truth), syncretism (religious mongering) and unionism?

We will pass over other enthusiastic excesses that were introduced into the "Gemeine" by Zinzendorf (e.g. the unseemly speeches about the persons of the Holy Trinity: Papa, Mamma, Grandfather, Father-in-law, Husband 2c.), since they were partly removed later.

In Lutheran Saxony, the Lutheran trope became more prominent; in reformed surroundings, however, the reformed trope came to dominate, e.g. in England and America. Out of consideration for these reform-minded people, the Moravian Synod of 1848 loosened the relationship to the Augsburg Confession, which was already loose enough, even more, even - one can say - abolished it. It limited the confession to "the main points of the doctrine, especially in the 2nd, 3rd and 4th articles". It restricted the confession to "the main points of the doctrine, especially in the 2nd, 3rd and 4th articles", "but left the articles which contained the specifically Lutheran doctrine free for the members of the congregation who did not belong to the Lutheran trope", as "in general the form and expression of the individual articles of the Augsburg Confession, which belonged to the earlier times, were not infallible and every human system of the divine doctrine was imperfect and one should not argue about mysteries which (allegedly) were left undefined by the Holy Scripture and were impenetrable to human understanding. (Leaving Synodus 1848.)

This synodal declaration of the Herrnhuters also testifies to their unionism. No unionist can express himself more unionistically, no one can combine yes and no so finely. Unionists can only recognize in the Herrnhuters their like-minded brothers.

We will now consider the Herrnhuter in America in particular and their unionism, their reformed direction and other false teachings from their catechism ("Catechismus der christlichen Lehre zum Gebrauch bei dem Unterricht der Jugend in den Brüder-Gemeinen. Bethlehem, Pa. 1866.").

p. 36 Zwingli and Calvin are not only placed next to Luther and Melancthon, but it is also praised of the newer time that in it, with "increasing indifference against Christianity, but also several unions of true Christians among the different religious parties" can be found.

With the Reformed, the Herrnhuters also make the prohibition of images attached to the first commandment ("Thou shalt not make unto thee any graven image or any likeness" 2c.) the second commandment and also give the third (with them the fourth) commandment an Old Testament version. S. 40. 41.

Reformed, they speak of baptism: "Baptism as an outward use is initiation and admission into the Christian church. What is its higher spiritual meaning? The external use means a dying of the old sinful man and at the same time the admission into the covenant with God..... The true

Baptism is the baptism of the Spirit." God's Word knows nothing about such a distinction of baptism and that is why our Lutheran church has testified against it from the beginning.

The doctrine of Holy Communion is reformed; for it is said, p. 65, that "with the partaking of the bread and wine" "the partaking of the body and blood of Jesus is connected in a way that is incomprehensible to us and therefore indescribable", "if the Holy Communion is partaken of according to the mind of Jesus Christ", that is, in other words, if it is partaken of in living faith. According to God's Word and Lutheran doctrine, however, Christ's body and blood are also partaken of by unbelieving communicants (even if without blessing, even to judgment). 1 Cor. 11, 27 f.

It is peculiar to the Herrnhutters that they unilaterally attribute our salvation only to Christ's blood and wounds, as if His holy walk, His active obedience were not also meritorious for us and as if the resurrection did not make His death comforting for us. Christ's walk is therefore presented in their catechism only as an example. It says: "Jesu's walk on earth was perfectly holy, and he is therefore our model, whom we are to resemble." They call this one-sided emphasis on the blood of Jesus blood theology and describe it as a doctrine that distinguishes them from other communities. In a memorandum of a provincial synod it says: "Practically we differ from all other constitutions in doctrine in that we let Jesu's blood and wounds be our whole doctrinal scope, while this blood theology (as we Brethren call it) is only a part of the doctrine of our sister churches." S. Brethren Journal. Jan. 1856. This is obviously unscriptural; for the apostle says Apost. 20, 27. "I have not behaved unto you, that I have not declared all the counsel of God." Rom. 8, 34.: "Who will condemn? Christ is here, who died, yea rather, who also is raised, who is at the right hand of God, representing us." He prays for the Colossians that they may be "filled" with "knowledge of his will in all spiritual wisdom and understanding." Col. 1, 9.

It is contrary to Scripture that p. 24 says that Christ is "as man" the mediator between God and man; for according to Scripture he is our mediator according to both natures. See the proof in Dietrich's Catechism, question 231-233.

A terrible mixture of the Law and the Gospel is the doctrine expressed on p. 49: "How is the power of the Gospel demonstrated? The preaching of the Gospel (as well as the Law) brings man to the knowledge of his sin and of the xx blessedness that comes from sin, with which repentance and longing for forgiveness are connected." What great harm is brought by such a teaching is not to be said. Healthy Christianity, true certain consolation cannot exist in this. *)

With such teaching, it is not surprising if there is also quite confused talk about repentance and conversion. P.49: "Repentance means to recognize and confess the sin, to hate it and to leave it, and therefore consists in an inner conversion and change.

*) If you want to read more about the difference between the law and the gospel, about the necessity and importance of this difference, we recommend last year's proceedings of our lowadistricta.

of mind and will." This repentance, according to p. 50, "leads to conversion" and "true faith belongs to every true conversion." P. 51. What confusion! P. 52 says: "Repentance is the feeling of night within us - conversion the dawn - faith daybreak." Also faith is not spoken of properly, in that the experience, which nevertheless follows faith, Rom. 5, 1. 4., is also drawn into the description of faith. P. 53 says: "True living faith is conviction and experience of the innermost heart and life." In this they are like the Methodists, who also always insist on sweet feelings of grace.

The answer to question 31 is completely Pelagian: "Human nature is sinful, i.e. there is in it a tendency to sin (desire for evil and unwillingness for good) and an overpowering of the sensual desires over the better conviction. Conversion is called "a work of divine grace," p. 54, but soon after it is added: "Man can and should accept God's grace and calling."

Now what results from all this?

1. from the very beginning Herrnhut was a gathering place of people of all faiths.

Zinzendorf tried to unite them with the Lutheran Church, at least outwardly, but made concessions to the false-believing elements at the expense of the truth.

3. despite the public confession of the Augsburg Confession, false doctrines rejected in the Augsburg Confession were tolerated in the "Brüdergemeine".

4 The confession of the Augsburg Confession was changed in more recent times, and in fact abolished.

5. the local Herrnhuters are not only, like all

The church is not only unconcerned with the other Herrnhuters, but also openly confesses reformed and other false doctrines.

This settles our question. A faithful Lutheran who loves the truth, who is afraid of God's Word, cannot have ecclesiastical fellowship with those in whom truth and error have equal authority. G.

(Submitted.)

A heartfelt wish regarding the present doctrinal dispute.

It is the expressed intention of the editors of the "Lutheraner" to keep the doctrinal controversy about the election of grace, which is now troubling the church, as far away as possible from the columns of this paper. It is right to do so. For in the doctrine of the election of grace we encounter so many high mysteries, the solution of which is impossible to reason and which simply want to be believed without all dispute; and arrogant reason brings so many ifs and buts to shake this faith and to master God in his decisions and mysteries: that a thorough, all-round exposition and defense of this doctrine is, however, not "milk" that could be given to the young children in Christ, but "strong meat" that belongs to the perfect, who through habit have exercised their senses to distinguish between good and evil (Heb. 5, 12—14.). But the "Lutheran" does not only want to serve the latter, the old, experienced, well-founded Christians, but also the weak.

in knowledge, where the foundation of the doctrine still has to be laid. Naturally, therefore, the actual doctrinal struggle, i.e. the substantiation and defense of the pure doctrine of the election of grace, is conducted primarily in "Doctrine and Defense."

But this is not to say that this doctrine itself must be kept from the dear Christians, that it must not be clearly demonstrated to them on whose side in the present doctrinal dispute God's Word and the confession of our church are, and on whose side they are not. God be forewarned! No, it is rather urgently to be desired that all Christians, who have the salvation of their own souls and the happiness of Jerusalem at heart, would use all diligence, also with regard to the doctrine of the election of God's children to eternal life, to base themselves ever more firmly on God's Word and to make the faithful confession of our church on this point ever more their own. For the election of grace is also a revealed doctrine of the Word of God and therefore, as all Scripture is inspired by God, it is useful for teaching, for punishment, for correction, for chastening in righteousness and for comfort (2 Tim. 3,16. Rom. 15, 4.). Whoever wants to understand the main doctrine of the gospel of the justification of a poor sinner by pure grace for the sake of Christ's merit through faith alone and to grasp it deeply in his heart; whoever desires a powerful weapon to ward off and combat the dangerous error that man, before and in his conversion, wants the truly good by his own power or can decide for the same; who is interested in a splendid instruction on how to achieve his blessedness with fear and trembling, to envy and avoid all sin, and especially to beware of security and presumption on the one hand and despair on the other; Who seeks and loves promotion in all Christian virtues, in godliness, modesty, temperance, patience and brotherly love; who finally would like to have the most certain consolation that God has also taken great care of his conversion, righteousness and blessedness before the foundation, that God also wants to preserve him in His grace for eternal life in spite of all the enemies of his soul, that all crosses and all challenges must also serve him for the best; in short, who wants to practice and prove himself in faith, love and hope: - Let him take hold of the doctrine of the election of grace, as it shines brightly to him in the Gospel, let him delve into the blessed mysteries of God made known to him by grace, let him thereby take a deep look into the merciful heart of his God, - and he will marvel and rejoice at the streams of eternal life that flow to him from this doctrine. Such a one will then also learn to understand why we are so serious also about

keep watch over this article so that it remains pure and unadulterated. He will then be able to understand that for God's glory and for the sake of our souls' salvation, we must uphold and defend our scriptural confession of the election of God's children to eternal life.

Our opponents attack us with great determination because of our testimony and call the whole world against us. They call us shameful heretics and call our doctrine of the election of grace Calvinistic error; but they wrap themselves in the cloak of Lutheran orthodoxy and claim to be fighting for God and His truth. We are afraid, but we do not despair. For on our side this is also stated in the mysterious article by

of the choice of grace, the sun-clear word of the great God himself, and in his light we see the light. We have for us the mighty testimony of the last prophet and his most faithful disciples, our Luther and his immediate successors; we follow in their footsteps, for we know that they walked correctly in the gospel of God. And finally, our weak voice, which we raise to the dear reviled truth, is nothing else than the echo of the voice of our church itself. Our sacred confession, especially the Formula of Concord in its eleventh article, clearly and loudly confirms what we Missourians, convinced and bound in our conscience by God's Word, repeat and confess to it. Our doctrine of election by grace is the doctrine of the true visible Church of God itself. This makes us joyful and certain of victory. For God's word and Luther's doctrine now and never perish. That is certainly true!

In addition, we have recognized through God's grace what the devil is up to against us Christians, which is why he is so hostile to the pure doctrine of the eternal election of God's children to eternal life. He wants to make us uncertain of our future blessedness, he wants to take away our faith in God's eternal mercy, he wants to turn our Christian hope into despair, he wants to turn God's eternal gospel into a fragile staff. It is an abomination to him that we follow the holy apostle Paul, that we are certain through God's grace that nothing, nothing will separate us from the love of God in Christ our Lord (Rom. 8, 38. 39.), that we trust our dear, faithful Father in heaven, that He Himself, through His power and grace, will keep us poor people in faith until our blessed end. The evil enemy does not want to suffer that we consider it a terrible sin to doubt God's eternal faithfulness and grace, to mistrust His eternal gospel, to consider ourselves and our sin more powerful than the strong God and His strong love, which is stronger than death and hell. Satan wants to impose a Christianity on us, in which we cannot be glad of our life for a moment, which must fill us with envy against the birds of the air, who are at least completely certain of God's goodness. This and much more is what the wretched devil is up to against us. That is why he has instigated the present dispute over the choice of grace: he begrudges us our present and future blessedness.

Should it not therefore be urgently desirable, indeed necessary, that every Lutheran Christian, also with regard to the doctrine of election by grace, make every effort to become rich in knowledge, so that in this matter, too, he may understand the good gracious will of God?

to recognize us poor sinners, to understand our church's happy and blessed confession, and to see through and avoid error?

The opportunity for this wholesome and necessary learning is abundantly offered to you, my dear fellow Lutheran Christian. Above all, you have your dear Bible, in which you hear the voice of the Holy Spirit himself. Do not think that you cannot understand the testimony of the Holy Spirit about the election of grace, especially in the 8th chapter of the Epistle to the Romans and in the 1st chapter of the Epistle to the Ephesians. Only immerse yourself in the words of your God with heartfelt prayer, and you will make the experience, which many devout Christians have already made, that God's holy word is sweeter than honey even in this teaching.

The first thing you have is the book of Concord, the confession of our Lutheran church. - Then you have the dear Concordia Book, the confession of our Lutheran Church. Do not think that it is too high and heavy for you. Just once, with the light of God's Word and the torch of prayer, go to its contents, and you will delight in the pure gold that shines out of it, and thank God for the treasures of knowledge that He reveals to you through it. Only accept the eleventh article of the Concordia formula exactly as it reads; what does it matter? error will then remain far from your soul. - And finally, read with diligence what else should appear in our "Lutheran" about the doctrine of the election of grace, and what Dr. Walther has written about it in his first tract shown in the previous number. From the latter you can not only see what the doctrinal controversy is actually about, which is the actual point of contention, but in it you also get weapons in your hand, which Dr. Walther has not only taken from his own heart, but also from the armory of our church, and with which you can victoriously repel all attacks of the opponents. God grant that the dear booklet may find many attentive and above all also praying readers!

How delicious it would be if our entire dear Synod, in all its members, would also speak and plead to God in the present doctrinal controversy concerning the article on the election of grace, with full conviction of faith, certain of being heard:

The matter and honor, Lord Jesus Christ, is not ours, but yours!
Therefore, help those who rely on you freely!

May this joyful conviction, this courageous spirit of prayer be given, increased and preserved by the eternally gracious God for the sake of Jesus Christ, the universal Savior of sinners, through the power and effect of His precious Holy Spirit to our entire Synod and all its members. Amen.

Phalakroteros.

Sunday Schools.

Under the headline "Sunday Schools Actually Work Against the Church," a correspondent of the "Lutheran and Missionary" paints the following black picture of the American Sunday school system. We are sharing the article so that our readers may see that in other circles, too, the danger is recognized that is evident in this so highly regarded institute. The article reads:

This thought, though most striking, is not new. Something of this kind has already forced itself upon the minds of many who seriously take up the work of the Sunday schools, but who are not blinded by the glitter of popular favor, nor are they deceived by mere pretense and ostentation. They cannot close their eyes to the evils that constantly unfold in this institution. The Sunday School has become such a popular thing that to say anything against it is almost considered blasphemy by many; but what the silent thought points to can be seen from various questions raised in Sunday School meetings, as well as from private confidential conversations of serious workers in the Sunday School, to whom the real and true interests of the thing Christ's heart". In the shining religious school buildings which we have erected, we perceive a disease-producing air which poisons even the springs of religious life and arouses the most painful fears for the future. How the existing evils can be eliminated and the threatening ones averted is a question that may well occupy the attention of every true Christian and sincere member of the Church of Christ.

Two powerful elements of corruption are active in our Sunday schools. One is money, and the other, through which the first is widely effective, is the striving of churches and congregations for preeminence. The Sunday School Institute has created a tremendous business. The trade in books, music, newspapers, magazines, Sunday school equipment and the like is astonishingly large. Thousands make a living from it, using the tact and cunning of the best business talent. To have large Sunday schools is the goal that must be achieved above all, the more and the larger, the better for commerce. Every congregation has the ambition to have the largest Sunday school, and every means is employed to accomplish the end. Good and sensible men and women often object to the means used to maintain and enlarge their schools. But what can they do? The community complains, children complain that their school is not popular, until they are forced to adopt the tactics of their neighbors in order to compete with them both in numbers and popularity. The library is filled with the most obscene kind of books. Newspapers, printed assignments, question books and sentimental music transform Sunday schools into a pleasant Sunday amusement. One spurs the whole thing on fiercely with festivals, grand annual celebrations, gifts, and plays, until the religious taste is entirely corrupted, and religious feeling is lost in the pleasure of applause and mutual admiration. The purpose is accomplished. The school is large and in flourishing condition, the pastor, the superintendent, and the congregation are proud of it. Hundreds of newspapers and books are consumed by it. The music is great. Large sums of money are collected and it is trumpeted as a great success everywhere.

But what is the fruit? Young people are trained to love Sunday school but not the church. When they join the church, they neglect their worship services because Sunday school has trained their taste for something else. Many teachers and students miss the main service in the church of the morning so that they can attend the Sunday school exercises of the afternoon. The superintendents often feel flattered by this and turn a blind eye. Thus the Sunday school is elevated above the church. And this is not conspicuous. The Sunday School exercises are of a free and convenient nature. They provide opportunities for social connections. There is no need to listen to a sermon. The singing is nothing but a musical exercise, more for recreation than for anything else, and the whole story is in many cases the purest fraud, calculated to deceive the people with the thought that they are holding worship, while they are only gratifying their own selfish tastes and amusing themselves by playing religion. Raised with such thoughts of worship, it is no wonder that they go against the biblical

The children of the Lutheran church have an aversion to the seriousness and solemnity of our Lutheran way of worshipping God, are irregular in their attendance at church services, or seek their natural home in the free and comfortable gatherings whose menu contains the same dishes with which they were taught in Sunday school.

On the average, the trait of the Sunday school is entirely directed to the generally popular idea of religious exercises free from ecclesiastical authority, to preachers without ordination, and congregations without a creed, without obligations and without sacraments. It is time to stop singing the praises of Sunday schools and to take an honest look at the kind of work they do and, if possible, try to eradicate the false principles they spread. Teacher.

R. L.

Report on our emigrant mission in Baltimore in 1880.

Our mission among the immigrants in Baltimore has now existed for more than 10 years; for it was in May 1870, when the undersigned, on behalf of an association from our three congregations here, and trusting in God's help, started the work of an agent for the countrymen in the foreign country, which at that time was still unknown to him. In the same year the Eastern District took this matter into its hands, and a year later the General Synod of Missouri. The latter then appointed a committee to promote and supervise the activities of the agent and to be responsible to the synod. Of the difficulties and adversities which in the course of time would oppose this work and the successful execution of Christian charity, neither my honored committee nor myself had any idea. I had been given the task of helping the emigrants in every way possible, but how this could and should be done, only circumstances would teach. Soon after my admission to *Locust Point*, where the emigrants landed, I saw the general helplessness and helplessness of the emigrants, but for the time being I could only intervene in an advisory and helpful way, because I did not know the right ways myself, and I lacked the means to do so. I soon became convinced that I had a number of adversaries around me who did not wish me well and tried to hinder my activities. Only a few weeks ago, I had an encounter with an innkeeper who tried to lure away passengers in order to enrich himself from them. But the kind and faithful God has so far graciously helped us through all difficulties and has not only allowed our mission to continue until today, but has also adorned it with many blessings. How many immigrants, who were in all kinds of distress and embarrassment, were helped and advised, cannot exactly be proven with numbers; but this work of Christian charity has certainly not been in vain. I do not want to give any particular examples, but I point to those who have enjoyed my advice and assistance; they will gladly testify that it is a wonderful institution that our synod in a city like Baltimore has taken measures to serve immigrants with advice, comfort and help. Thanks be therefore to the Lord for His assistance, thanks

The people of the city have contributed to the fact that their fellow believers could be advised and helped. Even a secular paper here, "Der Correspondent" of Nov. 23. 1880, draws attention to the pleasant change which the immigrants may now enjoy; it states: "Whereas the emigrant of former times, having happily survived all the hardships of a long voyage, on arrival in America fell into the hands of paid runners, who received him on leaving the ship and took him to the dens of unscrupulous philanderers, the emigration societies of modern times have not only put a stop to this hyenas, but have also provided for the safeguarding of the interests of immigrants by the employment of efficient agents, who disinterestedly assist the newcomer with counsel and action. In Baltimore, the shipping line of North German Lloyd is represented by the general agency of A. Schumacher and Co. What this agency has done in the course of many years of activity for the blessing and welfare of our immigrants can be seen from the fact that immigration through our port has steadily increased, so that from March 1881 a steamer will be dispatched every week. But this is not all. In the service of the Evangelical Lutheran Church, and for the benefit of the Germans landing in Baltimore, the Missouri Synod has also employed its own agent, who is present at the arrival of every ship and gives German emigrants free advice and information in all cases, and even cash for their further progress. Mr. W. Sallmann has been performing this laborious task for almost eleven years with great success.

That the immigration in the last year was one of the strongest we have had, should not be unknown to the reader. In Baltimore, 26,815 persons landed on 60 steamships; of these, 15,454 were from the German Empire, 5,988 from Austria, so that the immigration in 1880 was more than four times as strong as in the year before, and in the present year the flow does not seem to diminish, but to increase. Not only are the steamships already full until June, but it has also been found necessary to send a steamer from Bremen to Baltimore every 8 days from March on, instead of every 14 days as before. This increase in German immigration calls to us Lutherans ever more loudly: "Drive the work of the mission eagerly and ever more eagerly, so that the brothers in faith will be encouraged as soon as they arrive to remain faithful to God and their church and to be on their guard against the swarm spirits and unbelievers!

The number of Parthians who were received and transported from Germany on their arrival amounts to 391, 123 of whom were referred to me by their relatives here. Of course, this does not include those who otherwise received advice and help from me, but were not specifically referred to me. Almost every immigrant, however, has questions to ask and to request information about this and that. When entering a part of the world like America, even elderly men are often as helpless and helpless as children.

2. letters and postcards with orders of all kinds from Germany and America I have received a total of 238, written 203.

3. the funds sent to me for expected immigrants have been properly used for them and delivered to them.

4. several people have been given advances, others have been provided with work and an honest living. Finally, I have also provided support for individual persons and families, partly at the landing site itself, partly in my apartment, if they had stayed behind in the city. Unfortunately, I lack sufficient means for this and have to leave it at a few.

I have also been able to procure some ship's certificates again. And I mention here again that for a year now I have been authorized as an agent to issue shipping tickets to and from Germany. Also tickets for the whole journey, not only across the sea, but also from any place in Germany, which lies on the railroad, to any railroad station in this country, and as cheaply as they can be had anywhere. From Bremen to Baltimore the ticket for steerage costs \$28.00. What is gained in commission fees does not go into my pocket, but into the treasury of our Mission, and therefore the members of the Synodal Conference should not turn this small profit over to foreign agents, but to their own Mission work. - —

Finally, I would like to mention that I believe that I will be able to serve the immigrants even better from now on than before, because I have been to Germany myself in the last year and have kept a close eye on all the circumstances and difficulties of this journey, so that I can now find out more easily where a mistake has been made. For example, it happens that some people cannot find their luggage when they arrive at the port here. The reason is that the luggage did not get on the ship at all, and therefore it cannot be unloaded, and then it turns out that it was provided in Germany in one way or another, because the people did not know how it was transported. I therefore ask everyone who has relatives and acquaintances coming from Germany to contact me right at the beginning, not only when it is too late, so to speak, and the mistakes have already been made. Then they will have fewer worries and the immigrants will have the greater benefit from me, which we would so like to give them. Now, may the Lord also give strength and power in the current year and new blessings to the old good works. May God be with you! Wilhelm Sallmann, Agent.

166 Dust kratt str., Laltiraore, Uä.

* *
*

The Committee for the Emigrant Mission in Baltimore met on 15 January and heard the report of the agent and the treasurer. It found both in good order and the work of Mr. Sallmann in good progress. During his trip to Germany, the now blessed Pastor O. Mandt had represented his position in the best possible way, for which he was all the more skilled because he had worked for a long time among the Norwegian immigrants both in New York and here. During the further verbal negotiations it turned out that with the increased number of immigrants (twenty thousand more landed here this year than in the previous year) the number of those in urgent need of support had also increased; and so it fell heavily on the Committee's heart that our coffers are always low and the means to hand out alms are so sparse. In addition, the need usually comes from the artist, that immediate help is needed; the agent therefore rarely has time to collect a little in our city communities for the persons concerned. It should there must be an emergency penny from which one could buy a little bread and meat for the poor brethren of faith on their way to the far west. Most of them just pass through here, not the hundredth part stays in the city.

The state of our treasury for the upkeep of the agent has indeed increased somewhat in the last year, as our report to the Synod of Delegates will show; but we ask the dear brethren, since we are solely dependent on their charity and the work must immediately cease if they withdraw their hand from it, that they may also this year remember our mission in their prayers and with their mite. We also remind the dear District Treasurers that, according to the decision of the Synod, the fourth part of all monies received for the Emigrant Mission, without further specification of location, is to be transferred to the Emigrant Mission in Baltimore, namely to our Treasurer Wm. Schaumlöffel, 219 DurlrLs .1-.
turuore, Ucl.

It would also be nice if those brothers who use the time and work of the agent for relatives and acquaintances who write to him and have all kinds of orders, which are often connected with smaller or larger financial expenses, if they, if they are otherwise in such external circumstances, would not leave it at a mere "Thank you! Thank you!", but also enclosed a small gift and thus relieved the expenses of the synod, which otherwise has so much to do, 2 Cor. 8, 13. Now, may the Lord help that we, as in all things, are also found faithful here in matters of mission and do not seek what is our own, but what is for the benefit of our neighbor. To all the congregations of the Synodal Conference, this work is herewith once again laid to their hearts.

H. Hanser, Secr. x. t.

-j- Theodor Julius Biltz. s

It has pleased the Lord of the Church, the dear Savior, to call away again one of the younger servants from the contending to the triumphant Church. This is the dear brother Theodor Julius Biltz, formerly pastor of Morris, Grundy Co, Ills.

Even if the now blessed Biltz was only allowed to administer the office of an Evangelical Lutheran preacher for a short time, he nevertheless worked so conscientiously and strenuously in those few years that I cannot help but set up a small monument to him in the "Lutheran" as best I can.

The deceased - a son of the Venerable President of the Western District of our Missouri Synod - was born at Cumberland, in the State of Maryland, September 25, 1854. Of his boyhood years it may be reported that from the fourth year he was very studious. He went to school with his father. It was not his father's intention that his Theodore should already begin with the "spiritual and secular", but he was concerned that his son learn a certain "art" for the time being. Although his father took very little care of him, it turned out, after two years, that he had been a very attentive student. For from the sixth year on, he was able to stand in line with those who were ten years old. This zeal continued for several years. Then it slackened. Later, he showed himself again, so that his parents

38

decided to send him, after his confirmation, to Fort Wayne, Ind. to our high school. Here he passed his exams every year, so that after six years he could enter the Lutheran seminary in St. Louis, Mo. After he had completed the regular three-year theological course of studies and had passed the exam, he was called by the congregation of Ottawa, Ills. to the position of assistant preacher. On the 8th Sunday after the Feast of the Holy Trinity, in the year 1878, he was ordained and introduced into his office as assistant preacher by Mr. ? Hermann Sieving. He was able to faithfully and diligently serve his Savior here for only nine months; when he received the call from the congregation in Morris, Ills. he believed he could not refuse it and was ordained on Sunday Rogate 1879 by Hm. Father Dörmann there.

Morris may be an important mining town, but as in so many places, the lodge system has lured many people away from the church. They no longer want to go down into the pit of the Word of God.

The congregation numbered only seven voting members at the time of the dear departed. Although the number was small, he always worked with great zeal and love for his congregation. The Lord also blessed his work, so that after a year and a half the number of voting members had increased to fourteen. How much he loved his congregation is shown by a saying he made to a brother minister. "I like it so well in Morris that I want to die here. I suit the people, and the people are dear to me, too."

Although he was ill in the last months, the administration of his office was so close to his heart that he did not want to allow himself the necessary rest. The community had to literally force him to take it easy. For when he was barely free of the nervous fever, he at least wanted to give confirmation lessons. But what did the parishioners do? They did not send the children. The leaders came to him and asked him to take it easy. As soon as he had recovered from his illness, they wanted to send him the children again. Who does not see from what has just been told that his congregation must also have recognized him as a faithful and untiring worker for the Lord? Yes, dear reader, he carried out his ministry with great faithfulness. He did not seek money and good days in Morris. Not only does his congregation attest to this, but his closest ministerial brethren testify that he has shown downright indefatigable, self-consuming zeal. No weather so rough, no way so far, he went when it was necessary to do something that impinged on his office. And so it happened that the last walk he had to make was on December 28, 1880. We here in Northern Illinois do not soon forget that cold day; for that was the coldest day we have had in many years. That day he had to copulate a couple at Brookfield. Twenty-two miles he had to make on the wagon. When he arrived on the scene, he could hardly marry the couple. He was not allowed to think of a wedding speech at all. When he came home in the evening, he could only whisper. The next day the doctor was called. He explained that the now blessed man had pneumonia. His condition, however, became more and more alarming. Instead of giving in to false hopes, he asked his confessor, Fr.

Sieving, come. From him he desired the Holy Communion. Not only before him, but also before his dear father, whom his now grieving widow had called by telegraph, he made a glorious confession. He also asked his father to sing some of his favorite songs. Several times his housemates had to sing the song:

"There is yet a rest, Up, weary heart, and be light! You groan here in your bonds, And your sun does not shine; Look to the lamb, who will feed you with joy There before his throne, Throw down the burden, and hasten to it!
Soon the hard fight is ended, Soon, soon the sour run is completed: Then you will go to your rest."

He still tried to sing along. Finally, on January 17, afternoon at 4 o'clock, he was called away from the pit of this world and, as we confidently hope, is now before the throne of God, where he sings with all the blessed: "Holy, holy, holy is the LORD of hosts, all the earth is full of his glory!"

On January 19, the funeral service was held in the church where the dear Blessed One had preached such splendid sermons, as his congregation testified. His whole congregation (Morris and Brookfield) had turned out. Also present were Messrs. I. H. Dörmann, Wilh. Uffenbeck, G. Wildermuth, H. Sieving and the undersigned were present. Mr. ? Sieving and Schreiber this amtirten; the one in German, the other in English. Appropriate choral songs were performed by the male choir of the Morris congregation and by the mixed choir from the Ottawa congregation.

On January 21, the deeply saddened young widow (Christians, née Fritze, who had entered into holy matrimony with him only on October 17, 1880), accompanied by her dear father-in-law, traveled with the dear body of the deceased to Concordia, La Fayette Co, Mo. Here the funeral took place with great and (to her glory be it known) active participation of the local community. Bearers were fellow confirmands of the dear Blessed.

Messrs. PP. Wille and Rohlfing were present, the former preaching on these words: "Therefore there is still a rest for the people of God. For he who has come to his rest also rests from his works, just as God rests from his. Let us therefore be diligent to enter into that rest."

Only 26 years, 3 months, 22 days the dear deceased lived in the valley of tears and already (as we have no reason to doubt) he heard from the mouth of his God the word which he wants to call out to those who served him faithfully here: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things, enter thou into the joy of thy Lord."

The Lord comforts the deeply grieved parents, the mourning congregation with His manifold consolation, but especially the lonely young widow.

Joliet, Ills, February 1881.

August Schuessler.

To the ecclesiastical chronicle.

Bible Dissemination. According to the last annual report of the American Bible Society, the income of the same amounted to \$382,283, the expenses to

Thus, praise God, even in this time of apostasy and unbelief, there are still many friends of the book of all books. W.
[Walther]

From the General Synod. The so-called "Lutherische Kirchenfreund", a German organ of the General Synod, is good friends with all kinds of people, except with the Lutherans, who are serious about the Lutheran confession. In its number of January 21 of this year, it praises the "Christian Apologist," the organ of the German Methodists, and says, among other things: "The Apologet is probably the best-edited church journal in America." About the "Fröhlicher Botschafter", the organ of the "Vereinigte Brüder", he says: "It also deserves to be popular with its people and to be made cheerful by them through an ever-expanding readership, because it is edited with great diligence. Always cheerful, Mr. College!" The Reformirte Kirchenzeitung has a new editor, who the "Kirchenfreund" does not quite like. He says of him: "He introduces himself in an editorial four columns long. Judging by this lengthy and uninspiring introduction, the readers of the aforementioned paper have no reason to be pleased about the change of editor. But finally he calls out to this editor: "We congratulate our new colleague. Now, however, he comes to talk about "Herold und Zeitschrift," a German organ of the General Council. This paper is serious about Lutheran truth and has also from time to time pointed out un-Lutheran beings in the General Synod. Now what greeting does the "Kirchenfreund" have for "Herold und Zeitschrift"? He says: "We would otherwise have liked to congratulate it on its enlargement at the beginning of this year, but in fact cannot rejoice in its progress." This New Year's greeting will not cause "Herold und Zeitschrift" much pain. In any case, with the attitude of the "Kirchenfreund" it is more honorable to be censured by it than to be praised by it.

F. P. [Pieper]

Shameful stains on the office of preaching are not only those preachers who live in shameful vices, such as drunkenness, deceitfulness, theft, fornication, adultery, etc., but also all those who make a business, a trade out of the office of preaching, which they do only for the purpose of acquiring money. There is no telling what harm such unworthy subjects do. Not only do such people naturally not preach the pure beatific Word of God, but through their wretched teachings of men they lead their listeners on the broad road to hell, which they themselves take; they also bring all preachers into disrepute with the world by abusing the holy office to satisfy their filthy avarice. Unfortunately, our America is richer in such wretched people than many other countries. An example of this we found these days in a local political paper edited by an unbeliever. Under the heading "A Wedding Business" the editor writes: "The following and similar advertisements can be read daily in the 'New York State Newspaper': 'Pastor Franz J. Schneider, 158 Allen St., performs weddings, baptisms in and out of the house. - Rev. E. Berger, preacher, late Chaplain, U. S. A., performs weddings, baptisms 2c. 312 6th St., between 2nd and 1st Ave. Rev. Schneider is known to do the marriage business on a large scale. Not particularly scrupulous about the qualification of the marriage candidates appearing before him, the compliant matchmaker has been called upon to appear in court in many a scandalous trial and has here given exhilarating experiences from his effectiveness. In one year he had married no less than 500 couples, which must have yielded him quite a considerable sum. In return, the venerable gentleman also renounces the pleasures and duties of a pastoral office and confines himself to the above-mentioned

Speciality'. A change sheet is surprised that the above tasteful announcements are not completed in the following way: 'The cheapest weddings, baptisms 2c. in the city' or 'Before you baptize or marry somewhere else, talk to Pastor X, he does it better and cheaper than any other pastor in the city!' - This mockery is poured out by an unbeliever on such preachers who make a trade out of the preaching ministry, but it is an all too deserved mockery. - Such "stains on the office of preaching" are not only those so-called preachers who either do not preach at all or only preach the word of men and make baptism, marriage, funeral preaching 2c. but also those preachers who, although they still preach some aspects of Christianity or perhaps even only pure doctrine, but out of shameful avarice or human complacency take hold of the office of orthodox preachers and steal their congregation members from them, or who receive them with open arms when they come to them. It often happens that people who are under righteous church discipline in a righteous congregation because of their sins are immediately accepted with joy by such preachers, and that children who have not yet been thoroughly instructed and whom a conscientious preacher therefore does not want to and cannot yet confirm are confirmed by such conscienceless stomach monkeys either without further ado or after a very brief mock instruction. Woe to such wretched people! False and ignorant Christians often praise and extol them as especially loving pastors precisely because of their godless frivolity; but from Christ's mouth they will one day hear with horror the word: "I have never known you; depart from me, all you workers of iniquity! (Matth. 7, 23.) Would such hirelings read what is written of them Ezech. 13, 18-22, and be terrified, or they will one day wish they had been cowherds rather than shepherds of souls. W. [Walther]

Resolutions of the "Evangelical Mennonites". At a meeting in Elkhart County, Ind, this community also passed the following resolutions. "Resolved, That no probationary preacher or probationary deacon shall be ordained, and no member shall serve any office while subject to the use of tobacco. - Resolved, That the preachers of this conference shall wear their mustaches short, and that no brother shall wear a mustache and cut off the other part of the beard. - Resolved, That the old section of our church discipline ordinance dealing with dress attire be punctually executed. - Resolved, that no towers shall be permitted on our meeting houses, nor shall organs be used in our services." If only the sects were as careful in considering and observing the sayings of the Word of God as they are scrupulous in inculcating a "church discipline" of their own devising! F. P. [Pieper]

The universalist party is decreasing more and more. This is not to be expected otherwise; for if the doctrine of the Universalists, that in the end all men will be saved, is right, why is it necessary to maintain a special religious party with heavy costs, to build "churches" 2c.? One of their newspaper writers sees the cause of their decline in the fact that they have done so much as nothing for Gentile mission! What blindness! If the universalist doctrine is right, then the man-eater and the one eaten by him will greet each other as blessed brothers! Would to God that with the decline of the Universalist party also its godless doctrine would perish more and more!

Inauguration.;

On behalf of the Reverend President Ernst, Mr. ? I. C. Borth was inaugurated by the undersigned with the assistance of Mr. Eifert on the Sunday of Septuagint in the midst of his new congregation in Ottawa.
 Aug. Senne.
 Address: Uev. 3. 6th Lortk, Otturva, OMario.

Synodal display.

The General Synod of Missouri, Ohio a. St. will meet for its 18th Assembly (resp. 3rd Delegate Synod) at Fort Wayne, Jnd. on May 11 of this year. Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a credentials letter from their respective congregation. (See "Synodal Handbook," 2nd ed., p. 29.)

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned this year; delegates during, non-delegates by letter - resp. by postcard - before the session time of the upcoming synod. (See "Synodal-Handbuch", 2nd ed., p. 106.)

The receipt of the presidential reports from the last session of the respective district synods until the meeting of the upcoming delegate synod takes place on the occasion of the meetings of the latter synod.

All those who wish to submit an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidium at least 4 weeks prior to the beginning of the meeting time.
 Aug. Rohrlack, Secretary.

**
 *

Price - discount to Fort Wahne.

Pittsburgh - Fort Wayne railroad, east and west of Fort Wayne^{1A} turo
 Illinois Central, Iowa Division, ... H tare to Chicago Illinois Central, ... from Chicago to Fort Wayne j ture St. Louis via Chicago to Fort Wayne, Round Trip

Tickets-10 .45
 You contact in time

lckr. 1. 6. servant,
670 Union str." 6kwaAc".

Warning.

This is a public warning against a person, Hugo Peimer by name. Exposed as a liar and swindler here and chased away from here, he has also misused my name in Milwaukee and swindled money.
 Chicago, Ills, Feb. 12, 1881.L. Lochner, Rev.

Revenue to the Illinois District's coffers:

To the synodical treasury: Of the congregations of the??.: Ott- mann in Collinsville -8.80, Schroeder in S. Litchfield (Chrim.- Coll.) 8.65, Martin in New Bremen 5.50, Knies in Golden 10.20, Bergen in Prairie Town 7.35, Hansen in Worden 3.40, Mueller in Ehester 9.75, Brewer in Champaign (Evens.Coll.) 3.34, Achenbach at Venedy 30.00, Brewer at Brecher 13.64, Riedel at Bloomington 13.40, Nuoffer at Eagle Lake 18.50. Rules.. Contributions of ?? Schieferdecker u. Gotsch u. des Lehrer F. Miltzer ie 2.00. By W. Volker in Bethlehem, Hochzeits-Coll. bei F. Bernahl, 7.00. By Hrn. Husmann von d. Gem. in Osnabrück 5.00. By ? Wagner in Chicago by C. Lübke for the Kingdom of God 1.00. By ? Schuricht in St. Paul by N. N. 3.00. By ? Müller in Kankakee 5.00. (Summa -159.53)

On the mission of the English Conference in Missouri: ? Slater in Haine! 2.00.
 For inner mission: ? Ottmann's church in Collinsville 6.05. By ? Winter in Hampton, part of a mission festival Coll., 8.00. By Mr. Husmann of the congregation in Osnabrück 5.00. By ? Achenbach in Venedy by Ch. Biermann 10.00. ? Schurichts Gem. in St. Paul, Epiph. coll. 9.00. By ? Wagner in Chicago: gift from N. N. on the 10th anniversary of his wedding 5.00 and from F. Zeitz 2.00. Wittwe Klein- schmidt through ? Holls in Millstadt 1.00. H. Aufdenkamp through ? Warnke in Bethel 5.00. ? Mullers Gem. in Ehester 8.65. ? Löschengs Gem. in Geneseo 6.50. ? Bartlings Gem. in Chicago 12.07. F. L. Weiss by ? Great in Harlem 2.00. (p. -80.27.)
 For inner mission in the West: D.Lübs through ? Roeder in Arlington Heights 5.00. By ? C. Schröder by N. N. in S. Litchfield 1.00. N. N. in ? Weisbrodts Gem. 1.50. ? Schieferdecker in Haine! 2.00. G. Amling by ? Große in Harlem 2.00. Gem. members of ? Mangelsdorf in Geneseo 11.50. ? Weisbrodts congregation at Mount Olive 10.00. ? Nuof- lers Gem. at Eagle Lake 23.75. By ? Hansen in Worden by an unnamed person 5.00, an unnamed person 5.00. N. N. 3.00. (S. -69.75.)
 For heathen mission: Through ? Winter in Hampton, part of a mission festival coll. 8.00. Through ? Miracles in Chicago by Mrs. N. N. 2.00. (p. - 10.00.)

For Negro mission: ? Holtermann's Gem. in Lost Prairie 4.40.
 For the Negro school in Little Rock: Through teacher Richert in Woodworth from the God box of his school 4.05.
 On the emigrant mission: By ? Bartling in Chicago by Th. Reinhardt 1.00.
 To the college household in St. Louis: ? Ottmann's Gem. in Collinsville 7.75.
 For poor students in St. Louis: Brewer's parish in Brecher, from the collection bag, 11.82. By ? Nuoffer in Eagle Lake from Mrs. D. Meyer, thank offering for happy delivery, 2.00. From Chicago: By ? Succop from the Women's Association for Otte and Lewerenz, 12.50 each; by ? Bartling for Th. Kohn from the Young Women's Association, 4.00, from the Young Men's Association, 9.00. (p. -51.82.)
 To the college household in Springfield: ? Holtermann's Gem. in Lost Prairie 4.00.
 For poor students in Springfield: ? Bergen's Gem. in Prairie Town, 13.00. ? Brewer's Gem. in Brecher, from the collection bag, 30.00. By ? Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. ? Schroeder's Gem. in South Litchfield for C. G. Schroeder? 00. (p. -52.00.)
 For poor students in Fort Wayne: By ? Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. ? Gieseke's Gem. in Secor for M. Herrmann 6.00. By ? Schuricht in St. Paul for I. Schuricht from the Women's Association 2.00, from Rob. Maske 1.00; for C. Albrecht from the Women's Association 2.00, from Rob. Maske 1.00. By ? Bartling in Chicago for W. u. I. Wrocklage from D. W. 20.00, from Frauenverein 10.00; for Ed. Albrecht from Gem. 10.00, from Jung- frauenverein 5.00. (S. -59.00.)
 For poor students in Addison: Congregation in Addison 7.00. By Kassirer Roschke 5.51. ? Brauer's congregation in Brecher, from the collection bag 17.91. By ? Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. For F. Sommer, from ? Schieferdecker in Haine! 2.00, by Kassirer Rademacher 7.25 and by ? Seeger in Dulancys Valley, Md., by I. Trapp sr. 5.00. From Chicago: by ? Engelbrecht of the Jungfr.-Verein for A. Eichmann 15.00; by ? Lochner for G. Scholz of I. L. T. 2.00. C. E. 5.00, from Jungfr.-Verein 5.05; for R. Geismann of Jungfr.-Verein 12.05, from A. Geismann 5.00; for H. Burmeister of d. Dreieinigl.-Gem. 10.00. (p. -100.77.)
 For sick pastors & teachers: ? Hartmann's parish in Woodworth 12.62.
 For the ? M. Wyneken u. H. Crämer: ? Schieferdecker in Haine! 2.00. ? Striker in Proviso 2.00. Prof. Merkel in Addison 1.00. (p. -5.00.)
 To the widow's fund: Through Holls in Millstadt from Mrs. Charl. Nolte, thank-offering for happy delivery of twins, 10.00. ? Muller's parish in Kankakee 7.00. By ? Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery of twins, ? Delivery, 2.00. F. Hasse by ? Lober at Niles 1.00. By ? Dormann at Aokville by the Women's Club 6.00. Contributions: ?? L. Winter, G. S. Lober 4.00 each, teachers I. F. Koch, I. F. Möller 4.00 each, Ch. Gotsch 3.00. (Summa -45.00.)
 For the congreg. in Ellinwood, Kans.: ? Hartmann's Gem. in Woodworth 10.00.
 For the comm. in Tusculumbia, Ala.: Through ? Engelbrecht in Chicago from the Young Friars Association 10.00.
 For the Saxon Free Church: By ? Engelbrecht in Chicago from the Virgins Association 10.00.
 For the dear and dumb in Norris, Mich.: ? Bergens Gem. in Prairie Town 12.00. By ? Muller in Ehester by Ch. Wiebusch, 50. by ? Lochner in Chicago, thank offering by Mrs. Johanna Narteu, 5.00. By ? Schuricht in St. Paul by Wm. Boye 5.00. By ? Nuoffer at Eagle Lake by Mrs. D. Meyer, thank offering for happy delivery, 2.00. Delivery, 2.00. (p. -21.50.)
 To the orphanage near St. Louis: ? Hartmann's Gem. in Woodworth 10.00. Mrs. Husmann in Osnabrück 1.00. By ? Müller in Ehester by C. Wiebusch, 50. by ? Schuricht in St. Paul by Wm. Boye 5.00. By ? Nuoffer at Eagle Lake by G. Abers, 50. By Lebrer G. Karau in Carlinville: by s. Schüler 5.50, Wittwe Güllemann 2.00, N. N. 5.00. (S. -29.50.)
 To the orphanage in Boston: ? Hartmann's Gem. at Woodworth 10.00.
 For G. A. Muller in Watertown: Gem. in Johnsburch, Pa. 3.18.
 Addison, Ill, Feb. 12, 1881. H. Bartling, Kassirer.

Income to the Middle District coffers:

To the synodal treasury: Frqm? Schöneberg's congregation in La Fayette -40.25. ? Hugues parish at Vincennes 14.00. ? Seitz's congregation at Columbia City 4.10. Hassold's congreg. at Huntinaton 6.92. Sihler's compound at Fort Wayne 58.00. ? Gross's gem. that, 58.00. ? Schmidt's gem. in Indianapolis 34.00. By ? Steinbach's compound in Fairfield 7.00. ? Niewhammer's compound in La Porte, 22.63. ? Reichmann's church in Fryburgh 15.00. B. Umbach in Darnstadt 1.00. ? Zschoches Gem. in Marion Township 16.00, in Bielerfeld 4.25. 3 Gemm. ? Diemers 8.19. ? Kolbe's gem. in Newburgh 1.00, whose gem. 7.00. ? Schmidt's gem. in Elyria 11.35. ? Eich's parish in Jonsville 2.27. ? Seuel's parish in Indianapolis 21.30. ? Evers compound at Bingen 13.42. ? Seitz's compound at Columbia City 5.04. ? Jox's compound at Logansport 11.00. ? Schoeneberg's compound at La Fayette 36.00. ? Gross's gem. at Fort Wayne 62.50. ? Sihler's comm. 76.50.
 For the construction of a professor's apartment: From ? Zage's Gem. at FortWayne 10.00. ? Spiegel's gem. in Adams Co. 43.00. ? Steinbach's gem. in Fairfield 45.00. ? Zage's gem. at Fort Wayne 15.00. ? Zucker's compound at Defiance 6.40. ? Eirich's compound at Jonesville 4.06. ?
 On the emigrant mission in New York: part of the mission festival coll. in Jackson Co. 15.00. ? Hassold's Gem. in Huntington 6.40. ? Dultz's Gem. 20.80. ? Werfelmann's gem. in Neu-Dettelsau 10.00. ? Schmidt's Gem. in Elyria 9.00.

On the Baltimore mission; part of the mission festival coll. in Jackson Co. 8.50. ? Werfelmann's Gem. in Neu- Dettelsau 5.70. 4 Gem. ?. Diemers
8.92. N. N. through ?. Dulitz 5.55.
For poor students in Fort Wayne: I) for the arrears of board money of Brunn's pupils: ?. Steinbach's community in Fairfield 10.61, ?. Kühns Gem. in
Minden 4.38, surplus of Jubil.

40

Soll, in Kendallville 5.42. Frauenverein das, 2.58; 2) for F. Baumgart: F. Göckr in Dudleytown 5.00; 3) for W. Brink: ?. Schlesselmanns Gem. in Bremen 3.50; 4) for E. Seuel: from Indianapolis 22.00.
 To the seminary household in Addison: St. Paul's comm. in Cleveland 15.88, ?. Weseloh's comm. that. 21.70, ?. Niemann's comm. 80.41.
 To Semtnarhaushalt in St. Louis: ?. Schwans Gem. in Cleveland 66.61.
 To the seminary household in Springfield: ?. Weselohs Gem. in Cleveland 19.12, ?. Niemann's congreg. 43.76. ?. Meyers Gem. in Adams Co. 19.60, from Women's Club 12.00.
 For inner mission; part of mission festival coll. in Jackson Co. 25.00. 12. Hassold's branch 1.14. ?. Lehner's church in New Haven 6.55. B. Umbach in Darmstadt 1.00. K. Horst's congreg. in Hilliard 6.40, its branch 1.44. K. Zschoche's congreg. in Marion Township 25.00. P. Scheiderer in Neu-Dettelsau 2.50. By? Dulitz, missionary hours coll., 15.60.
 For sick pa- stents and teachers: Mr. Kampermann in La Fayette 3.00. M. F. 5.00. From ? Kolbe's congreg. in New- burgh .50. H. Droge in Aurora 5.00. Wedding coll. hei M. Schnaible in La Fayette 21.40. from I. Schnaible u. I. Kahl each 5.00. N. by ? Dulitz 5.00.
 For Negegmmission: Mr. Rebber in Seymour 2.50. By ? Dulitz by Wittwe B. 2.00. N. 1.20. Clara Barlag in La Porte .50. wedding coll. at Aring in Cleveland 4.72. ?. Zschoches Gem. at Marion Township 7.00. ? Diemer's Gem. at Florida 3.14. ?. Zagels Gem. at Fort Wayne 10.00. Wedding Coll. by I7. Rupprecht at North Dover 4.00. Mrs. V. 1.50. Women's Club at Dundee Ill. 6.75. school children that. 2.25. Mrs. K. Weyel in Darmstadt 2.00. 12. Saupert's Gem. in Evansville 6.45. H. Alms 1.00. ?. Schoeneberg's Gem. in LaFayette 4.60. J.M. 25. ?. Frank's congregation at Jackson, Mich. 13.66. By K. Dulitz: Missionary St. Coll. 12.00, surplus of Missionary Dove 3.00. Pioneer 2.00. Missionary Pamphlets 1.00.
 For poor students in Springfield: 1) for Fddersen by N. N. in Seymour 3.00; 2) general : N. by U. Dulitz 5.00.
 For poor students in St. Louis: 1) for Schulze: ?. Fischer's Gem. in Seymour 6.55. 2) for drug: from the Women's Club of Jmm. - Gem. in Fort Wayne 10.00; 3) in general: N. by ? Dulitz 5.00, wedding coll. at Mr. v. Holte's in Cleveland 5.36. ? Brueggemann's triangular comm. 10.00.
 For poor students in Addison: Mrs. S. in Liverpool 5.00. General: ? Lengs Gem. in Valparaiso 7.00. N. by ? Dulitz 5.00. ?. Brüggemann's St. Pctri-Gem. 4.25; 2) for H. Wynken: Hochzeit's- Coll. by Mr. Fischer in Neu-Dettelsau 3.20. P. Scheiderer das, 2.50.
 For the deaf and dumb: ? Nützels Gem. in Columbus 11.23. ?. Merz's congregation at Brownstown 8.80. Mr. Rebber at Seymour 2.50. Mrs. S. at Liverpool .50. ?. Rosenwinkel's Gem. at Mishawaka 3.60. From Cleveland: I. Fischer, H. Schmidt, A. F. Griese, Mrs. M. Bohn 1.00 each. F. Heib 2.00. C. Hegendorfer in Neu-Dettelsau 5.00. H. Körner 1.00. ?. Brakhage's comm. 5.00. N. N. at Indianapolis 5.00. Mrs. N. at North Dover .50. F. Blecke at Fort Wayne 2.00. H. Alms at Evansville 2.00.
 To the orphanage near St. Louis: Mr. Pfommer in La Fayette 4.00. Mrs. Westphal in Fort Wayne 1.00. Mrs. ?. Weyel in Darmstadt 2.00.
 To the orphanage in Addison: N. N. in Indianapolis 5.00.
 To the orphanage in Boston: Mrs. S. in Liverpool 5.00. wedding coll. with teacher Rickmeyer in La Porte 7.13. H. Behre 1.00. ?. Fritzes Gem. in Hobart 3.50. B. Umbach in Darmstadt 1.00. ?. Runkel's parish in Aurora 8.00. school children that. 2.10. Dessens's parish in Cold Springs 7.55. N. N. in Indianapolis 10.00. K. Brakhage's parish 5.00. Wedding coll. at Mr. Grell's by ?. Munkel 8.50. Same with Mr. Witte in Bremen 4.00. N. N. in Indianapolis 10.00.
 To the widow's fund: Mrs. S. in Liverpool 5.00. Mrs. D. 1.00. ?. Diemer in Archbold (contrib.) 4.00. ?. Niethammer's Gem. in La Porte 19.61. N. N. in Elyria 1.00. ?. Eirich's comm. at Jonesville 4.47. ?. Rupprecht's parish in North Dover 10.85. I. Sattler in La Fayette (surplus from "evening school") 10.00. H. Denhardt 1.00.
 For poor Wisconsin students: Mrs. S. in Liverpool 5.00.
 For the Negro school: Teacher W. H. Hilewsky's pupils in Fairfield 1.40. ? Kolbe's comm. in Newburgh (for construction) 5.00.
 For Cincinnati: F. Vollmer in ? Bodes Gem. 2.00.
 For travel money to Australia: From Cleveland: I. Fischer, W. Depner, I. Schmidt 1.00 each. 2 Gemm. ?. Diemers 6.43. From?. Spiegel's Gem. in Adams Co. 11.42.
 For the sick ? C. k. Meyers Gem. in Adams Co. 75.77. From Cleveland: Mr. C. N. F. 2.00 each, Mrs. L. 1.00, Höcker's Wedding Coll. 3.25.
 For the sick k. W. ? Saupert in Evansville 1.00. ? Meyers Gem. in Adams Co. 36.00.
 For the sick ? W. & ? together: By ? Seuel in Indianapolis 1.00. ?. Weyel in Darmstadt 1.00.
 To the orphanage at Mount Vernon: H. Brakhage in Marion Township 7.00.
 For Mrs. ? Fleischmann: Wedding coll. at P. Schulte 2.50. By ? Diemer 85.
 For the needy in Kansas: ? Weffelmans's congregation in Neu-Dettelsau 39.48. Mr. Geve in Fort Wayne 1.00. Paul, and W. Geve each 1.00.
 From ? Kolbe's congreg. in Newburgh .50. ?. Weseloh's comm. in Cleveland 32.35. ?. Lpiegel's Gem. in Adams Co. 17.28. N. in North Dover 1.00. ?. Evers Gem. in Bingen 11.82. ? Meyers' Gem. in Adams Co. 30.82. ? Dulitz's Gem. 21.85.
 For ? Krause's comm. in Ellinwood, Kansas: ?. Runkels Gem. in Aurora 4.00.
 Fort Wayne, Dec. 31, 1880. c. Grahl, Kassirer.
 From the community of Mr. ? Lentzsch in Nebraska with heartfelt thanks against Gort and the mild donors received -16.40.
 Kirwin, Kansas, 8 Feb. 1881. F. W. John.

For the Lutheran orphanage near St. Louis, Mo,

Received since 21 Dec. 1880: From teacher Almstadt's school in St. Louis -5.00 and a parthie of clothing: teacher Goldmann's school 4.46: teacher Roschke's school: girls: 6.50, boys 1.65. By ? Wesche in Jefferson City, Mo. surplus from d. Coll. for flowers on d. altar 1.55. from Mrs. Hoff- mann, Mrs. Hager each 1.00. Mrs. Häusel 25. Mr. Meyer by ? Grimm in Washington, Mo. 5.00. Jgfr. Ottilia Pietsch- mann in St. Louis (Weihn.-Gesch.) 10 trimmed girls' hats. 8 do. Dolls hats. 3 boys' hats. From the Dreieinigk.-Dist. das. (church coll. on hl. evening) 49.00. Mrs. Aehling, Mrs. Hage each 1.00. Wedding coll. at F. Bangert by ? Voigt in Dissen, Mo. 5.70. Gem. in St. Genevieve, Mo., coll. on St. evening 5.55. By I. Heftling in Reynolds, Jnd. 15.00. From the Gem. of ? Brecht in Farina, Ill. (Christmas story) 340 lbs. flour, 4 dresses, 3 pr. underpants, 1 bodkin, 1 pr. boots, 1 skein wool, dried. Apples 11 w. Kattuu. Mrs. Minna Grote in St. Louis 52 ad. Calico. By ? Wille in Browns- ville, Mo., by d. school children on hl. evening 4.30. grandmother Brödeheit 2.00. By ? Weseloh in Kimmiswick, Mo., by sr. St. Paul's parish in Lowell, Mon. by Busse, Rodenberg, Wefsel & Bachmann 30.00. By ? Brecht in Farina, Ill. 34.20. K.H. Schens Gem. in Drake and Filialgem. in Red Oak, Mon., 5.00. Mrs. Pöntz by ? Fiken in Aroma, Kans. 1.00. teacher Hennrich's school children in Harris, Texas 4.55. From teacher Niemeyer's school in Detroit, Mich. 1.95. From Zion's Distr. in St. Louis: by Goh- mann 26.65. Coll. on St. Evening 37.50. by C. H. 1.00. From Cross Distr. by Schumann 3.00. by the Virgins' Association 20.00. by Körner 3.00. by the school children 40. From the Beth- leheims- Gem.: Coll. on hl. evening 27.29. from the handicraft school 5.50. Mrs. Kuhlmann 1.50. H. Tolkes 3 children 1.50. Ed. Engler 70. Arth. Engler 50. Mr. Setmeyer 1.00. F. Ratke 51. surplus from Christmas tree 1.25. From Jmm.-Distr.: by Wilhardt 2.00. from N. N. 3.00. Mrs. Alpers 1.00. Mrs. N. N. (thank offering) 3.00. Wittwe Holschen 5.00. Mrs. I. Steting 2.00. Miss E. Steting 50. Coll. at the children's service. 33.50. Mrs. El. Konemann 1.00. Dr. C. Rohlfing 10.00. From the collection bag of the parish of ? Grüber to Middle Creek, Nebr. 1.00. Albertine lahn in Quincy, Ill. for books 5.00. W. and E. lahn. from their piggy bank. 5.00. W. Richmann in St. Louis Co. Mo. 5.00. ? Hafner in Prairie City, Mo. 1.00. from an unnamed person 2.00. Ch. Bennet in Creston, Wyo. 2.50. H. Baggemüller near Burlington, Iowa. 10.00. From St. Louis: from the Women's Club of Jmm.-Distr. 17 boys' jackets, 7 pr. night underpants, 15 pr. underpants, 3 undershirts, 15 week shirts. Mrs. Alpers' worn dresses: desol. from Mrs. App. Günther: Wittwe B. Miesner 1 quilt. From the sewing club of Zion's-Distr. 7 aprons, 4 dresses, 1 pc. Hosenzeug, werth 20.00 (Christmas gift). Mrs. Steting 1 parthie dresses; Mrs. N. N. 2 pcs. stuff for girls' dresses; Mrs. Hemann 1 pc. calico, 1 pc. Flannel. By ? Cousin in Osage Bluff, Mo.: Wedding coll. at M. Beck 4.75. von Sommerer 1.00. G. Angerer 50. s. pupils M. Sommerer u. I. Ott 1.00 each. Marie Angerer .75. from d. Sparbüchse sr. Konrad, Heiner. & Anna 1.40. from himself 40. Mrs. L. Beck 1 pot of lard, 1 pot of apple butter, ge. dried apples, 1 quilt; Mrs. P. Müller several Ad. Calico, nuts & popcorn; Mrs. A. Niemcyer 2 dresses. G. Steinmann at Neu-Gehlenbeck 1.00. School children of Lebrer Weiss at Saginaw, Mich. 3.35. From Ellisville, Mo.: E. Dörschlen, W. Art 2.00 each. From Des Peres, Mo.: L. Tänzer 80. Lp. Hoffman 1.00. from d. Orphanage box 1.65. Wittwe Vehmeyer 1 dress for Maria Fischer. Mrs. Ude 1 collar, 1 pr. cuffs; G. Mertz H Bu, Aepfel; G. Grieb 1 Bu. do.; Chr. Fink 1 sheep u. 75. A. Pitsch 1.00. From St. Louis: Mrs. W. Schramm 5.00 together with skirt, pants, vest & hat for 1 confirmand, 9 pr. woolen stockings, 1 cap, 2 remnants trouser stuff, tr. garments; Mrs. N. N. 2.50. Mr. Wilhardt 2 hats; Hauelsen and Lang 2 Brl. Apples; Hauelsen 1 Brl. do.; C. Moritz 22 dolls, 100 marbles, Christmas tree ornaments, 25 balls, 12 tops, 12 pipes, 6 feather boxes, 1 drum, 2 silver glass vases; H. Appel 9 hats, 1 cap, 9 towels; ? F. Bünge 12 "Life JESU", 12 stars to Christmas tree, C. Lange Spiessiachen (werth 13.00). L. Volkening 20 picture books, 3 packages of pictures, 1 Car- tonnier model. From Carlinville, Ill.: 3 dresses for the orphans, made by Matth. Gieseeking; Mrs. Gieseeking 2 pr. stockings, 4 handkerchiefs. Community members of the ? Bergen 4 sacks of potatoes. Virgins' Association in ? Sihler's Gem. in Fort Wayne, Jnd. 6 aprons, 2 small dresses, 1 large dress, 7 woolen hoods, 2 woolen skirts, 6 pr. woolen gloves, 5 boys' shirts, 5 pr. stockings, 7 pr. underpants, 7 girls' shirts, 17 dolls, 1 quilt, 1 wool. Jacket, 2 wool. Shawls, 4 handkerchiefs, 1 parthie toys, 3 picture books. From Fort Smith 19.50 (10.90 from comm., 8.60 from children). From St. Louis: Mrs. Freund 32 gingerbread, Anna Jung 7 pr. gloves, 1 girl's jacket, by Mr. Ahner tr. dresses, 1 quilt; Mrs. Schulz in Lincoln, Mo., 50. N. N. in Utica, Nebr. 1.00. By ? Nützel in West Ely, Mo. 4.50. ?. Holter- manns Gem. in Longtown, Mon., 3.10. By ? Tisza in Lone Elm, Mon., Christmas Eve coll., 12.50. By ? Bartels in veck- ville, Mon., wedding coll. at K. Rotten 10.25. By Mrs. ? Wangerin in Bethlehem, Ill. by Mrs. Wolf & Mrs. N. N. each. 50. Subsequently to teacher Günther's school in St. Louis, 2.00. ?. Polack's congreg. in Paitzdorf, Mo., 7.95. Women's Association of the congreg. in Macon City, Mo., 3.00. G. Guenther's clothes worn in St. Louis.

Report ting.

In no. 2 of the "Luth." read: By ? E. Lehmann in Crystal City, Mo. -3.50, instead of "33.50."

n. 27, 1881. I. M. Estel, Cassirer. Oor. 36 also kutMr 8t.

Received:

For ? M. Wyneken: By ? P. F. Germann at Fort Smith, Ark. by the Women's Association of sr. Parish -63.00.
 For inner mission in the West: By H. T. Bollmann in Columbus, Jnd, 3.00. By ? P. F. Germann of Car. Jdler.25. I. T. Schuricht, Treasurer of the General Synod.

For the ev. - luth. hospital in St. Louis. -

Received with sincere thanks: From Mr. K. Sanders, thank offering for happy recovery of his wife, -1.00. Desal. from Mr. M. Adams 3.00. From St. Paul's parish at Lowell, St. Louis, 6.50. R. Roschke's parish at Pierce City, Mo., 7.75. N. N. at Watertown, Wis. 10.00. By B. Holls at Centre-ville, Ill., from Christ. Hofstetter, 2.00; Wittwe and Jakob Hofstetter and Gottfr. Kämpfe, 1.00 each; Dannewitz, .75; Kartner, .50. From the Women's Club in Jmmanuels Distr. here, 5 man's shirts, 18 sheets, 14 head-ship covers, 5 nightgowns. From the poor fund of the community of Mr. R. Sapper 5.50. St. Louis, Feb. 21, 1881. F. W. Schuricht, Cassirer.

Book ad.

Practical Arithmetic for the common schools of North America. Part IV. The elements of Arithmetic applied to business. By H. Duemling, Phil. Dr. St. Louis, Mo. Concordia Publishing House. 1880.

It will no doubt be pleasant news to many readers to hear that this book is ready for shipment. The book is highly recommended not only to teachers who wish to give their students the benefit of becoming proficient in all types of English business calculations, but also to anyone who wishes to become familiar with and proficient in these calculations. The use of this book will give great satisfaction.

Price: 50 cents per copy, -4.80 the dozen.

R. L.

The Grace Election Doctrine Controversy, that is, simple, proven advice for godly Christians who would like to know who teaches Lutheran and who teaches un-Lutheran in the current Grace Election Doctrine Controversy. Published by C. F. W. Walther. St. Louis, Mo. 1881.

This tract costs 10 cents per copy, 75 cts. per dozen, -5.00 the hundred.

Single copies will **only** be sent against payment of the amount.

Numerous orders requested

"Luth. Concordia - Publishing House."
(M. C. Barthel, Agt.)

Also available from the "Lutheran Concordia Publishing House":

Passion Book. Devotions for the Domestic Celebration of the Holy Passion Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis parish at Springfield, Ills. St. Louis, Mo. 1877.

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis Parish at Springfield, Ill St. Louis, Mo. 1879.

For church choirs.

Motet for Palm Sunday (Psalm 92, 13-16. and **"Evening Song"**.

Two compositions for mixed choir by W. Ross, which together form a booklet of 8 pages in large octavo. The price for 1 dozen copies is -1.20 with postage paid. Single copies will be sent only against postage of 20 cents.

Man adressire: Luth. concordia publishing house

(M. C. Barthel, Agt.), St. Louis, Mo.

To be obtained from the undersigned:

1. liturgy for a Char Friday service,

2. choral songs to this liturgy,

both presented by Pastor Fr. Lochner.

Regarding the "Chorgesänge" here the remark that the music given here is a "legacy of that time when nock truly ecclesiastical music was created".

Price of "Liturgy": 5 cts., the booklet, 40 cts. the dozen.

Price of "Chorgesänge": 10 cts. the booklet, -1.00 the dozen.

L. Volkening.

904 X. 5tli str., 8t. Dorüs, Llo.

Changed address:

Rev. 6th Doensos, Trunks, Trunks 60th, Ransas.

~~"brought, the subscribers have to send the amount of one dollar for those subscribers who have the same subscription. Where the same is "vn Dräger" in "Hau" -~~
~~To Germany, the "Lutheran" "er Post, postage paid, for \$1.25 "er sandt.~~

Rntsreck "t tde rust OKoe "t 8t. I-ouis, Llo., Ls seeoncl-eluss muttsr.

Volume 37.

(Submitted by P. C. C. E. Brandt.)

The first Lutheran separation pleasing to God.

That right-believing Lutherans separate themselves from those who still cunningly use the Lutheran signboard to deceive the weak in knowledge by calling it "Lutheran", but who have partly already swept out the old Lutheran teaching as "old-fashioned stuff", The fact that the people of Amsterdam, the capital of the Netherlands, are still trying to completely eradicate what remains of Lutheran doctrine with the newfangled Enlightenment broom is not something new, but already took place in the last decade of the last century. Since 1587, there had been a "Protestant congregation of the unchanged Augsburg Confession" in the aforementioned maritime and commercial city, which, despite the tribulations it had to endure from the Calvinist-Reformed Church (then the dominant one in Holland), flourished in a gratifying manner. The number of souls in the congregation increased to such an extent that three pastors were necessary to provide the service of the word, after the congregation had barely existed for ten years.

Among the pastors who stood at the Amsterdam congregation in later times, there were unfortunately also those who brought from the German universities quite a lot of knowledge that did not serve the ministry, but not the necessary pure Lutheran doctrine for the justification, promotion and edification of their listeners. They also knew the art of praising the falsely famous science to their listeners with learned and beautiful-sounding words as a "valuable progress" in Christian knowledge, and thus tried to tear down the old venerable Lutheran doctrinal edifice, which is built on the foundation of the apostles and prophets.

Of the six preachers who officiated in the congregation about a hundred years ago, three were rationalists. They made no secret of their intention: to change the scriptural proofs of the holy Trinity of the eternal, one God, which were valid in the Lutheran church (according to the processes of the old orthodox church).

These were the preachers: Mutzenbecher, Baum and Sterk.

St. Louis, Mo., March 15, 1881,

No. 6.

The Lutherans were not willing to put aside as insufficient the proofs of the divine essence, the eternal divinity of Christ, the personality of the Holy Spirit, and other main articles of our Christian faith, and to give in their place other, (in their opinion) better scriptural proofs. With this vain and empty pretext they wanted to cover up their apostasy from the Lutheran confession, to which they were solemnly committed when they took office, and to justify their rationalistic innovations in doctrine.

It is true that they called the doctrine they presented only a change in the form of doctrine; but by God's grace the three oldest members*) of the ministry, as well as a considerable number of the congregation members, kept their eyes open, so that they clearly recognized that those faithless ones had not changed the form of doctrine, but the content of doctrine. As a result, the pastors loyal to the Lutheran confession publicly testified in their sermons and catecheses against their fellow ministers who had fallen away from the confession, who were thereby somewhat constrained, but unfortunately not forced out, since the majority of the church council, especially the poor clerks belonging to it, took their side.

Thus, some members of the congregation felt compelled in conscience to file a complaint with the Consistory †) on October 4, 1786, in which they described the three youngest preachers as "ravening wolves" that "Zion would have to care for and feed within its walls." ‡) The accusation against those preachers consisted of the following points: 1.) that the mentioned preachers (M., B. and S.) spoke little or not at all.

*) The pastors : Alberti, Klabß and Hamelau.

†) This consists for that congregation of the pastors and overseers thereof.

‡) The true Lutherans of the old Amsterdam congregation can now make the same complaint again and with fullest teasing, for the majority of their preachers and even a professor at their seminary (Prof. Lomann) are nationalists who flirt with Protestant "Vereinler" and some of whom even preach in their religious meetings. Only the old venerable Lentz still preaches Christ, the Crucified and Risen One. Unfortunately, he is not at the head of the synod, but the rationalist W. F. Lomann, currently imposed on the congregation by the church regime, in whom the numerous rationalist part of the synod's ministry has a good protector and promoter of its interests.

) from the doctrinal article of the Holy Trinity, and studiously avoided both the word "Trinity" and the term "person"; 2.) perverted and violated the scriptural passages which are accepted as proofs of the eternal and true deity of Christ; 3.) taught little or nothing of the meritorious sufferings of Christ, and were entirely silent about his bitter suffering and active obedience; 4.) seldom or never preached about the two natures in Christ, his threefold ministry, the two states and benefits of Christ; 5.) 6.) weakened the doctrine of justification by faith alone through the doctrine of works; 7.) denied the existence of the devil and understood the word "devil" to mean diseases and bodily ills; 8.) preached moral sermons while the word "devil" was used to mean "sickness. 8.) preached moral sermons, while they closed the source of all true Christian virtue (i.e. faith); 9.) proclaimed that the holy ten commandments no longer concern us; 10.) that they asked for the will of Jesus instead of for Jesus' sake, thus denying his merit as the reason for the answer to prayer; 11.) were not afraid to claim that one can be saved in any religion. The youngest preacher (Sterk) had even uttered the following appalling blasphemies in the pulpit: "In the Old Testament there is no proof of the doctrinal article of the Trinity, this word and the expression -Person* is superfluous and can be dispensed with." "Ps. 2, 7. is no evidence of the eternal begetting of the Son from the Father." "A Christian does not need to know how he was redeemed by Christ, that is something for the universities and the scholars. "**)

Similarly, Mutzenbecher and Baum undermined the walls of Lutheran Zion through word and writing.

The reader can see from what has been said here that the accusations against these destroyers of the church were well-founded, and their deposition could rightly be demanded. 2 John 9:10.

In order to give a part of the readers a historical overview of this little known and respected separation, it was necessary to add these blasphemies here. The attentive reader will find antidotes in the following passages: Mal. 1, 16: "Am I now father" 2c. Ps. 2,7: "You are my son" 2c. Gen. 1,2: "The Spirit of God" 2c. Apost. 13,33. Hebr. 1, 5. 1 Petr. 1, 5.: "And know" 2c.

42

The Consistory accepted the charges against the mentioned preachers, but did not call them to account, but declared the charges insufficient by vote, i.e. not on the basis of the Word of God, which is "the some rule and guideline by which all teachings and teachers are to be judged and judged at the same time". A more detailed justification of the complaints was then demanded, and such was given in Sterk's already mentioned atrocious remarks. He and the two like-minded pastors now submitted a statement (requested to do so by the Consistory), in which they very condescendingly pointed out the ignorance and insignificance of the complainants, and insisted on being useful servants of the church for many years. With their meaningless statement they intended to achieve two things, namely to intimidate and silence those who were rightly indignant, and then to win over the liberal part of the church council and the congregation. Even if they succeeded in the latter, the former failed completely; for those faithful witnesses continued in their zeal for the pure doctrine, they fought the good fight of faith and sought to free the congregation from the false teachers by using the spiritual weapons of our knighthood. These and their supporters in the church council and in the congregation were not idle in the meantime and finally, after many a futile attempt, brought about a meeting of the "great church council" on May 3, 1787, in which, unfortunately, the three oldest and orthodox pastors were absent, and the supporters of the three youngest pastors formed the majority. If ever a "white-washing" meeting was held, it was this one. This proves their verdict: that the accusations mentioned several times were "resounding samples of stupidity, malice and fanaticism of the authors and signers of the complaint,... and that the preachers in question, by their detailed answer" (given to the individual points in this meeting, which, however, was neither examined on the Scriptures nor on the confession) "had cleared themselves completely and in every respect from the accusations brought against them. Therefore, this "Venerable" General Church Assembly, completely convinced of the integrity and orthodoxy of its oft-mentioned preachers, Messrs. Mutzenbecher, Baum and Sterk, has unanimously acquitted them,... and declares them to be men who justly deserve the love and esteem of all honest-minded people and members of the congregation."

This was indeed a false testimony, an unjust judgment, to which the scriptural word fits: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness, who turn sour into sweet and sweet into sour", Is. 5, 20. This venerable (!?) assembly acted just as today the consistories in Saxony, Holstein and elsewhere deal with the false prophets. These are supposed to be not only blameless honorable men, but even "orthodox" servants of the church, although their teaching is in the most blatant contradiction with the Scriptures and the testimony of the true visible church of God on earth. In contrast, the faithful, zealous confessors of the Lutheran doctrine must be ignorant, vituperative people who therefore deserve cheap fines and imprisonment. At that time, however, it did not come to that, because the **civil authorities did** not get involved in this purely ecclesiastical matter.

The Lutherans had to realize to their deepest sorrow that they could **not** expect any remedy from the Church Council, since it defended and protected the false teachers.

Nevertheless, the courageous confessors tried to bring about that the evil would be remedied by addressing the Consistory anew (on May 16, 1787) with a letter signed by eighteen hundred and four members of the congregation, in which they complained about the sad course of this important matter and declared that they had bound themselves anew to keep their confirmation vow faithfully, namely to want to remain with the pure doctrine of the Lutheran church and not to be dissuaded from it by anything; Nor to tolerate that anything be taught in their congregation that is contrary to Scripture and the Lutheran Confession, and in the event that they do not find a hearing with the Consistory and the latter does not wish to use its rights and fulfill its duties, then to take such steps as they can answer for before God, their conscience and the church. That they were in holy earnest about this is shown by their words: "All this we testify before God and our conscience to want to comply, and neither to rest nor to esteem anything too dear, but to be ready to sacrifice everything, even if it were our lives, for the upholding of our vow of confirmation, and of the doctrine known by our church in its symbolic books; and to assist the orthodox members of this venerable church college".

When the Consistory had read this petition, it declared: "That this assembly, as always, would see to it that the doctrine of our church was presented purely, and therefore judged that the brothers and sisters should be reassured."

How the Consistory had "always" taken care of the pure proclamation of the Word of God was unfortunately in the day. Some members of it, especially the three oldest pastors, were of course not satisfied with the procedure and judgment of the "great church council" against the three youngest preachers, but they did not try to prevent such an anti-biblical, un-Lutheran way of acting. Thus it could happen that the wolves continued their work of destruction unhindered and the sheep were driven out, since their five-year efforts to achieve their goal of having purely Lutheran teachers and doctrine in Lutheran pulpits remained fruitless.

That the church council did not want such men was most clearly shown in the filling of the vacancies that arose through the death

of Pastors Alberti († 1788) and Klaß († 1790). After the death of the former, the orthodox part of the congregation requested the appointment of Pastor Schölten of Rotterdam and submitted a request to this effect to the Consistory. The same was the case with the death of Klaß, but the Consistory rejected the request both times; and the "great church council" took it into account in such a way that, although it appointed Schölten as a candidate each time, it appointed even worse rationalists in Alberti's place as well as in Klaß's place than Mutzenbecher, Baum and Sterk were.

Thus it was beyond all doubt that, with the exception of Pastor Hamelau and a few members of the consistory, the teachers and rulers of the congregation had fallen away from the confession, and from

The church was not to be expected to do anything other than further rape and oppression, as experience had so amply taught. Therefore, some members of the congregation decided to separate from the congregation denying the Lutheran confession. At the same time, they drew up a plan for the formation of a new, purely Lutheran congregation, in which no other doctrine was to be publicly and privately taught than that set forth in the symbolic writings of the Lutheran church and especially in the Unaltered Augsburg Confession. Already on the first day of the announcement of this draft, a hundred and thirty family fathers signed it, along with many respected wealthy members of the old congregation. The number of those who did not want to bend their knees before the Baal "Reason" grew daily, who also gladly gave up their good right to church property and assets to save their most precious treasure, the pure teachings of Luther, for which their fathers had sacrificed their property and blood.

To justify their separation, they soon published a scripture in which they convincingly proved the divine justification and duty of their separation. And truly, their separation was not a frivolous, carnal one, but a well-considered one and commanded by God's word, Rom. 16, 17. 2 Thess. 3, 6. Their consciences were captive to God's Word, so that after the previous futile attempts to save the unadulterated teaching of Scripture, there was nothing left for them: "but a voluntary separation from a church which has so departed from its first principles, and the establishment of a new one, wherein the Word of God is preached pure and unadulterated according to the content of our confessions." Trusting in Christ's promise: "The gates of hell shall not prevail against my congregation," Matth. 16, 18. they wanted to apply the means which Christ gave to His own for the preservation of the pure doctrine, so that this, as much as was in them, might remain to the children and descendants. For the sake of Christ, themselves and their descendants, they separated themselves from a church in which the pure word of God was no longer on the agenda. Those who stayed away from this Godly separation out of fear of man or by a contemptuous: "What good can come out of Nazareth?" John 2:46, "what can such weak, unenlightened people accomplish?" deterred them, they urged, "Come and see." They were not afraid of the strictest investigation of the motives and intentions of their separation, and quite unjustly they were accused of malice and vituperation. This is proved in their Lossageschrist by the following words: "You among the preachers and rulers of the church from which we have now separated ourselves, who, either by introducing or enforcing the innovations received, have so troubled the church of God, and compelled us to leave our paternal inheritance for the prey of strangers, If we would not violate our conscience, we commend ourselves to the merciful grace of God, and beseech the King of His Church to give them enlightened eyes of understanding, that they may know from what they have fallen, and do the first works. When this happens, when the happy time will come, and they will recognize the harmfulness of their deviations and want to return to the pure doctrinal concept of our church, then we, sincere confessors and leaders of the doctrine, will be ready to unite with them again, and, as before, to form a community with them.

to make out. Let it not be asked of us, however, that this should be done at the expense of the doctrine once publicly confessed by us, or that we should yield a hair's breadth in what we hold to be beatific truth."

This separation was therefore by no means a fruit of the flesh, but of faith, and therefore a work pleasing to God, for the sake of which they were glad to bear the opprobrium of the godless multitude. "By the way, we do not care much," it says in the above-mentioned writing, "how careless and indifferent people, or people more or less carried away by the fashion of enlightenment, judge our conduct. If our heart, and He who is greater than our heart and knows all things, does not condemn us, we will not respect the judgment of a seduced crowd. Still less will we be offended by nameless farces and pasquilles (vituperative writings)..... To be reviled and blasphemed by such persons brings honor to true Christians and has always been their lot, which we also gladly take comfort in with the apostles, Acts 5, 41. Acts 5:41, in that we are glad to suffer shame for the sake of the name of Jesus. Let not the blasphemers, at least, have the pleasure that we should thus lower ourselves to answer their invectives."

In the name of the LORD they had raised their banners, therefore they could also boast with the psalmist: "The LORD of hosts is with us, the God of Jacob is our refuge." Ps. 46, 8. He gave the newly formed congregation blessings and prosperity over supplications and understanding; he directed, in their favor, the hearts of the mighty. Already on April 20, 1791, the authorities gave the separated Lutherans the requested permission to hold their public services, and on July 3, the separated called Pastor Joh. Hamelau, of the old Amsterdam congregation, to the church.

and Pastor Js. Schölten of Rotterdam as their pastors. Both accepted the appointment, and on the following August 23 (Wednesday evening) the first separated Lutheran congregation*) gathered in the reformed Hospital Church (temporarily ceded to it), on which occasion its first pastor (Hamelau) preached on the words: "But they remained steadfast in the apostles' doctrine", Apost. 2, 42, preached. In the same church, Pastor Schölten preached his inaugural sermon on Rom. 1:15, 16. on August 31, and the next year the congregation received its third pastor in Pastor W. Reuter, of Leyben. In addition to the hospital church, the separated congregation was given the "New Walonen Huguenot Church" for use until they had built their own church. No sacrifice was spared to obtain such a church. The contribution flowed abundantly, so that on August 28, 1823, with praise and thanksgiving to God, they could dedicate their own church (which cost \$42,000 without the building site), with Hamelau preaching the dedication sermon on Exodus 20:24. A short time later the existence of the congregation seemed to be endangered, because some restless and quarrelsome people, from which the church in its cross form does not remain exempt, wanted to sow discord because of external matters. But God averted the threatening disaster, and the church continued to grow. Their testimony and confession did not go unheeded, but served to awaken the Lutherans from their dream of indifference in other places as well.

*) *^MM Dutch official name is: Lsrstslä svao- Feliösed^lutNerseiio Oomeöllto.

watched. Three Lutheran congregations severed their ties with the Synod of the Lutheran Church in the Netherlands for the sake of doctrine. Separate Lutheran congregations were also formed in four other cities. (Conclusion follows.)

The redeeming love of God.

A Passion View by Dr. Heinr.

Not only did the love of God make us from nothing into something, but after we were brought to ruin by sin in Adam, it made us new again in Christ, it sought out what was lost and made it right again.

That our redemption is a work of God's supreme love is taught to us by the following sayings: John 3:16. The infinite love itself is astonished at this love of the Father, goes out as it were in consternation and says: "God so loved the world that he gave his only begotten Son," and so on. Oh yes, keep these three things together, the giver, the gift, and the one who receives the gift, God, Christ, the world: then you have sufficient cause to marvel. Paul also recognizes this great mystery of God's love, and says: "God glorifies his love toward us, that Christ died for us," Rom. 5:8. God could have created another means, or let an angel die for us, but then he would not only have glorified his love toward us, but also the angel's; for the angel's death would only have been an obedience in the sight of God, but an undeserved love in the sight of man. Now it should be God's own love, and that the highest. But the highest love shares itself in the highest degree. A great thing is when God speaks to the Jewish church in the prophet: "Because you are so esteemed in my sight, you must also be glorious, and I love you; therefore I give men in your place and nations for your soul," Isa. 43:4. But we can boast of something better and higher, because they are so esteemed in God's sight that he has given himself in our place and for our soul. Paul paints love before our eyes as a fire that consumed Christ, our divine sacrifice of atonement: "Walk in love, just as Christ loved us, and gave himself up for us as a gift and sacrifice, a sweet savor to God," Eph. 5:2.

Love has done everything in our redemption, it has drawn God from heaven into the womb of the Virgin, from the womb of the Virgin into the world, from earth to the cross, from the cross into the grave, from the grave into hell, from hell back to earth, and from earth to heaven: sweet love has such magnetic power, we may rightly call it a golden chain of heaven. She comes from heaven, takes upon herself your sickness and pain, your guilt of sin and punishment; where can you find such a physician who can take upon himself the aches and pains of the sick, and who could do it right away? If you were lying in your bed full of poisonous sores, and a dear friend came and lay down with you in bed, took your sickness upon himself, died of it, and thereby won your life, you would call that a great love; or if you were thrown into a deep pit, where snakes, toads, and all vermin lay in a heap, which should torment and torture you forever, but another lowered himself into it for you, you would not know,

that man would love you very much? Now you have such a friend in Christ, he has thrown himself into the mud of sin for you, your sin worms have bitten and stung him to death. Just consider the infernal snakes, worms and toads that torment the damned worse than any poisonous worms can do. He comes to you and says, "I will die for you, that you may live, as when one friend says to another, 'Dear brother, I love you so dearly, I will give you something of my life.

Take life and give it to you. Whoever does not recognize this love is not worthy to have a part in it. How beautifully Solomon sang of this love: "Love is strong as death; and zeal is firm as hell. Its heat is fiery, and a flame of the Lord, so that even many waters cannot quench love, nor rivers drown it. Song of Songs 8, 6. 7. Your lover Jesus proved all this in his suffering, where his love was stronger than death, and his pure divine zeal for love more powerful than hell; even the mighty rivers of God's wrath could not quench this love. If it were possible for one man to suffer for another such a thing as Christ suffered, the whole world would know how to sing of love and say: why is there such a profound silence about the love of Christ?

In this love, everything is great and excellent. If you first consider the person who redeemed you, it is the great God, clothed in your own flesh. What could be more theurable to redeem the damned souls than the blood of the great God? God had to be the one to redeem you; for that the serpent's head would be crushed, an infinite power was involved. A mere man's blood could not have been a payment for all the sin of the world: the Godhead dwelling in the flesh of Christ made Christ's blood and suffering salvific, and a like payment for sin.

Now we can happily sing with Paul: "God is here who justifies, who will condemn? Rom. 8, 33. 34. He who should reconcile God had to be dear to God. Now no one was dearer than the one child. He who should mediate between God and man must be God and man. Therefore, God had to become man, otherwise he could not have suffered, died, and done enough for us, nor could he have united our sinful nature with God and brought it into his relationship, nor could he have become our brother and made us God's children. This is no small thing, that the great God becomes dust to redeem dust and make it partaker of divine nature. We may well praise this great mystery of love and say: Behold, Israel, behold, dear soul, he who made you is your Redeemer.

When we further consider the way in which Christ redeemed us, we sink once again into a depth that cannot be fathomed. For our redemption had to take place through a bitter and bloody suffering. This suffering begins in the garden of oil with his most holy soul, since it had to bear the sadness, fear, pain and sorrow of all the world as a heavy burden and let itself be pressed into death by it. "My soul," he says, "is sorrowful unto death," Matth. 26, 38>, the soul so united with God and anointed with the heavenly oil of gladness. His holy body trembles, his heart quivers, all his strength shakes at the terrible judgment of God, as if all his limbs and bones had been torn apart and were being violently torn apart. His soul

begins to tremble, that is, it feels no comfort, neither inwardly nor outwardly. When this happens, it is the true anguish of hell, for the damned must forever despair of God's help and comfort, as well as that of the creatures; they sigh for a drop of water in their torment, but they do not receive it.

Is this not love, that he mourns who has no cause to mourn, only that we may not mourn forever? Ah, God would that all men felt this wholesome sadness, for such a sorrowful heart is the proper vessel in which God pours his holy oil of joy and balm.

How great the anguish of the soul must have been, you can easily see from the fact that he falls so deeply before his father and prays in the spirit. No more powerful, serious, devout, heartfelt, humble, mournful, fearful, believing and comforting prayer could ever have happened than the deep anguish expressed to the Savior here.

Oh, how great must have been the anguish of his heart, for an angel from heaven must strengthen the great God, as the angel had to bring Elijah a bread of strength. So great was the suffering of his heart that he wept from his whole body thick clotted blood. We know well how the dying sweat profusely when the fear of death drives all their strength out of their bodies, but the sweat is only water. So we also know what the wise pagan Aristotle writes, that once someone sweated a bloody sweat, but it came only from the evil moisture of the corrupted body, and had only a reddish blood color. Otherwise, it is impossible according to nature that a man could sweat blood, for the blood is so tightly sealed in its veins everywhere, covered with skin and flesh, that it cannot leak out; also, the sweat holes are much too narrow for a few drops of blood to penetrate: therefore, here is a supernatural miracle. The anguish has made him so pressed that his whole corpse spurts blood like a crushed cherry. There the holy body of Christ had to be crushed and flow like a grape. The blood, which otherwise in the natural agony of death flows to the heart and dies there, must here melt from great fear, dissolve, and break out with violence and pain through the sweat. Oh, think how your dearest Savior must have suffered, since his whole body hung full of drops of blood, so even that they penetrated through the clothes and often fell to the ground. They were not few and small drops, but large and thick lumps, which hung on his body, like many red berries on a stick. Remember how these pieces of blood fell to the earth. Otherwise it looks miserable and pitiful when we come to a place where a man has been murdered, and his blood still lies on the earth, which one may not look upon without pity: but here lies such a treasure on the earth, which is more precious than heaven and earth, and of which the earth is not worthy to drink it in. What then has your Redeemer poured out this blood? Nothing else but love. For out of love he shed his blood, that we poor sinners might be cleansed. (Conclusion follows.)

The dropped Confirmand.

A preacher once had among his confirmands a particularly gifted and eager boy who was all his joy. Not only did he learn to be an excellent

l, he was obviously also powerfully touched by the word of salvation and began to love again the one who first loved us. And when the lessons were completed on the day of confirmation, this boy was completely filled with the riches of divine grace, and his entire life bore clear witness to this. In earnest striving for what is eternal, in joyful zeal to serve the Lord, in sincere pursuit of sanctification: this is how he let himself be found during the three years of his apprenticeship, for the edification and joy of all godly members of the congregation.

Now came the time of wandering. Faithful exhortations and intercessions from the parental home and from his pastor guided him; the Bible and prayer book were not forgotten in his equipment.

gessen. So he went on his way. It was not long before he found work in a larger town, for he was a handsome young man and skilled and industrious in his trade. He was employed in a large workshop, where many journeymen worked with him, and earned a nice bit of money; he could not have done better, it seemed.

Soon, however, he realized that not everything was as it should have been. He, who had grown up in the air of godliness both in the home of his parents and in the home of his teacher, found himself in a society of scoffers and blasphemers. And when it became known that on Sundays he had been going to the When he went to church, when he calmly replied to a question that he did, however, keep his morning and evening prayers daily, and also read the Bible, as God's Word, a veritable flood of scorn and ridicule poured over him, his "stupidity" was the daily object of not exactly fine witticisms and whinnying laughter.

It would probably have been better if the young man had given up his job, as his mother wished. For better "to have fled honestly than to have fought shamefully. His father, however, said that it was very uncertain whether he would fare better in another place; he would just have to endure the ridicule, confess his faith without fear, and not let himself be misled.

Now he had not been stupid his whole life, and his tongue was agile enough; so he knew how to give the mockers many a fitting answer and to slap them on the mouth for the moment. But it did not last long, then it was back to the old tone.

Among the journeymen there was one who used to say very little, and when he did say a word, it was not as rough and crude as with the others. One day he was walking a little way with the young man after they had finished their work, and after they had talked about this and that, he said: "Listen. I feel sorry for you; everyone is picking on you. But actually, you yourself are to blame; why do you hold on to foolishness so tightly?" - The young man eagerly contradicted him, saying that it was not "foolishness," but the other interrupted him: "I will tell you quite simply how things stand; nowadays no one in his right mind believes this foolishness, not even the pastor who put it on you, and the local pastor doesn't believe it either. They only say it because they think it's good for stupid

people." The young man replied that it could not possibly be so, - but the other interrupted him again: "So you believe, for example, that Jesus of Nazareth was really the Son of God?" - "Yes well, if I did not believe that, what would be left for me?" - "Very well," said the other,

"why don't you go and ask the priest if he really believes that?" - "I don't need to ask him first, on Sunday I heard with my own ears how he confessed the second article, where it says: his only begotten son!" - "And I tell you," the other replied, "he doesn't believe it, ask him. I know what I know." With that they parted.

This was now on the mind of the troubled young man. He had noticed, however, that the tone of the sermons in the city was somewhat different from what he was used to hearing at home; in particular, he could not remember any sermon in which the divinity of Christ was presented quite clearly; however, this could also be due to the fact that he did not understand much of the sermons in general. But he was still annoyed that the other journeyman had spoken so definitely; he would have liked to bring him the news: "I have now heard from the priest's own mouth that he believes it after all. And - as I said, he was not stupid - one Sunday afternoon he knocked on the door of the priest and put the question to him whether he believed that Jesus was the true Son of God.

At first the priest did not quite know what the strange questioner wanted; but he told him everything, how he was and how he had come to his question. Now the priest said: "You have a hard time, my dear; but stand firm, one must defend the cause of Christianity strongly against materialism." "Yes, but, Mr. Priest, was the Lord Christ really the Son of God?" - "I don't know," said the priest, "why you lay such stress on this; we are God's children, too, but this name belongs much more to Jesus. - "No, Father, I don't mean it that way; I want to know whether the Lord Jesus is the Son of God, as it says in the catechism, 'truly God, born of the Father for ever and ever'." In short, the priest did not want to understand himself, this was an earlier "dogmatic" view, which is now no longer shared by the "educated" Christians, it would also not matter.

The poor boy had fallen into the hands of one of those who now calmly continue to use the words of Scripture and the Confession, but subordinate their own opinions to these words! He probably did not understand everything that this gentleman told him, but it was terribly clear to him: the journeyman is right, the priest does not believe what he says either!

And the fruit of it? After some time, a letter from him arrived at his parents' house: "Don't believe anything anymore.

Later his old pastor saw him again; he had something to do in the same city and wanted to check on his old confirmand. He found him in the midst of his comrades, very drunk, on his way to some local. He talked to him anyway; the young man called out to him with a sneer: "With the stupidities it's over forever. The industrious, striving, orderly man has become a dissolute journeyman who squanders what he earns in the service of worldly lust. The faithful, happy child of God has become a bitter scoffer who has no ear for the faithful words of his parents. But they do not stop praying for him to the shepherd who seeks the lost. The children of many prayers are not easily lost! But still he goes lost - confused!

(Prussian-Lutheran K.-Bl. of 1 Feb. of this year)

Mission Report from Kansas.

Pastor G. Tönjes was appointed missionary to Kansas by the Mission Commission last spring and sends herewith his first and gratifying report on his activities. We have no doubt that all Lutheran readers will read it with heartfelt praise and thanksgiving to God and will be aroused anew by it to remember our so important and hopeful inner mission in the West with fervent supplication and rich gifts of their love.

O. H.

The report reads:

Already in recent times, extremely gratifying mission reports from the area of our inner mission have been communicated to our dear Lutheran fellow Christians from various countries in the columns of the "Lutheraner". One's heart leaps in one's chest when one reads these reports. For a loyal Lutheran has a heart for the church. As its decay causes him pain and sorrow, so its construction awakens joy in him, great joy.

May I also be permitted to report to the honorable Mission Commission about our mission in the state of Kansas. I will be very brief.

I live, as you know, in Ellinwood, Barton County, the center of the mission field assigned to me. The field is divided into two halves. One half lies northwest from my residence and extends into Norton County; the other half lies southeast and extends into Cowley County. Each journey through this mission territory is from eight to nine hundred miles. The number of permanent preaching places and congregations (including the three congregations of the Rev. Hengist, who has answered a call to Missouri) amounts to twenty, not counting individual scattered families. In addition, we have the best prospects of also being able to establish preaching points in 6 - 8 different places. Two congregations in Sedgwick County have already joined together to call a candidate. These Lutherans have stood up to the Methodists for years and have not, as many have, denied their Lutheran faith, i.e. pure faith alone. There are over 200 Lutheran families in these preaching places, some of whom have immigrated from our eastern congregations, some directly from Germany, and some from Russia. 54 children, among them already adults, who had to be instructed before receiving holy baptism, were baptized by me. I administered Holy Communion to 200 communicants. I was often able to preach four times in one week. It was a joy to see how willingly the dear people stopped working on weekdays and hurried to preach the Gospel. I have seldom been able to miss even one person in our church services after he had been present for the first time. Everywhere, except in a few places, there was a hunger for the bread of life. Hearts were in need of comfort. And the consolation also stuck. For God from heaven had made hearts receptive to it through the terrible drought. I have found people who were so challenged that they almost despaired of God's help. The comforting, faith-strengthening gospel had to be preached to them. After hearing this sermon, they would often cry with tears in their eyes and pennies in their pockets.

If one receives such comfort in a sermon, then one forgets all bodily hardship and regains one's courage. It goes without saying that with such wonderful experiences the traveling preacher fulfills the duties of his sacred office with increasing zeal.

So it is obvious that the gracious God has already blessed our missionary work here in this state abundantly. But especially our mission here will be a promising one, if the kind God and Father will bless us again with good harvests, which we hope, according to the wonderful prospects, already this year. Then, without a doubt, many people, among them certainly Lutherans, will take possession of the beautiful land, which can be obtained for almost nothing. Then, however, the second traveling preacher will also have to be hired, so that the large field will be cultivated and remain secure for our Lutheran church, to which it belongs alone.

Let us not then grow weary of offering the water of life to our fellow believers, lest they perish and faint on the way. G.
Tönjes.

Obituary.

On February 6 of this year, at Bethel, Morgan Co, Ills, blessed in the Lord Mr. k. F. H. Warnke, pastor of the churches at Bethel, Morgan Co. and at Neelyville, Ill. The cause of death was pneumonia. As late as the previous Sunday he had been preaching in both congregations, whose churches are about 6 miles apart. He arrived home unwell and on the following Sunday the Lord called him to Himself. On February 9, his disembodied body was laid beside the grave of his wife, who had preceded him into eternity barely 14 days earlier. The funeral sermon was preached by Pastor F. Lochner of Springfield, Ill, on John 14:18. Despite the extremely unfriendly weather, many people from the entire area attended the funeral service. At the coffin of the father and breadwinner wept among others 8 underage children, who were deprived of both parents by death within 14 days according to God's inscrutable counsel and of whom the two youngest are twins of 2 years. Ps. 27,10.

Pastor Warnke was born on June 13, 1816 in Emden, East Frisia. He came to America in the early fifties. His first congregation in this country, so far as I know, was that at Limestone, Peoria Co, Ills, of which he was also the founder. Later he served several congregations in Wisconsin, during which time he was a member of the Honorable Synod of Wisconsin. In 1863 he accepted the call of a congregation in Gasconade County, Mo. Then a few years afterward he answered the call to the congregation at Secor, Woodford Co, Ills. Finally, in 1870, he took charge of the congregation at Bethel and Neelyville, Ill, where he labored in blessing nearly 11 years, until the Lord called him away to his eternal home. He was one of the oldest members of the Illinois and St. Synod, which, as is well known, united with the Illinois District of the honorable Missouri Synod last summer. F. P. Merbitz.

To the ecclesiastical chronicle.

I. America.

The following words of the "Christlicher Botschafter" (No. 38. v. J.) also show **what** wrong ideas **Albrechts people** have of our Lord Jesus: "If we want to follow Jesus (!) and do as he did, then we must be his servants; if we, like him, want to be helpful in healing the world of its ills, then we ourselves must be healed of those ills.

Be free from evil. We are to be consistent and show consistent evidence of it." - What a terrible teaching! According to this, the Lord Jesus was only helpful in healing the world of its ills, and Methodists put themselves on the same level with him! G.

Devotional fire of the enthusiasts. A Campbellite paper, A. C. Revisiv, lists among the reasons why so few conversions (of course, enthusiasts) have taken place this winter the fact that it has been so unusually cold.

The **Unitarians who** deny the mystery of the Holy Trinity, the divinity of Christ 2c. are not Christians. In the Apology of the Augsburg Confession, Art. 1, they are said to be "idolatrours, blasphemers, and outside the Church of Christ." They themselves, however, usually still consider themselves Christians and belonging to the Christian church. Now and then one is so (naturally) honest that he says it openly out that they are not Christians. Thus recently the preacher Weston in Massachusetts, who said it publicly in the pulpit that they should give out the Christian name. His people agreed with his contention. However, since the trustees of a bequest from which the "church" drew its support refused to pay the proceeds to someone who, by his declaration, was not a Christian, a committee of eminent Unitarians was appointed to decide whether Unitarianism was Christianity or not. It decided that Unitarians were Christians. **The** effect of this decision may well have been that the bunch can continue to draw the money, but never that the Unitarians are Christians. - Recently, the local Rabbi Sonneschein gave a lecture on the relationship between the Unitarians and the Reform Jews; he showed that both actually teach the same doctrines, even if they reach the same result in different ways. G.

Burial of unchurched people. Preachers often find themselves in no small embarrassment when they are asked to deliver funeral sermons to unchurched people. A faithful, conscientious Lutheran preacher will not allow himself to be misused for this purpose. Some preachers, even those who are unbelievers, are troubled by this, but they try to help themselves as much as they can. Thus a Campbellite preacher in the A. C. Review tells us that it was also "a heavy burden" for him when he had to preach a funeral sermon to a "lovely girl of 15" who did not belong to the church, but that he "tried" to preach about Christ and the double resurrection (to life or death); and that, since he also had to present something in relation to the deceased, he touched on the following 5 points: "1. That all who die before the years of accountability will be saved; 2. That before accountability comes, sin cannot be imputed, and Scripture does not fix a certain age for obedience; that while some may obey the gospel with understanding at the age of 10, others are no better prepared to do so at the age of 20; 3. That little girls are perhaps nearest to the angels in heaven in regard to purity; 4. That she (the deceased) was now in the hands of Him who would try all righteousness; 5. That, as she lived far from the place of worship, and the parents had been negligent in attending it, the few sins which the child might have committed would probably be imputed to them (the parents)." Certainly a most chilling example and at the same time a proof of how things are with the sects. G.

The **unbelievers** often mock at the credulity of the Christians, since nobody is more credulous than the unbelievers. What credulity does not their delusion testify, that the world came into being by chance, since by chance not even a small house is created.

can arise! With what credulity so many accept the Darwinian nonsense! Recently an English sheet came to us, which is printed in Boston and is called Voies ok (voices of angels). As printed on the first page, a departed spirit is supposed to be the main editor, also a departed spirit the manager and a living one the amanuensis (assistant) and publisher! What credulity! G.

Robert Ingersoll, a blasphemer of the crassest kind, is known to travel the country to attack Christianity in speeches. Recently, he also held one of his blasphemous speeches in Wilmington in the state of Delaware. However, Chief Justice Comegy put a stop to him there. He presented the case to the grand jury. He explained to the grand jury that there was religious freedom in the state, that even unbelievers enjoyed freedom of speech, but that blasphemy was forbidden under the state's laws, which had not yet been repealed, and that until 1826 it had been punished by staking, branding and whipping. The grand jury commended the judge for this, stating, "The audacity with which the notorious blasphemer Rob. G. Ingersoll recently displayed in this city his lectures in favor of unbelief has no equal in the customs of respectable vagabondism. May he know that in Delaware blasphemy is a crime and as such will be punished by fines and imprisonment." G.

An Adventist preacher recently took possession of his church building because the congregation was not paying him his salary, and used it as a residence with his family. The court ruled in his favor.

II. foreign countries.

Apostasy from the Papacy. The district of St. Leger in France has become entirely Protestant. In the seven villages belonging to it, only about three people are still undecided. The Roman church building is empty, although the bishop has hired a new priest. The village of Bertolla near Turin in Italy has also turned its back on the papacy. About 2000 have sent for a Protestant preacher from Turin. The bishop had his church closed. Would to God that the pure biblical, that is, Lutheran truth could be brought to such people!

G.

The German so-called Lutheran regional churches. How sad things are in them can be seen, among other things, from the following. As far as the regional church in Alsace is concerned, the "Lutherische Wochenblatt" reports that a short time ago a rationalist said in his guest sermon in Strasbourg: "Christianity would be just as well off today if Christ had died in bed instead of on the creuze. At the same time, the same newspaper reports that the Alsatian church regiment consists entirely of Christ-deniers. It is therefore almost incomprehensible that those pastors in Alsace who want to be decidedly Lutheran can still remain in such a church community and under such a church regiment. - According to the "Pilgrim from Saxony" of February 13, the Hanoverian Consistory only expressed its "serious disapproval" of Negula, who had impudently denied the true deity of Jesus Christ at a synod, and with this heroic act the matter was settled. The Lutheran pastors of Hanover, who want to be Lutheran, are very sad about this, but they are determined to remain faithful in their dear, dear church. The "Pilgrim" honestly adds that in this respect the Saxons have absolutely no reason to look down pityingly on the Hanoverian church, since theirs is not doing any better. What effect, by the way, the scriptural

The fact that he had "serious disapproval" of Mr. Regula can be seen from the fact that he immediately drove to Hameln with the disapproval in his pocket in order to take part in the Protestant state assembly here. - On February 3, a Protestant association was also formed in Osterode in Hildesheim, whose board included the head pastor there, named Schmidt, and four churchwardens. No wonder that the unbelieving Protestants in the Hanoverian church are multiplying, since they see that this will bring them at most a "serious disapproval" of their church regiment. Things are obviously worse in the Hanoverian church than was previously assumed. Not only do more and more Protestant unionists appear there, but they also appear more and more insolent. W.

[Walther]

"Muckerei." This is the word used by unbelievers in Germany to describe being pious. Recently, in the city of Kaiserslautern in the Palatinate, a request was made to install lighting for evening services in the church there. A member of the church council, however, told his colleagues that this was a dangerous thing, because evening services would encourage "muckraking. This helped. It was decided to reject the application.

Collections. According to the most recent annual report of the Saxon State Consistory, during the entire year in Saxony there were not quite 2 pfennigs per head of the Protestant population in contributions to the collections to be collected! We should not be surprised, therefore, if our dear immigrants here have to learn how to give for church and charitable purposes.

W. [Walther]

Lessing celebration. February 15 was the hundredth anniversary of the death of the non-believing writer Gotthold Ephraim Lessing. This day has been solemnly celebrated by the unbelievers in many places in Germany. Lessing's wife reproached him on her deathbed for having robbed her of her faith and hope. This made such a deep and shattering impression on the unfortunate man that he could not get rid of the thought of it until his own death. W. [Walther]

Public Statement.

The pastor out of service, Mr. H. Hafermann, at present in Philadelphia, has recently published a libell, in the second edition of which there is an appendix of a public letter of the author also addressed to me, the undersigned. For the sake of the possibility that readers of the Libell might conclude from this letter that I consider the accusations made in that writing to be well-founded facts or that I somehow sympathize with the author's actions, I hereby declare that this is not remotely the case, that on the contrary, immediately after reading the Libell sent to me, I wrote to the author of the same (under the 5th of February of this year) and to the author of the letter. I am convinced that you cannot answer for your vial neither before God nor before men.

St. Louis, Mo, March 8, 1881.

C. F. W. Walther.

Death notice.

On Feb. 28, at St. Louis, Mo. teacher L. Zöll died of emaciation, and was buried March 2 at Jacksonville, Ill.

E. Beck.

Proposal and display.

Since by resolution of the general pastoral conference of the synod of Missouri, Ohio, &c. St., a convention is to be held at Fort Wayne in the days preceding the commencement of the synod of delegates, and since in this way those who must attend the synod would have to be away from home three Sundays, the

The undersigned, having been requested by several pastors, propose to begin the contemplated meeting of the Pastoral Conference on the Monday following the Synod, May 23. If no protest is received against this proposal by April 1, the above will be considered a definite announcement.
J. P. Beyer.

To the holders of the interest-free shares issued by the Lutheran Holy Trinity Congregation in Cincinnati, O..

It is hereby announced that according to the promise given, the above-mentioned municipality is now ready to redeem a series of its issued ! The fourth series (from No. 1201-1600 incl.) has been hit by the lottery and is therefore due for payment.

All those persons who are in possession of one or more shares of the fourth series, want to send them through the intermediary of their pastor to our secretary, Mr. Martin B. Büttner, Ro. 108 kieuasant 8tr. As soon as Mr. Büttner has received the shares, he will immediately, depending on the size of the amount, have one or one Lone^a-orcker issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

The pastors will kindly excuse that we make use of their assistance in the manner described. This is not only the simplest and shortest way, but it also reduces the shipping costs by a considerable amount.

Should the owners of shares of the fourth series be inclined to leave the money lent to us interest-free for a longer period of time, we will of course accept this with our warmest thanks and ask you to inform us of this as soon as possible so that a new act can be sent to them, after the receipt of which they will want to destroy the first one.

Finally, the undersigned takes the liberty of pointing out once again that there are still about 1800 shares ready for dispatch. By taking delivery of these, the redemption of the shares would be made much easier for us, as we could then use the sum, which we are unfortunately still forced to spend on interest, to pay off our debts. Shouldn't some of the thousands of our fellow believers be able to buy one or more shares from us? For them it might be a small amount, but for us it would be a great help in our distressed situation. It is lent to the Kingdom of God, for whose coming, spreading and preservation we all pray daily in the Holy Our Father! - —

Cincinnati, Ohio, March 1, 1881.

Alex. Brömer, Pastor.

LV" The ecclesiastical papers of the Honorable Synodal Conference are requested to copy the foregoing.

Synodal display.

The General Synod of Missouri, Ohio a. St. will meet for its 18th Assembly (resp. 3rd Delegate Synod) at Fort Wayne, Ind. on May 11 of this year.

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a credentials letter from their respective congregation. (See "Synodal Handbook," 2nd ed., p. 29.)

All pastors of our synod have to submit their parochial bills of 1880 this year to the undersigned; delegates during, non-delegates by letter - or postcard - before the session of the upcoming synod. (See "Synodal-Handbuck", 2nd ed., p. 106.)

The receipt of the reports from the last session of the respective District Synods until the meeting of the upcoming Delegate Synod shall take place on the occasion of the meetings of the latter Synod.

All those who wish to submit an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidium at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, Secretary.

* *

*

Price - Discount to Fort Wayne.

Pittsburgh - Fort Wayne railroad, east and west of Fort Wayne1i kL

Illinois Central, Iowa Division, j kare to Chtca, Illinois Central, ... from Chicago to Fort Wayne j kL St. Louis via Chicago to Fort Wayne, round trip.

Tickets-10

You contact in time

**Llr. D. 6. servant,
670 Union "tr., 6vioLAo.**

The Cincinnati Pastoral and Teachers' Conference, because of the proximity of the Synod of Delegates, will not be held in April, as decided, but on 4, 5 and 6 October. October of this year in the parish of the undersigned. Alex. Brömer.

The United Auglaize and Fort Wayne Conference will meet from Easter Tuesday - noon to Friday noon (April 19-22), but not at Fort Wayne, but at the church of Mr. ? Schumm at Kendallville, Ind. - People are asked to sign up 14 days in advance. Ph. Schmidt.

L Income to the caste of the Western District:

k To the synodical treasury: From ? Grabner's congregation in St. Charles, Mo., -21.36. Trinity District in St. Louis 8.15, Jmm. District 19.50, ? Lenks Gem. 5.00. ? Meyers Gem. in Applcton City, Mon. 1.15. ? Grimm's congred. in Washington, Mon., 5.00. ?
l For inner mission: ? Grabners Gem. in St. Charles, , Mon., 6.00. By ? Wischmeyer in Fayette Co, Tex, v. A. Kaase 5.00, Joh. Knipper Sr. 5.00. Dr. F. Schade in St.
s Louis 20.00. By ? Polack in Uniontown, Mo., by N. N. 1.00. Wittwe Hermann 1.00. Wittwe Schröder in Richland, Mo. 1.00. ? Siek in Hainilton Co, O., 1.00. whose wife, as Dankopfer, 2.00. By dcns. of F. R. R. Gr. each .25, H. S. and H. each .50, M. Ro. 15, G. B. 1.50, J. K. .55, I. Sch. 1.25, Schm. and G. F. each .35, P. H. and C. R. .10 each, C. S. .60, C. P. .30. ? Spehr's Gem. in Benton Co, 4.25. ? Griebel's Gem. in California City, Mo. at 6.90. By ? Hanser's in St. Louis by N. N. 1.00. Noack Sr. 2.00. Salem's Gem. in Schulenburg, Tex., 3.75. Bro. Kaase, 5.00.
For the Northwest Distr.: Dr. F. Schade in St. Louis, 20.00. ? Döschers Gem. in New Orleans 16.00.
On the Negro mission in New Orleans: ? Polack's parish in Paitzdorf, Mo., 6.70. ?.. Frese in Omaha, Nebr., .50, Mrs. Henr. Frese 1.00, Mrs. Henr. Burlage .50, Joh. Müller through ? Janzow in Frohna, Mo., 2.00.
For heathen mission: Gottfr. Seiler in Portage, Wis. 1.00.
For the deaf and dumb: ? Kösterings Gem. in Altenbui, Mon., 9.00. By? Kaspar in Giddings, Tex., 4.00. W. Hengcs in Blumenau, Col., 3.00.
For the ?? M. Wyneken and H. Crämer: Wittwe Hopfe by ? Polack in Uniontown, Mon., 1.00.
i For needy in Kansas: H. I. Hartwig through ? Bayer in Osage Co, Mon., 1.00, Dr. F. Schade in St.
Louis 10.00. ? Frese at Omaha, Nebr. .50, Mrs. Henr. Frese 1.00, Mrs. Henr. Burlage .50. ? Zimmermann's Gem. in Columbia Bottom, Mo., 8.10. W. Henges in Blumenau, Col., 2.00.
For the Gem. in Sionx City: ? Spehr's Gem. in Benton Co, Mon. 2.31.
i For student W. Meyer in Springfield: Christus- Gem. in St. Louis 4.00. -
i For the community in Tuscumbia, Ala.: From -r in St. Louis 5.00.
St. Louis, March 10, 1881. E. Roschke, Cassirer.

Incorporated into the Illinois District Caste:

To the synodical treasury: From ? Schmidt's congregation at Schaumburg -25.36. ? Hieber's congregation at Matteson 5.03. 1?. Burfeind's congregation in Rich 9.00. By teacher Ph. Müller from the congregation of the same ?.. Streckfuß in Grand Prairie 17.90 and by H. Frickenschmidt there, thank offering for delivery of sr. Frau, 2.00. (Summa -59.29.)
For the construction fund: ? Döderleins Gem. in Homewood

For inner mission in the West: W. Grote in Addison 2.00. By ? Merbitz in Beardstown by N. N. 5.00. (S. -7.00.)
For inner mission: ? Streifers Gem. in Proviso 11.00. By ? Döderlein in Homewood by H. Niethfeld 2.50, Chr. Hibbing 3.00. ? Schrader's parish in Ruma 1.00. Members of ? Frederking's Gem. at Dwight 5.00. By ? Large in Hartem by D. Kornhaas 2.60. (p. -25.10.)
For Negro Mission: By ? Reinke in Chicago by Mrs. N. N. 5.00. By ? Döderlein in Homewood by D. Niethfeld 2.50. ? Katthains Gem. in Hoyleton 10.00. By ? Succop in Chicago by Emilie Lucke and Auguste Brüggert 1.00 each. ? Schrader's Gem. in Ruma 2.00. (p. -21.50.)
For heathen mission: ? Schrader's parish in Ruma 2.00. ? Heyer's parish in Colehour 2.10. By ? Succop in Chicago by Bertha and Auguste Lenz 1.00. (p. -5.10.)
For Negro mission in New Orleans: By ? Merbitz in Beardstown from members of sr. Gem. 6.00. By ? Große in Hartem from D. Kornhaas 2.60. By ? Hotter in Chicago by G. M. and Aug. Hermann 1.00 each. (p. -10.60.)
For the Negro Children in New Orleans: By ? Lochner in Chicago by A. Narten 1.00.
On the emigration mission: ? Schrader's Gem. in Ruma 1.00.
For poor students in St. Louis: Through ? Succop in Chicago from the Young Friars' Association for Otte and Lewerenz 12.50 each. Through ? miracles from the women in sr. Gem. for L. Schwartz 6.00. (p. -31.00.)
To the college household in Springfield: ? Schrader's Gem. in Ruma 1.00.
For poor students in Springfield: Through ? Wagner in Chicago by Frauenverein 11.00; through ? Wunder v. Jung- frauenverein for I. H. F. Hoyer 9.00. (p. -20.00.)
For poor students in Fort Wayne: Through ? miracles in Chicago by the women in sr. Gem. for C. Köbel 6.00; by ? Lochner by N. N. for D. Lochner 2.00. (p. -8.00.)
To the seminar household in Addison: By Kassirer I. Birkner in New Uork 9.00. ? Schrader's Gem. in Ruma 1.00. (p.-10.00.)

For poor schoolgirl Addison: By 'Kassirer Roschke in St. Louis 5.00. By Kassirer Birkner in New Uork for A. Frincke 25.00. (S. -30.00.)
 For ? Brunn in Steeden: 1. Engelbrecht in Chicago 2.00. By 1. Frederking at Dwight wedding scoll. at L. Bürger, 4.65. (p. -6.65.)
 For old and sick pastors and teachers: ? C. Schroders Gem. in South Litchfield 5.75.
 For the ?? Wyneken and Crämer: ? Schröder in
 South Litchfield 2.00.
 To the widows fund: ? Katthains in Hoyleton 10.00. ! ? Schroeder in South Litchfield 5.00, from sr. Gem. 3.60. ? j Schrader's Gem. in Ruma 1.00.
 (S. -19.60.)
 For the needy in Kansas: By ? Döderlein in i Homewood v. C. Hibbing 2.00. ? Katthains Gem. in Hoyle- i ton 4.00. (p. -6.00.)
 For those in need in the West: By ? Frederking v. 1 Limbs sr. Gem. at Dwight 5.25,
 For ? Thieme's Gem. in Alabama: ? Wagner's Gem. in Chicago 8.50
 For the deaf-mutes in Norris: By ? v. Schenck > in Algonquy by Haacke 2.00 and thank-offering of the blessed S. Rag- mann at his last communion
 1.00. ? Schrader's congregation in Ruma 1.00. (S. -4.00.)
 Addison, Ill, Feb. 28, 1881. H. Bartling, Kassirer.

Entered the Iowa - District caste:

To Synodal cashier: From ? Haar's parish in Dein, son -4.70, in Nishnabotany Township 6.30. ? Studts Gem. in Luzerne, Christmas coll. 8.05.
 Communion coll. of the Gem. of 1. Reinhardt in Vinton 5.40. ? Wiegner's congregation in St. Ansgar 5.00. ? Grafelmann's congregation at Sherrills
 Mount 7.59, at French Settlement 2.41. ? Gülker's comm. at Dayton 5.25. ? Heinicke's community at Dillon, part of Harvest Festival Coll. 4.00. (Total -
 48.70.)
 For inner mission: By ? Dornseif in Dubuque by G. Vogel 2.00. ? Händschke's congregation in Levey 3.00, its preaching place 1.00. ? Mattfeld's
 congreg. in Lincoln Township 2.33, in Centre Township 3.03. ? Webers St. John's congreg. 13.09, St. Martin's congreg. 5.40, Christmas coll. of
 congregations ? Fackler's in Lyons 7.00. ? Reisinger's congregation in Wilton 8.08, Christmas coll. of congregation ? Brammers in Lowden 9.13,
 Harvest and Christmas Coll. of ? Semmann's St. Martin's congregation 8.25, Communion coll. of ? Streckfuß in Davenport 5.00, By dens. of H.
 Oldsen 1.00, Part of the Harvest Festival coll. of the congregation of ? Heinickes in Dillon 4.00. ? Machmüllers Gem. in Fairbank 2.03. By ? Studt in
 Luzerne by Fr. Volz 1.00. ? Bretschers Gem. in Buena Vista 4.60. By ? Günther in Boone by Mrs. Zimbelmann .50. (p. -85.44.)
 For inner mission in the West: By ? Mattfeld by W. Pohl 1.00.
 On the Negro Mission: By ? Besel in Guttenberg by W. Thiese 1.00.
 Zur Emigr.-Missi on in New Uork: Weihn.-Coll. der Gem. ? Strobels in Marion Co. 5.00.
 For the deaf and dumb in Norris: half of the harvest festival coll. of the Gem. ? Riedels 4.00. By ? Streckfuß in Davenport, on S. Clemens' wedding
 ges. 5.00. ? Seisler's comm. in Jefferson 3.25. (p. -12.25.)
 To the orphanage in Addison: ? Reinhardt's Gem. in Vinton, Christmas Coll., 6.30. By ? Reinhardt from N. N. 2.00. By ? Guenther in Boone by s.
 school children 2.35. (p. -10.65.)
 On the orphanage near St. Louis: ? Reisinger's compound at Wilton 7.15. ? Fackler's compound at Lyons 4.00. ? Streckfuß's compound in
 Davenport 5.00. By ? Dornseif in Dubuque by G. Vogel 2.00. L. Weiss and Proschold's children in Fort Dodge 4.00. By ? Fackler at Lyons by Festes
 1.00. Reisinger in Wilton 5.00, by A. Grieser 1.00, Christmas coll. of Gem. ? Besels in Guttenberg 7.00, Mrs. Thiese 1.00, women's club of the Gem.
 ? Günthers in Boone 19.50. By ? Grafelmann in Sherrills Mount by N. N. 1.00. From the orphan's fund in ? Haar's Gem. in Denison 2.06. ? Riedel's
 Gem. half of Harvest Festival Coll. 4.00, Christmas gift from ? Dornseif's school children in Dubuque 2.10, Women's Association 1.00, Mrs.
 Schmalz 40, from Mrs. Jäckel, Mrs. Bühler, Mrs. Weiss, H. Dornseif 25 each. (p. -67.21.)
 To the orphanage near Boston: By ? Zürrer in Marcus by Mrs. Richter 9.00. ? Mattfeld in Manson .50, by I. Lübke 1.00, F. Gutz 50. (S. -3.00.)
 For poor students in Springfield: wedding coll. at Mr. E. Kolb's in Fort Dodge for F. Crämer 6.00. G. Proschold 5.00. For F. Crämer from ?
 Herrmann 1.00, whose comm. at St. Louis Centre, Christmas and New Year's coll., 5.25, by members of the comm. 1.00. New Year's coll. of the comm. ?
 Studts in alfalfa for I. E. A. Müller 10.00. (S. -1.25.)
 For poor students in St. Louis: Through ? Guenther in Boone, collected at Mr. H. Ahren's wedding. 6.38.
 For poor students in Addison: For E. Sommer: ? Herrmann 1.00, Christmas and New Year's coll. sr. Gem. 5.25, from members of the Gem. 1.00.
 By teacher Rademacker at Fort Dodge, given at the wedding of Mr. W. Stahl, for Th. Mer-tens 3.00. (p. -10.25.)
 For poor and sick pastors and liver: By ? Zürrer in Marcus by Mr. H. Richter 1.00. For sick ?? in the Iowa District: ? Besel in Guttenberg 1.00. (p. -
 2.00.)
 For the ?? Wyneken and H. Crämer: ? Fackler in Lyons 3.00.
 To the widows fund: ? Dornseif in Dubuque by G. Vogel 2.00. ? Stephans Gem. at Waverly 14.00, Fr. Mummenthei 1.00. ? Besel in
 Guttenberg 4.00. ? E. Heinicke's Gem. at Dillon 2.80. By 1. Zürrer in Marcus by Mr. H. Richter 1.00. (p. -23.80.)
 For Emergency in Kansas: ? Grafelmann's Gem. in Sherrills Mount 7.75. By ? Gülker in Dayton v. Sophie Heitkamp 1.10. ? I. L. Crämer's Gem. at
 Fort Dodge 8.00. (S. -16.85.)
 For ? Eisenbeil's parish in Sioux City, Iowa: ? Wiegner's parish in St. Ansgar 2.00. ? I. L. Crämer's congregation at Fort Dodge 20.37. (p. -22.37.)
 Ft. Dodge, Iowa, 22 Feb. 81. I. Rademacher, Kassirer.

Incorporated into the Middle District caste:

On the construction of a professor's apartment in Fort Wayne: By ? Kühn's community in Minden -4.67. ? Stocks Gem. at
 Fort Wayne 38.43.
 For ? Brunn: Mrs. S. in Liverpool 1.00.
 For the Negro school in Little Rock: school children in ? Jüngel's parish 1.50. ? Kunz's Gem. in Julietta (for clothes & shoes 9.12.
 For the ?? J. Jüngel and C. ? Jüngel at Jonesville 1.97, H. Jallow at Seymour 2.35.
 For ? W. ? Wichmann in Farmers Retreat 1.00, H. Niederbauer 1.00.
 For ? C. ? Wichmann in Farmers Retreat 1.00, H. Niederbauer 1.00.
 For the comm. in Ellinwood, Kansas: ? Wichmann's Gem. at Farmers Retreat 3.00.
 For the Cincinnati comm. F. Blecke at Fort Wayne 3.00.
 For the community in Louisville: ? Heitmüllers Gem. an d. Clifty 5.30.
 For the comm. in Tusculum, Ala: ? Sihler's Gem. in Fort Wayne 57.00.
 For the needy in Kansas: 1. in Vincennes 5.00.
 To the Emigr. Mission in New Uork: ? Jüngel's parish near Jonesville 5.00. ? Kühn's church in Minden 4.85. ? Kolbe's church in Newburg 5.00. ?
 Mohr's comm. at Lafayette 3. ? Mrs. S. at Liverpool 1.00. ? Bodes Gem. at Fort Wayne 6.50. 1. Schmidt's Gem. at Indianapolis 12.00.
 On the Emigr. - Mission in Baltimore: ? Reichmann's parish at Fryburgh 3.36. ? Bode's Gem. at Fort Wayne 6.50. ? Schmidt's sem. in Indianapolis
 8.00.
 For poor students in Fort Wayne: 1) general: wedding coll. at W. Jürgens in Fort Wayne 11.45, at H. Menne- wisch 4.50. ? Hassold's branch near
 Huntington 1.72. 2) for P. Wichmann: wedding coll. at H. Bredemeyers in Fort Wayne 6.50; 3) for Brink, Rupprecht u. Seuel; from the Women's
 Association in ? Seuel's church in Indianapolis 30.00; 4) for Brink: ? Beth- kes Gem. in Arcadia 1.75; 5) for Brunn's pupils: ? Buhl's Gem. in Massillon
 6.15, from the Women's Association 2.75, Mrs. Anna Grau 2.00. ? Merz's Gem. in Brownstown 10.05, ? Meyers Gem. in Adams Co. 21.83.
 To the seminar household in Addison: ? Werfelmann's Gem. in Neu-Dettelsau 6.25
 To the seminary household in St. Louis: ? Werfelmann's Gem. in Neu-Dettelsau 6.00.
 To the seminary household in Springfield: k. Werfelmann's Gem. in Neu-Dettelsau 8.56.
 To the college household in Fort Wayne: ? Werfelmann's comm. in New Dettelsau 6.00. ? Schwan's comm. in Cleveland 68.97. ? Rupprecht's
 gem. in North Dover 10.75.
 For inner mission: M. Scheiderer in Neu-Dettelsau 1.00, M. Rupprecht 2.00. ? Schwan's congregation in Cleveland, from the missionary box 2.04.
 From ? Fischer's parish in Seymour 97. From ? Niemann's parish in Cleveland 7.50. From ? Aichmann's parish at Farmers Retreat 15.00. Off ?
 Meyers Gem. in Adams Co. 17.21. Off ? Siegers Gem. near Decatur 6.02. 1. H. Hemann in Cleveland 5.00, H. L. Möller 2.26, Women's Club in Toledo
 5.14, Country School on Coldwater Road 2.22, G. Thieme in Fort Wayne 2.00, H. Geve 2.00. ? Schlesselmann's Gem. in Bremen 13.05, N. N. by ?
 Heitmueller 3.50, Miss Nol- ting at Dudleytown 2.00. ? Stocks Gem. at Ft. Wayne 3.00. Links from ? Schmidts Gem. in Elyria 17.00 for the westl. Distr.
 ? Kilm's church in Minden 5.00. ? Kolbe's congregation in Newburgh 5.00. ? Nietbammers Gem. in La Porte 22.31, Ch. Huber 1.00, W. Zimmerly by
 ? Gross at Fort Wayne 1.00.
 For sick pastors and teachers: ? Jüngel's Gem. near Jonesville 9.17.
 For Negro mission: Missionary Stauden Collect on Coldwater Road 4.80, Wedding Coll. at Ch. Bruns in Fort Wayne 5.74. ? Jüngel's church at
 Jonesville 5.00. ? Huges Gem. at Vincennes 12.05, N. N. at New Boston .50. ? Weseloh's Gem. at Cleveland 20.00. 1. Knebusch at Toledo .50. ?
 Bethke's gem. in Arcadia 2.20, in Tipton 2.40. ? Schlesselmann's Gem. at Tracy 3.00, its branch 2.75. ? Bode's Gem. at Fort Wayne 12.00.
 To the synod treasury: ? Heintz's congregation in Crown Point 7.89. ? Huges church at Vincennes 13.80. G. M. Wolf at Neu-Dettelsau 2.00. ?
 Jüngel's community near Jonesville 5.00. ? Kühn's parish at Minden 5.00. ? Hassold's parish at Huntington 6.87. ? Fischer's compound at Seymour
 6.34. ? Evil's compound at South Ridge 10.60. ? Schbumms Gem. at Kendallville 5.09. ? Kolbe's comm. at Newburgh 1.00. ? Brakhage's parish
 13.00. ? Husmann's parish in Euclid 7.50. ? Büyl's comm. at Massillon 2.00. ? Sauer's community at Dud-
 leytown 19.85. ? Meyers Gem. in Adams Co. 18.79. ? Siegers Gem. near Decatur 11.30. ? Querl's gem. in Toledo 10.84. ? Bethke's Gem. at
 Arcadia 3.75, at Tipton 1.00. ? Schlesselmann's Gem. at Bremen 9.39, at Traey 3.18. ? Heitmüller's gem. at Clifty 4.80. ? Zägel's Gem. at Fort
 Wayne 21.92.
 For poor students in Springfield: 1) for Feddersen: M. Meyer in Seymour 1.00; 2) general: ? Wichmann's Gem. in Farmers Retreat 7.00, Voß in
 Waymansville 1.00.
 For poor students in St. Louis: 1) for Starke: Frauenverein in ? Sihlers Gem. in Ft. Wayne 15.00, F. Rah- dert 3.00; 2) for Schulze: M. Meyer in
 Seymour 1.60; 3) for Frincke: women's club in ? Seuels Gem. in Indianapolis 10.00; 4) in general: 1. in Vincennes 5.00.
 For the deaf and dumb: Women's Club in ? Schmidts Gem. in Indianapolis 25.00. ? Jüngel's congregation near Jonesville 11.86. Women's
 association in ? Seuel's Gem. in Indianapolis 10.00. C. G. by ? floor 1.00. ? Salimann's Trinitry congreg. 3.50, St. Jacob's congreg. 1.50.
 To the orphanage near St. Louis: ? Huges Gem. in Vincennes 14.53, 1. 5.00. Wedding coll. bef F. Bosse in Jinglefield 4.40. From the piggy bank of
 the blessed Sophie Reese in Fort Wayne 2.79.
 To the orphanage in Addison: Women's Association in ?.. Sihler's Gem. in Ft. Wayne 1Y.00. Conrad Lunz in Fryburgh 5.00.

To the orphanage in Boston: ? Schäfer's parish in New Boston 4.30. ? Runkels Gem. in Aurora 7.50, school children 1.10.
 To the widow's fund: Reichmann at Fryburgh (contribution) 4.00, whose Gem. 10.00. ? Jungcl's comm. at Jonesville 6.50. ? Kolbe at Newburgh 5.00. L. at Vincennes 5.00. ? Niemann in Cleveland (contribution) 5.00. ? Mohr's Gem. at Jingle-field 9.85. I. G. Hemann at Cleveland 20.00. P.
 Stocks Gem. at Fort Wayne 10.00.
 Fort Wayne, Jnd, Jan. 31, '81, C. Grahl, Cassirer.

Income in -the treasury- of the "Eastern" District:

To the synodal treasury: From Gottl. Möller in Barton -3.00, parish in Bayonne 52.45, parish in reserve 10.00. C. Echäpler in Hamlin 3.00. Gem. in Wolcottville 8.80. ? Ahners Gem. in Pittsburgh 27.65. Gem. in North East 3.50. Gem. in Richmond 3.00.
 To the widow's fund: G. Möller in Barton 3.00. k. Moll 4.00. L. Krieger in Baltimore 1.00. By ? Beyer 2.00. Surplus from Kinderblatt 100.00. Mrs. Saxer 5.00. P. Starker 3.00. At Father Thiel's funeral ges. 3.00. N. N. in Pittsburgh 5.00. Gem. in Aork 14.52. ? Walker 5.00.
 To the orphanage near Boston: Wedding coll. at A. Ziemendorf 3.00. G. Möller in Barton 3.00. Gem. in College Point 5.55. Gem. in Hartem 5.00. ? Starker 2.00. School of Trinity Parish in New York 4.20. Wittwe Keil 1.00. Ueberschulz vom Kinderblatt 100.00. Fraulein Anna Dick 15.00. By ? Stürken from B. 6.00, from Fr. 1.50. N. N. in Pittsburgh 5.00.
 For Negro Mission: Mrs. Emilie Rotte 2.50. Gem. in Bayonne 21.72. E. Kelber in Smallwood (saved by giving up tobacco smoking) 5.00. Through Children's Gazette ges. 40.00. Gem. in North East 3.50. Through ? Fröy's mission sheet ges. 81.04.
 For inner mission: Through the Children's Journal 20.00. Congregation in New Aork 6.00. C. Schäpler in Hamlin 2.00. N. N. through ? Stürken 5.00. Congregation in Richmond 5.00. By ? Dreyer ges. 4.00.
 For poor students in St. Louis: G. Möller in Barton 3.00. L. Krieger in Baltimore 1.00. Sent through the Children's Gazette 6.43. Sent to W. Bähr's silver wedding anniversary 3.01. Wedding 3.01. Women's Club of Jhm. congreg. in Baltimore for Dorsch 25.00.
 For inner mission in the West: I. Riehl 4.00. congreg. in Bayonne 21.72. congreg. in Haverstraw 5.00. Mrs. Giese .75. A. G. 1.00. Jmm. congreg. in Baltimore 3.25.
 For the deaf and dumb: Gottl. Möller in Barton 3.00. Schwarz in Pittsburgh 5.00.
 For the ? Crämer ? Wyneken: ? Moll 1.00. N. N. by ? King 20.00.
 For Mrs. ? Schmitt: Weddings - Coll. at C. Haas in Buffalo 6.50.
 For the comm. in Sioux City, Iowa: comm. in reserve 2.00. St. Andrea's comm. in Buffalo 7.75.
 For college maintenance: Gem. in New Dork 11.40. Gem. in North East (for Addison) 3.50.
 For poor students in Addison: L. Krieger in Baltimore 1.00. Gem. in Port Richmond (for Fricke) 25.00.
 For heathen mission: L. Krieger in Baltimore 2.00. N. N. by ? Stürken 5.00.
 On the orphanage at Mount Vernon: L. H. u. L. Stamm in Yorkville 4.00.
 For the comm. in Tusculumbia, Ala.: N. N. by ? book 1.00.
 For the German Free Church: Sunday School of St. Matthew's Parish in New Dork 76.20.
 For poor students in Fort Wayne: Gem. in Port Richmond for Rubelt 4.05.
 For Needed in Kansas: Gem. in Reserve 2.00.
 For sick pastors: By ? Beyer 3.00.

Reportation.

In no. 4 of the "Luth. P. 31 read: For the orphanage near Boston from the church in Bergholz -4.01.
 New Dork, March 2, 1881. I. Birkner, Cassirer.

For the orphanage in Addison, Ill:

From congregations 2c. in Illinois: by ? Krebs' congregation in Aurora, Christmas collecte. -22.00. By Fr. Schuldt in B-tavia, coll. on 20th wedding day of C. Leif-pold 4.06. From Addison: by ? B. 1.50 by ? F. Leeseberg 5.00. by Ed. Graue 19.25. coll. at d. dedication of new school as contribution of orphans to teacher's salary 25.08 u. from I. Range 5.00. By ? Beck in Jaks-sonville by Mrs. E. Hoffman: thank offering 2.00. By ? Great in Har- none: Christmas Coll. (half) 13.50. by Karl Schulz 2.50. Mrs. Seek 1.00. From Chicago: by ? Lochner by Gen. Williams 2.00. Marie Semon, Karl Koch, N. N. each 1.00. Mrs. N. N. 20. by ? Holter by H. Theismann, Mrs. Weyland 1.00 each. Mrs. E. Th. 1.25. by ? Reinke's parish: by teacher Krumsieg from I. Blankschän 1.00. by ? Reinke from the women's club 15.00. C. Schröder u. F. Eiser each 5.00. Aug. Klotz 1.00. Wm. Klotz, Mrs. Alb. Pommeranz 2.00 each; by teacher Reifert from C. C. Störh 1.00. by ? Wunder by K. Kaiser .50. Marie Trautmann 2.00. by ? Bartlings Gem.: by E. H. Fischer 38.40; by teacher Schwarz from Mrs. Hcl's 5.00. ? Bartling by G. Fehniger 1.00. by ? Succop by H. Biermann 2.50. K. Brandenburg .50. M. Krefft, F. Möller each 1.00. H. Kossow, Martha Behrens each .25. Coll. at S. Jürgens wedding 6.25. by ? Wagner from the Gem. 30.00 u. 70.81. from the Jungfr.-Verein 10.00. ? Engelbrecht from Mrs. Aug. Lange, Mrs. Aug. and Minna Schröder each 1.00. By W. Kolb in Niles from the Orphan's Association 4.00. By ? Gotsch from the Gem. in Port Centre 14.67. ? Striefers Gem. in Protz iso 18.00 u. 4.30. By ? Früchtenicht in Elgin from Mrs. Henr. Vallström 2.00. By ? Burfield in Rich from H. Lusienhop .60 & Wedding Coll. at L. Weimann 4.50. By H. Bley from ? Lußky's comm. in Round Grove 11.18. By ? Sieying in Manito by s. St. John's comm. 3.46. St. Paul's comm. 2.40. By ? Hieber at Mattison by sr. Gem. das. 7.69, sr. Filialgem. 5.13. By ? Behrens at Freeport.
 Wedding coll. at I. Mark. 3.00. By ? Sieying in Ottawa from the orphan box 3.50. ? Döring's parish in Glen- coe 1.50. ? Trautmann's parish in Gower 11.78. ? Koll- am Gem. in Nashville 6.45. N. N. by ? Döderlein in Homewood 20.00. H. Schmidt by ? Oetting in El- liottstown 5.00. By ? Bruegmann at Union Hill, wedding coll. by H. Ohlcnkamp .325. ? Velsbrodts Zion's comm. in Mount Olive 25.00. By ? Nöder in Arling- ton Heights by C. Thümau 2.00. By ? Mennicke in Rock Island by C. Schillinger 5.00. ? Hansen in Worden and N. N. each 2.00. ? Dörmanns Gem. at Dorkville 10.00. By ? Kuoffer at Eagle Lake by Mrs. D. Meyer: Dankopf for happy delivery, 1.00. ? Koch's Gem. at Wheaton 1.76. From Springfield: by Stud. Feddersen from Mr. Driftmeier .25. by Stud. Deckmann by A. Dicker h. Jul. Schmalz each .25. By ? Uffenbeck: Christfest-Collecte in Lockport 4.50, in Lemont 7.60. I. Spicke in Lockport .50. (Summa -508.30.)
 From municipalities 2c. outside Illinois: By the Cassirians: Simon 16.00. Eilfeldt 87.27. ? Nademacher 10.55. By ? Rosenwinkel in Mishawaka, Jnd, by sr. Land- gem. 3.00. I. S. in Papillion, Nebr., 1.50. ? Sandvols in Augustus, Mo., 1.00. (S.-119.32.)
 From children: In the "Children's Gazette" quits 210.27. Teacher Grimm's students at Fort Wayne 4.00. (pp. -214.27.)
 In board money: F. Herdt 1.00, John Steffens 10.00, Wittve Bischofs in Ottawa, Ill, 10.50, R. for Fr. Reifert 12.00. (S. -33.50.)
 Addison, Ill, Feb. 12, 1881. H. Bartling, Kassirer.

For the preachers' and teachers' widows' and orphans' fund

(Middle Districts)

have been received:

From teacher I. Hafner -5.00.

1. contributions:

2. gifts:

Christmas Collecte of St. Paul Parish at Indianapolis, Jnd, 20.00. From Carl and Elisabeth MarShaus to South Ridge, Dcsiance Co, O., thank offering for recovery of their son H. W., 5.00.
 Indianapolis, Feb. 23, '81 M. Conzelmann, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(of the Illinois District)

have been received:

1. contributions:

Of the ?? and professors: I. Rauscher, H. Engelbrecht, I. M. Hahn, C. F. Hartmann, L. v. Schenck, Th. Brohm each 5.00. Ch. Kühn, Th. Pissel, F. Lehmann, A. Willner, A. H. Brauer each 4.00. A. Trautmann, E. A. Brauer, C. H. G. Schliepsiek, I. Merkel, F. C. Behrens each 2.00. Of the teachers: W. C. Malte 4.00, A. F. W. Fedder 2.00; from the Chicago Teachers' Conference 28.75.

2. gifts:

From the municipality of ? A. Wangerin 4.00. ? M. Otto 2.00. Christmas collection of the parish of ? Brügmann 5.00. Community of ? Hartmann 10.00. F. Meyer by ? Hartmann 5.00. N. N. by ? Merbitz 5.00. Von Otte through ? Hieber 1.00.
 By Kassirer H. Bartling were delivered 85.18.
 Chicago, Ill, Feb. 25, 1881. H. Wunder, Kassirer.

For the deaf and dumb in Narris, Mich:

From Mr. C. Maul in Detroit 1 barrel of flour. Mr. E. Kühn in Detroit 5.00. Trinitatisgem. 35.00. Mr. H. Wör 5.00. Mr. Kambal in Cleveland, O. 1.00. By C. Eilfeldt in Milwaukee 263.83. Mr. Triebe in Detroit 5.00. Miss M. Waltz 2.00. By I. Simon in Monroe 168.51. Collecte by ? Husmann in Euclid, O., 13.21. From the piggy bank of the children of Mr. E. Kundinger in Detroit 3.00. ? Froh's comm. 3.00. Mrs. Hoppensak in Cleveland 2.00. ? Horst's branch congregation in Columbus, O. 2.50. From St. Paul's congregation in Lowell, Mo., 11.00. Mr. Berger in Waldenburg 1.00. By C. Eilfeldt 81.00. ? E. Jonas in Beaver Dam 25.00. Zion congreg. in Mount Olive 30.00. By G. Renfer in Wellesley, Ont. 13.00. Coll. of school children in Caledonia, Wis. 3.00. ? Querl at Toledo, O. from missionary fund of congregation, 5.68. By I. T. Schuricht at St. Louis, 105.95. By Christian Young Men's Association in Detroit, 25.00. ? Ar P. Beyer in Williamsburg 75.00. F. J. Meissner in Giddings Tex. s.00. Unnamed 2.00. Women's club of Trinity congreg. in Detroit for Christmas 4.00. Cath. Tent in Farmers Reifert 5.59. F. 5.00. W. L. 66. I. Klusmann 5.00. M. Scholle, H. Thicmann each .25. W. Auldenkamp .50. I. Pottebaum 2.75. By I. S. Simon in Monroe, 98.00. By W. Schwartz in Minden, Mich. high-tz. coll. at W. Gräwe 3.05.
 C. D. Strubel, Kassirer.

With heartfelt thanks to God and the kind givers, the undersigned certifies on behalf of his distressed congregation to have received the following gifts for the repayment of their oppressive debt: By ? A. Alexander from his parish Parish -5.00. By ? L. C. Niemeyer from sr. Jmmanuels-Gem. 2.07. By ? W. Rabe from sr. Gem. 5.00. By ? A. Claus von Rohebrock 3.00. By Kassirer I. Rademacher at Fort Dodge, Iowa, 22.25. By ? F. F. Schröder 1.00. By ? F. C. Besel von sr. Gem. 4.36. from father K. 1.00. By ? G. Bern 1.00. By ? F. W. Walther 1.50. From ? S. Hair 60. sr. Gem. 1.50. By H. Marks at Monticello, Iowa, 5.00. By ? I. Brandt of his gem. 2.80. By ? A. Nohrlack 2.00. By ? F. Walther 1.50. By ? G. Bayer of s. both gem. in Usage Co, Mo, 7.00. (Summa -68.98.)
 May God the Lord be a rich rewarder to all dear givers.
 On behalf of the First German - Lutheran Congregation U. A. C. at Sioux City, Iowa,
 February 15, 1881 Fr. Eisenbells, Rev.

For poor students received with heartfelt thanks by Mr. k. H. Weisbrodt in Mount Olive, Ill, collected at the wedding of H. Heeren and G. Jansen - 10.00. From N. N. of Michigan specifically for Stud. Germeroth 2.00.
(Remark. Will our dear student friends kindly forgive the undersigned if he allows himself to remind them in this ^ grateful acknowledgement that in recent times our poor students have been in no small distress, namely in danger of being expelled from the seminary table for the sake of their inability to pay! That is certainly hard. Isn't it, dear. Brother and dear sister?-) C. F. W. Walther.

Received:

for Stud. Speckhard -5.00 from the Frauenverein and 5.00 from the Jungfrauenverein in the parish of Mr. k. Hügli; for Stud. Clöter 9.20 was collected at the wedding of Hm.
F. Müller in Wine Hill, Ill Günther.

Get

for G. W. by N. N. -2.00; for a poor student by N. N. in Fort Wayne 1.00; for orphan boys by Mr. Lehrer Riedel 2.20; for I. Beyer by some members of the congregation in Altenburg 5.00; for R. B. by k. E. I. Frese from the "Studentenfrosch" of the siblings Henriette, Elise and Julius Frese 10.00; for K. A. and I. S. by k. Schunicht from G. Boye 5.00, from W. Boye 5.00. R. A. Bischofs.
From Mr. K. H. Jünger in Caledonia, Mich., -2.00 for the operation of the inner mission in northern Michigan, for which I . Karrer, Pastor, expresses his sincere thanks.
The undersigned gratefully acknowledges having received for needy at Marena, Hodgeman Co, Kans. from: Ch. Wollpert-2.00, K. H. Horst 1.00. I. G. Schwemley.
Having received through Mr. H. Struve -10.00 and through Mr. E. Geissln 7.50, collected at their wedding, for my son in the college at Fort Wayne, certifies gratefully
R. H. Biedermann.

Booker ad.

The Generality of the Sin Flood by Prof. G. Seyffarth, the Phil. and Theol. v. Mount Vernon, N. A. Printed and published by Wartburg Orphanage. Pilgrim Bookstore. Reading, Pa. 1881. price 20 cents.

That those who do not like to submit to the word of God seek the reason for it in an error of the divine word is an experience that is as old as the human race. At the same time, the intercourse with the world shows that these accusations of the divine word are of a very diverse nature, depending on the type and inclination of different people. There are scholars who seek glory in twisting, turning and interpreting what they see on earth or in the sky, or read as real facts in old and new books, until it gains the appearance of contradicting the word of God. The thing is then called a "scientific fact," and thus one easily wins the praise of those who think themselves wise when they believe everything that a scholar praises to them as science. Thus it has now become fashionable to consider it a scientific fact that there was no flood.

Dr. Seyffarth has confirmed the report of the holy scripture in the above-mentioned booklet. Dr. Seyffarth has put together in the above-mentioned booklet what the peoples of the earth have known and believed about the Flood from the earliest times. Who would like to read something about it, to whom the booklet is to be recommended in the best way.

Timothy.

A gift for confirmirt youth.

Published by the German Lutheran Synod of Missouri, Ohio, and other states.

Price: 30 cts, the dozen -3.00, in gilt 50 cts.

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis Parish at Springfield, Ill St. Louis, Mo. 1879.

Changed address:

Rev. Oorll. Rackomaelrer, I'ortll Nickis, Niagara 60.

The "Lutheran" is published twice a year, in June and December. Subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought into the house by post, the subscribers have to pay 25 cents extra per annum.
To Germany, the "Lutheran" is sent by mail, postage paid, for bl.25 per.

Lnbereä ab ttle kv8b Olliee ab 8b. Donis, Llo., L8 866OQcl-6la88 matter.

Volume 37.

Bernard of Clairvaux.

The example of the famous Abbot Bernard of Clairvaux shows how God had and preserved His own even in the darkness of the papacy, how they could not find peace in their works, but finally despaired of their works, even the best ones, and had to take refuge in Christ's merit alone.

He was born in Fontaine in the land of Burgundy in 1091. He was brought up in the fear of God by his pious mother. His disposition was quiet, introverted, turned away from the world. When he reached adolescence, he lost his mother. This death made a deep impression on his mind. Caught up in the general delusion that one could escape the world and its irritations by going to a monastery, he entered the Cîteaux monastery at the age of 22.

"If ever there was a pious monk, it was St. Bernard," says Luther (36:8). Like no other, he hurt his body and mortified it. Later he himself confessed that he had greatly missed with the excessive mortifications, because his health had been weakened by it and he had made himself almost unfit to serve God and the church. His physical weakness, which he had brought on himself, lasted until the end of his life, although in later years he no longer denied himself the necessary care.

After only three years he became abbot of the monastery of Clairvaux, which he brought to great renown. It became the mother monastery of 160 other monasteries in France, Italy, Spain, Germany, Switzerland, England, Ireland, Denmark and Sweden. From all these places connections were established with him, and the disciples thus dispersed loved and regarded him as their father and teacher. Princes and popes consulted him. His influence grew from year to year.

This man, as much as he was caught up in errors of the papacy concerning the power of the pope, monasticism, veneration of Mary 2c., nevertheless also had a glorious knowledge of Christ and His grace, as none of his contemporaries had. Luther writes: "I

I have also seen it in St. Bernhard, when the same man begins to speak of Christ, it is because he is pleased; but when he is out of this piece and speaks of rules or works, it is no longer St. Bernhard. (40, 327.) "I follow St. Bernhard (whom I love very much, as among all scribes he preaches Christ most lovingly) when he preaches Christ, and in the faith in which St. Bernard prayed, I also pray to Christ. But that I should put up with his cap and his hard shirt and his monkish clothing, I do not. For by so doing I would condemn all other Christians, as if they were not of such good standing and honor and dignity as the monk Bernardus." (46, 243.)

Our readers will certainly be pleased if we share with them some of his magnificent sayings. The Apology of the Augsburg Confession cites the following words: It is necessary and you must first believe that you cannot have forgiveness of sins except by God's grace alone, and then that you cannot have or do any other good work hereafter unless God gives it to you; finally, that you cannot earn eternal life by any work unless it is given to you without merit. (p. 107.) "Therefore it is necessary above all things to know that we cannot have forgiveness of sins except by the grace of God; but you should add this to it, that you believe that sins are forgiven you also, and not only others, through Christ. This is the testimony of the Holy Spirit inwardly in your heart, when he himself says to you in your heart, "Your sins are forgiven you. For thus the apostle calls it, that a man without merit is justified by faith." (p. 132 f.)

We leave some others to follow: "He who, contrite for his sins, hungers and thirsts for righteousness, let him believe in Him who justifies the ungodly, and by faith alone he will be justified and have peace with God." "Happy is he alone to whom the LORD does not impute sins. To have him gracious, against whom alone I have sinned, is sufficient for all my righteousness. If my iniquity is great, his mercy is great.

much greater. When my soul is saddened by the sight of its sinfulness, I look to its mercy and am refreshed. It is offered to all, and only those who reject it do not enjoy its benefits. Let him rejoice who feels himself a sinner deserving eternal damnation! For the grace of JEsu outweighs all sin."

"It is good for me that I have been in tribulation. This is the wonderful efficacy of the Word of God, that in humbling us, it also exalts us. Thus, in truth, the yoke of Christ is made easy, and his burden light. Light is his burden; for what can be lighter than a burden that carries the bearer himself, a burden that relieves the soul? I look around all nature for a likeness of this, and methinks I find it in the wings of a bird, which are borne by it, and yet lift it up to the clouds." "I consider three things on which my hope rests. The love that adopted me as a child - the truth of the promise - and the power to bring the promise into fulfillment. My foolish heart may doubt as much as it likes: Who are you and how great is that glory! What have you done to deserve it? I will answer: I know in whom I have believed, and I am sure that in love He has adopted me as a child, that He is true in His promises and powerful enough to fulfill them. This is the threefold cord which cannot be broken, which is let down to us on earth from our heavenly Fatherland, which we must hold fast, and with which He Himself will draw us up into the glory of God, who is blessed for ever and ever."

Who does not know the two glorious songs: "O head full of blood and wounds" 2c. (No. 84) and "O JEsu sweet, who remembers you" 2c. (No. 258)? They are translated from Bernhard's Latin hymns, the former by Paul Gerhardt, the latter by Martin Möller.

He also recognized and punished many corruptions in the papacy. He wrote to Pope Innocent II: "Let it be the one voice of all those who with faithful diligence are presiding over the congregations: justice is perishing in the church, the key power is being destroyed, the episcopal prestige is losing all respect, since no bishop in his own diocese is punishing what is bad.

The blame for this is attributed to him, the pope, and to the Roman curia; for it is said that what the bishops have decreed to be good is overturned there, and what they have rightly abolished is reintroduced. All the vicious and quarrelsome who were expelled by them from the congregations, the clergy, or the monks, ran to Rome, and enjoyed the protection found there." To Pope Eugenius III, who had been his disciple, he addressed the following words: "Do not demand anything from the Church for yourself, but rather lay down your life for her if it is necessary. If Christ has sent you, your purpose will be to serve, not to be served. A true follower of Paul will say with him: 'Not that we are lords over your faith, but we are helpers of your joy.' And the successor of Paul will hear the voice of Peter: 'Not as lording it over the people, but becoming models of the herd?' I rejoice, but with trembling. Even though I have taken the name of a father from you, I still feel the love, the fear, the anxiety of a father for you. I think of your elevation, and fear a fall. I consider the height of your dignity, and shudder at the abyss that is close at hand. Remember that thou art the successor of him who said, 'Silver and gold have I none? Oh, how I wish, before I die, to see the Church of God as it was in ancient times, when the apostles cast their net, not for silver and gold, but for souls. Oh, how I wish that you would inherit the voice of Him who said: 'That thou shouldest be damned with thy gold? O voice of thunder! would that all those who wish evil to Zion might be destroyed by its sound!'"

Bernard passed away in 1153. He despaired of all his works and put his trust solely in the Savior of sinners, our Lord Jesus Christ. A few days before his death, he wrote to a friend, among other things, the following: "In order not to conceal anything from my anxious friend, this is how it is with my inner man: 'The spirit is willing, even though the flesh is weak? Pray for me to the Savior, who does not want the death of the sinner. Strengthen with your prayer a poor, unworthy creature, so that the lurking enemy may not find a place where he can set his tooth and inflict a wound on me.'"

We add the following judgments of Luther: "How well under the Pabst, before this time, when the good God has again graced us with the Gospel, Christianity has for a long time had no pure public preaching from God's Word of faith in Christ as the only Redeemer, Mediator and Comforter of the human race, but only the Pabst's deception and lies of pilgrimages, indulgences, masses for souls, saintly service 2c. The pope's deceptions and lies of pilgrimages, indulgences, masses for the saints, saintly services, etc., have ruled in all churches, and have been so diligently presented to the people that in the end everyone has fallen away from the faith, relying on such hypocrisies and false services; nevertheless, in the midst of such horrible error and darkness, our dear God has miraculously preserved us humans in the right faith, even revealing it in part on our deathbed. As one reads of St. Bernard, who by his writing gave much cause for the precious Virgin Mary to be so highly exalted in Christendom and attributed to her that which is due to Christ, her Son, alone; who also held much to the monastic life and in addition lived so chastely, purely, chastely and moderately and so violently broke his body with other fastings and

He was so badly hurt that (as it is written) his breath smelled so badly at the end that one could not well stay around him. If he had been a pious monk, he had been one. But now that he is to die, he does not forget his good works and holy life alone, for he saw that he could not stand before God by them; but he says: "I have spent my life in evil, but I take comfort in the fact that my Lord Christ has the kingdom of heaven by two rights: first, as a natural heir and Son of God; so I do not desire it; second, he has it through his merit, innocent suffering and death. By this right I desire it, because he died not for himself, but for me and for all sinners.

"Yes, dear Bernhard, if you had died in your cap, without this confidence in the Lord Christ, you would have gone to the devil; but this is what God calls you to say through the Holy Spirit at this very hour, that Christ died for you and acquired heaven for you through his death. In this way (God willing) many spiritual (as they called it) persons, also many laymen, will be preserved on their deathbed, who have let go of the pabst's doctrine of indulgences, outward holiness, 2c. when the right moves have come, and have put their heart and trust badly in Christ's death and merit. And what has been preserved in the papacy has been preserved in this way secretly through the Holy Spirit alone." (Sermon on Sunday Jnvoc. 1537. Erl. A. 17, 30 f.)

"I cannot help St. Bernard and St. Benedict, because by this text even the elect may be deceived. For St. Bernard in his life built about a hundred and sixty monasteries. ... Look at their orders, what do they preach? They do not say: Believe in Christ and be baptized, but abstain from baptism, the Lord's Supper and the power of the keys, and preach that one should not eat meat all his life, wear a plate and a wide cap, be separated from the people, not be in the world, not have a wife or child, and believe that by such good works one would be saved. No one thought that this was a mistake, not even St. Bernard himself, but when he was about to die, he said, 'Oh, I have lived badly! But I take comfort in the fact that you, God, have said: You will not despise a broken heart; item, that Christ has heaven by two rights 2c. Then he comes again to the right, and to baptism, and to the gospel, and to Christ; saying not, I have thus long worn the cap, for the order is upon it. So the elect entered into error, but did not remain in it. (Ecclesiastes on Matt. 24. ed. 45, 166.)

G.

(Sent in by ? C. C. E. Brandt.)

The first Lutheran God-pleasing Separation.

(Conclusion.)

From the previous issue of this newspaper, the dear reader has heard about the pleasing development and the blessed prosperity of the first separated Lutheran congregation and the beneficial consequences of this justified and God-pleasing separation. How exceedingly gratifying it would be for every faithful Lutheran if it could still be said of these separated people: "But they remained" (until this day) "faithful".

constantly in the apostles' teaching", Apost. 2, 42.! But they too suffered the sad fate of the congregations of the apostolic age and later times, where once the pure Word of God shone gloriously, and unfortunately one must lament with a bleeding heart: They are no longer what they were, they have allowed themselves to be weighed and swayed by all kinds of wind of doctrine. What the founders and fathers of the first separated Lutheran congregation once called out to those with whom they could and were no longer allowed to hold brotherly faith fellowship, must now (it is to be lamented!) be called out to their descendants: "Remember from what you have fallen, and repent, and do the first works; but if not, I will come to you soon, and will cast away your lampstand from its place, if you do not repent," Rev. 2:5. May it serve all Lutheran congregations, which by God's grace still stand in the truth, to be quite vigilant and to preserve all the more zealously what is familiar to them, also to always ask the Lord of the church from the heart: "Do not take away from my mouth the word of your truth, for I hope in your rights," Ps. 119, 43. Although in the first decades of their existence they still remained in that which they had learned, they nevertheless in the course of time left the first love for the complete Lutheran truth again. The following, unfortunately, shows this too clearly.

The eight *hersteld* or separated Lutheran congregations still exist today, and have united into one church body. Of their eleven pastors, four are at the congregation of about six thousand souls at Amsterdam, one of whom, in the absence of a seminary of his own, is entrusted with the dogmatic instruction for future preachers, while they, unfortunately! receive their other scientific and theological training from reformed and other professors; a state of affairs that must eventually have the saddest consequences for the congregations and will lead to unionism, of which there were already signs, especially at the time of the leadership of Pastor Stemler, who retired about three years ago, and who is working with

Reformed and Arminian preachers held pulpit fellowship.

The extent to which they were averse to a union between truth and error, however, is shown most splendidly in the third decade of this century. Initiated by the government, the Synodal Assembly of the Evangelical Lutheran Church in the Netherlands submitted a proposal for reunification to the congregations separated from it. For three years (from 1819-1822), negotiations were held and finally the separated congregations declared, "albeit with deep sadness", that under the present circumstances nothing could come of a reunion.

In their last letter of reply (July 31, 1821) to the above-mentioned synod, they gave the following reasons, among others: "It is well known which main things form the difference between those from whom we have separated ourselves and us, that we count among them the most noble doctrinal articles of Christianity, on which genuine Lutheranism is built.... The difference ... concerns nothing less than the whole doctrine of blessedness and all doctrinal and main articles of Christianity closely connected with it; as,... the doctrinal article of the Holy Trinity. Trinity (Augsburg Conf. Art. 1.),... of original sin (Art. 2.),... of the person of Christ (Art. 3.), ... of justification (Art. 4-6.), ... of the effects of grace of the Holy Spirit (Art. 12.), of repentance (Art. 18.), of free will (Art. 20.), of faith and good

Works . . . , all truths in which we must not nor cannot admit, if we do not want to be guilty of shameful indifference and sin against God . . . In our opinion, truth is unchangeable and eternal like God Himself, and a perfect agreement in this must necessarily be uppermost in a Christian union, if the words: 'fellow Christians, Lutheran co-religionists, and union' are not to be mere empty sound and expressions without meaning."

Nor were they blinded by the fact that the other side claimed that their pastors had to make the following declaration at ordination: "To accept in good faith the doctrine which is set forth in harmony with God's holy Word in the accepted symbolic books, and to believe with all their hearts that they will also diligently teach and administer this doctrine. The Separates gave the following excellent reply: "We must not conceal the fact that it seems to us that this solemn vow of ordination can be interpreted in two ways, either as follows: 'The doctrine set forth in the accepted symbolic books', as far as it agrees with God's holy word; or also as follows: because it agrees with the holy word of God.... We consider, therefore, a reunion without previous agreement in the most distinguished articles of doctrine to be most dangerous."

Thus, in the hour of temptation, the separated Lutheran congregations remained faithful, firm and immovable in their confession, and did not reveal a jot or an iota of what would have happened through a union with the so-called Evangelical Lutheran Synod. May the Lord of the Church, our Lord Jesus Christ, bless this faithfulness of the fathers in their children and descendants. Oh, that they would keep the pure Lutheran doctrine, for which their fathers sacrificed much and bore many a disgrace, dear and valuable!

If the present descendants, as I said, no longer stand so resolutely on the ecclesiastical confession as their fathers did (who would certainly have no standing committee to work towards a fusion with the old Amsterdam and associated congregations *) despite the ghastly Babylonian confusion), it is nevertheless a pleasing and hopeful phenomenon that such men are at the head of the separated Lutheran congregations in the Netherlands, who in the present conditions do not want to know anything about the establishment of a common Lutheran seminary. May God in mercy help that it is their sacred earnestness and zealous endeavor what Pastor Manssen (member of the so-called Evangelical Lutheran Synod, at its meeting in '79) said of them: "This authority wants above all its Lutheran dogmatics, it wants a strictly ecclesiastical Lutheran seminary.

*) This is not to say that there are no more righteous Lutherans in these congregations. They are certainly there, but they are in the minority, both among the teaching staff and the audience. In reality, they are the magnanimously tolerated, while the rationalists are the rulers who rob the Lutheran members of the congregation first of their most precious treasure, the pure teaching of the Word, and then of all movable and immovable church property, which does not belong to the rationalist religious adulterers, but to the Lutheran congregations of the unchanged Augsburg Confession. The Lutheran churches and pulpits are built for them, and pious rich people have bequeathed significant sums to them by will. Nevertheless, the rationalists treat it as if it were all intended only for them. Where is the highly praised morality and honesty of these gentlemen?

minar and all our attempts will bounce off it." May the Lord of hosts let his word and Luther's teaching be and remain their armor, against which all unionist attempts "bounce off". May He grant them grace, enlighten and govern these men by His Holy Spirit, so that through their ministry *the Lutheran* congregations of the Netherlands may again become what they once were, and then remain until the Last Day: a truly evangelical Lutheran community, that is, a group of truly God-fearing and devout confessors of the only saving truth proclaimed by Christ, His apostles and prophets, and of the Lutheran doctrine based on it. May the merciful God help them and every Lutheran congregation for the sake of His only begotten Son, our Savior Jesus Christ.

The redeeming love of God.

A Passion View by Dr. Heinr. Müller.
(Conclusion.)

Out of love he (your Savior) lets himself be kissed by Judah. What was the treacherous kiss other than when the devil breathes on you and poisons you? But the Lord suffers to deliver us from the devil's breath and to kiss us with his blessed mouth. "He kisses me with the kiss of his mouth," Hohel 1:2. Out of love he lets himself be grasped and bound, that he redeemed us from the bands of hell, from the chains of darkness and the cords of death, otherwise we would have to hear the song of lamentation one day: "Bind his hands and feet, and cast him out into the darkness; there shall be weeping and gnashing of teeth," Matt. 22:13. His bonds make our bonds holy. Out of sweet love he suffers the abandonment of his disciples, so that we would not be forsaken by God forever, so that even when people abandon us, we would remember the comfort that he himself gives us: "I will not leave you orphans. I am with you always, to the end of the world," Matth. 28, 20. Out of love, he suffers the blow from the high priest's servant, so that we would not be beaten with fists by the devils forever. Out of love he tolerates the false witnesses and says: "Free witnesses arise and accuse me of not being guilty", Ps. 35, 12. Lying is a sharp knife, a poisonous sting, cuts and wounds deeply, but the Savior suffers it, so that you may not stand with shame when Satan accuses you before the throne of God. Out of love he is silent and answers nothing, thus atoning for our hopefulness, impatience, blasphemy, quarrels, lies and all the useless words we often pour out against our neighbor. Out of love he allows himself to be mocked, to be spat in the face, to be beaten with fists, to cover his face. We should be clothed with shame and disgrace, should also be resurrected to eternal shame and disgrace, and should be mocked, scoffed at, beaten, and blasphemed by the devils in hell forever, but the punishment is on him so that we might have peace. Out of love he lets himself be dragged around as a spectacle, as a mockery of the people and contempt of the people in the city from one judge to another; because he bears all men's sin, he also gladly bears all men's shame, disgrace and contempt. Our love scourges him so that nothing healthy remains in his whole body from the crown of his head to the soles of his feet. This is what Isaiah praises in the 53rd chapter.

chapter, v. 5: "Truly he bore our sickness and took upon himself our pain. He is wounded for our iniquity" 2c. Scourging was a painful and shameful suffering. No Roman citizen was allowed to be scourged, but only the servants and serfs, and he who was to be scourged had to be stripped of all his clothes from head to foot. Scourges were long straps made of animal skins and interspersed with many buttons. The Jews had a law, Deut. 25, v. 1, 2, 3, that if the wicked man deserved to be beaten, the judge should call him down, and he should be beaten before the judge according to the measure and number of his iniquities. When forty blows had been given him, he was not to be beaten any more, lest he should become abominable in the sight of his brethren. Here it was the custom among the Jews that no one was condemned to more blows than forty, less one, lest someone, if there was an error in counting, should receive one blow more than forty; thus forty blows less one were the most blows an offender was allowed to suffer in the Jewish court. Paul also had to feel it five times, as he himself testifies, 2 Cor. 11, 24. But with the Romans no certain number of blows was ordered. Some think that Christ's holy body suffered 5457 strokes of the scourge, although a human body could not endure the same by its own natural strength. With the Jews, he who was to suffer the blows had to fall down, but with the Romans he was bound to a pillar so that the pain and shame would be all the greater. Love does everything here, it has been whip, pillar and rope, it has beaten, held and bound JE sum. Out of love, your Redeemer lets himself be stripped. Remember how the disgrace broke his heart, for an honest, shamefaced man does not like to stand naked in front of everyone. Out of love he wears the purple cloak to scorn and ridicule. So it was not enough that he carried sorrow in his heart, pain in his body, but he also had to carry shame on his neck. This should not have happened if you had not lost the robe of innocence in Adam and thus needed a new purple robe to cover the taint of your sins. Out of love he wears the crown. This is no small mockery. Because he called himself a king, they put a crown on him; but because they consider him a king of sorrow, the crown must be braided together with thorns. He was worthy to wear a golden crown, but because Adam sought God's crown and scepter, a sharp and prickly crown is put on him. Shame on you, you worthy of hope, here is no pearly hat, adorned with ruby and diamond, here is no golden umbrella and hood, God's child must wear thorns on his head. Thorns and thistles are a sign of the curse; he who is to bless you must be cursed by you. Remember, when many thorny thorns are thrust into the hand with all their might, if it does not hurt.

Finally he is condemned to the cross. There the Lord of glory is led out to the gate with great shame as an evildoer, becomes a sweep-offering of all people and is not worthy that the ground should carry him longer. It was the custom of the Romans that when a person was led to the gallows, the executioner had to go and strike him with rods or torture him with sharp spikes, so much so that the culprit often died before he reached the place where the sentence was to be carried out on him. The dear Savior will not have fared any better; enough is enough,

that the Scripture says he was forced to carry his cross himself. This no Jew wanted to do, also no Roman; the latter because he was cursed in the law, died on the wood; with these however the habit was that the worst boys had to carry their gallows as a sign of their disgrace; therefore they were also called *furciferi* or gallows bearers. Consider here the lamentation of the Savior. He is sick, weak, full of blood and weals, and has to carry the heavy block of his cross on top of it. That is why the evangelist speaks so wistfully, Joh. 10, 17: "And he carried his cross." It is written that three times he sank to the ground under this burden; this is certainly to be lamented. How sad the Savior was, that He could faint from fainting and could not speak from sorrow, yet He must preach to the weeping women. You can easily think how his heart was touched here, and thus sorrow must be heaped with sorrow. It is a great part of Christ's suffering that he is given vinegar to drink with wine. The innocent shall drink a sinner's drink. Solomon says, "Give strong drink to them that perish, and wine to the afflicted souls, that they may drink, and forget their misery, and remember their calamities no more." Prov. 31, 6. You see that wine was given to drink to the worst of the wretches, but if they had been able to give Christ bitter death to drink, they would not have left it. Perhaps that is why they mixed myths into the wine, so that his mind would be darkened and the feeling of pain would not be so intense, just as a drunkard is not so sensitive as a sober man. Then your Savior is thrown down to the ground on the cross, dug through with sharp nails on hands and feet, then pulled up with the cross and finally pushed into the ground with the upright cross. This fulfills what is written in Psalm 22, v. 15: "All my bones have been cut in two. V. 17: "They have cut through my hands and my feet." The bones are dislocated when the joints are loosened. Such dislocation has many causes. Sometimes it comes from fright, sometimes from superfluous heat, sometimes from superfluous cold, sometimes from the superfluous dampness of pain and wounds, sometimes from the external violent grasping of hands, when the body is pulled and thrown to and fro with force. Thus also the tender body of Christ on the cross had to be stretched and stretched out, so that all limbs were violently crushed and moved out of their proper place. Now your Redeemer hangs on the cross as a cursed worm, as a filthy and sweeping sacrifice; he must be an abomination to all flesh, so that everyone closes their eyes to him; no one has mercy on him, as he is not worthy of anything good, neither in life nor in death. Through this the curse must be removed, even changed into a blessing. Now remember what shame befell your Savior, that he was hung on the cross in the midst of two murderers. Because he hangs on the top, he must also be called the greatest rascal and knave, and he must also hang on the cross as an abuser of majesty, because Pilate attaches the cause of death to a small plate on the top of the cross. He does this to disgrace him, like other malefactors, so that everyone should see why he was crucified, namely as a rebel and blasphemer. One part of the disgrace is that they divide his clothes, while he is still alive, among themselves by lot before his eyes. This is what the Holy Spirit counts

The Lord's miserable lament in Psalm 22, v. 19: "They have divided my garments among them, and cast lots for my skirt. It is no small misery, and an honest heart is ashamed of it, when it is to die bare-bodied under the bare heavens on the cross. An honest heart, even if it does not look at it, closes its eyes to it. Who can look at a sick man who cannot cover his body, so that he should not wail and mourn? But these dogs have hearts of stone and steel. It is no small disgrace that the passers-by, both Jews and Gentiles, blaspheme him and say: "Fie on you, how finely you break the temple and build it in three days! Help thyself; if thou be the Son of God, come down from the cross," Marc. 15:29, 30. To this is added the scorn of the chief priests, scribes, elders and all the people: "He hath helped others, and cannot help himself. If he is the king of Israel, God's chosen one, let him help himself and now come down from the cross, so that we may see and believe him. He has trusted God, who now delivers him, lusts after him; for he has said, "I am God's son," Match. 27, 42, 43. This is beyond all pity that everyone still ridicules, reviles, curses, blasphemes and scorns this wretched worm on the cross. The Savior complains about this: "The shame breaks my heart and sickens me. I waited for someone to mourn, but there was no one; and for comforters, but I found none," Ps. 69:21. Yes, even the one murderer did not spare himself, but spewed and poured out the devil's poison as best he could. Consider further the cry of lamentation that your Savior leads on the cross from the 22nd Psalm v. 1: "My God, my God, why have you forsaken me?" The great anguish of hell presses the words out of his heart and mouth; therefore he cries out with a loud voice and great clamor from all his strength, as when one cries out from a great deep with a full throat. When God abandons his child, he withdraws his grace from him, turns away from him, lets sin, death, the devil, hell and the world exercise all their fury, anger and bitterness, power and violence on him in the highest degree, and in return he feels no comfort, peace, light, rest, neither inwardly nor outwardly in body and soul. That is the greatest torment of the damned, to be eternally abandoned by God. How bitter thirst your Redeemer must feel on the cross! As he cried out loudly, "I thirst," John 19:28. His strength was dried up like a potsherd, and his tongue stuck to the roof of his mouth; therefore he wanted to refresh his weary heart once again, but he received no other drink than denatured bitter vinegar.

From this you will sufficiently recognize the great and dear love that has redeemed you. Just look at his image on the cross, his heart opens in his body to a chamber of rest, comfort and treasure for you, his hands reach out in love to pull you towards him, like a father reaches out his hands and arms to his needy child and helps him out of the pit. Yes, here is fulfilled what Isaiah prophesied: "In my hands I have drawn you", Is. 49, 16. O love above all love! We must be silent and keep our mouths shut.

(Heavenly Love Kiss.)

Where there is baptism and the gospel, let no one doubt that there are saints, even if they are like children in the cradle. (Luther XVIII, 1222.)

Princely murder

As is well known, the Jesuits, these satellites of the pope, consider this not only permissible, but even a praiseworthy act, if the life of a prince is detrimental to the church of their pope or if a prince otherwise rules tyrannically in the judgment of the Jesuits. In 1589, a young fanatic named Element murdered King Henry the Third of France, after the latter had assured the Reformed free exercise of religion. The Jesuit Mariana writes about this: "When he" (Element) "had learned on his inquiry from the theologians that one may justly kill a tyrant,... he inflicted on him" (King Henry III) "a deep (fatal) wound in the abdomen with a knife which he had smeared with the juice of poisonous herbs and covered with his hand. O excellent confidence of the spirit, O memorable deed! . . . To eradicate this whole harmful and corrupting race" (of such princes) "from human society is glorious." *)

In 1606, the Jesuit Bonarsius wrote: "The king" (Henry the Fourth) "is a tyrant, an oppressor of liberty. . . Is there no soldier against this predatory beast? Will no pope liberate this noblest realm with the axe?"†) Four years later the murderer longed for by the Jesuit was found. It was Ravailac who murdered King Henry IV in the open street on May 14, 1610. - Some now think that the Jesuits had, however, in former times harbored and publicly defended such hideous, treasonous principles dangerous to the state, which is why they were expelled from most so-called Catholic states, but now the Jesuits at least would not dare to allow such principles to be voiced. But this is a mistake. The Jesuits are still today as they once were, and do not deprive themselves of displaying their diabolical principles, where they hope to do so with impunity. Proof of this assertion of ours is to be found in a local English papal paper, which bears the name "Western Watchman" and is edited by a local Father named Phelan, who, if he does not belong to the Jesuit Order, is nevertheless Jesuitically minded through and through. From this "Western Watchman", the local "Anzeiger des Westens" of March 19, reports the following article about the assassination of Emperor Alexander II of Russia:

"Last Sunday an old man, named Alexander Romanoff, was attacked in the streets of Petersburg by some young people with whom he had not lived on the most friendly terms for a long time, and severely wounded by the explosion of two nitroglycerine bombs thrown by the latter - so severely that he died a few hours afterward. Romanoff" (that is, the emperor) "was notorious throughout the world for the atrocious crimes he had committed. In Russia there was no law to bring him to justice. He did as he pleased. He led a most nefarious life and was the terror of 80 million people. Wäh

The Jesuit Mariana writes so in his writing: "*De rege et regis institutione*" (Of the king *and* the king's institution), which writing appeared in Mainz in 1605. The quoted words can be found on page 53 and 64.

†) In his writing: "*Amphitheatrum honoris*" (The scene of honor). S. 100.

During his long life of violence, he had made many enemies. He had driven many into misery, whose relatives stayed behind to take revenge. He had murdered many, robbed and maltreated others, and in their hearts naturally burned the desire for revenge. It is the old story. His hand was against everyone and he came to an end with terror. He took up the sword against his fellow man and by the sword he perished. His murderers undoubtedly had good reason for revenge.

"Old Romanoff was rich and his family is well provided for. In reality, he had two families. In addition to his legitimate wife, he entertained another woman who bore him several children and survived him. The murder of old Romanoff was a surprise for his acquaintances. He had escaped so many dangers, had passed so many dangerous adventures, that people began to believe that he had a safe life. But buccaneers, highwaymen and lawbreakers rarely die of natural causes.

"We are against such disgraceful street scenes. The incident that caused the death of old Romanoff happened on a Sunday. Why does the Petersburg police also allow young people to carry exploding bombs in their pockets? It is bad enough if they carry bowie knives and pistols. The line must be drawn somewhere, so draw it at bombs. At the time when old Romanoff was passing through the streets, even peaceful, decent citizens could have passed by and been killed by those heinous bombs.

"Romanoff" (the emperor!) "belonged to a large gang of criminals, most of whose members are all at years. One of them is called Hohenzollern." (The German Emperor Wilhelm.) "He lives in Berlin. He is said to be very sorry about his comrade's accident and is said to want to mend his ways. In that case, the gang will disband. Members of it still reside in several large cities of Europe and they are said to be everywhere in the greatest consternation."

So much for the "*Western Watchman*."

One sees from this article that the Jesuits still have the principle that it is right to murder all princes who are opposed to the Church of the Pope. Jesuits, nihilists and socialists therefore now form a great gang of murderers; only that the nihilists and socialists go one step further. We have just read a report from New York, according to which they have proclaimed the abolition not only of the princes but also of the priests in a meeting held to celebrate the murder of the emperor.

W. [Walther]
(Submitted.)

"A fool, if he kept silent, would also be counted wise, and prudent, if he kept his mouth shut." Prov. Sal. 17, 28.

In the present election of grace controversy, the most diverse spirits seek to take credit for themselves. In the last year, a pastor, who was forced to resign from his office because of grave sins, published a paper about this under the terrible name "*Antiarbarus Logicus*" and sent it to many without being asked. He acted as if he wanted to eat up our whole synod. But every Christian had to recognize immediately the spirit from which the book was written.

It was hardly taken seriously by anyone except, for example, an overseas pastor who was driven by the same spirit. Even Dr. Luthardt's "Theologisches Literaturblatt" judged that the author was more concerned with personal friction than with the matter at hand. It mocked him only because of his unfortunate quotations and his terribly bumpy rhymes and gave him in tender words the advice to learn better German before writing books.

After that, another pastor, who had been expelled from our synod because of angry conduct and multiple sins in office, sent out a little booklet to the world, in which he tried to juxtapose the Missourian and Calvinist doctrine of the election of grace, as well as he understood or did not understand it. Inserted scriptures were supposed to condemn the confessional doctrine. The poor man only forgot that Satan can also cite Scripture and that it only depends on how one cites it. From the citations, every understanding Christian sees that the author speaks of the matter as the blind speaks of the color. Therefore, his treatise remained completely unnoticed by us. Later, however, he sent around a pamphlet. When in it, among other things, he defends the German pastor H. against a response in the "Kinderblatt", his protégé will think: God protect me from my friends! But if the mutual relationship should have suddenly changed, people who know about it would be reminded, as so often in this time, at most of the words: "On that day Herod and Pilate became friends with each other, for before they were friends with each other. (Luc. 23, 12.) But the miserable man still boasts in the proud feeling that no one dares to answer him that his treatise has acted as a "mighty bomb. Everywhere one has been startled by it and - in the end - the whole Missouri Synod is blown up by this "bomb"! Therefore, the sender of this would like to give the great spirit, so that it does not get carried away, the fable of Luther to consider:

"A fly was sitting on a load of hay, holding its nose very high, and when the hay was unloaded, much of the dust fell from the load; the fly did not think it was an inconvenience, but full of hope it said: 'The devil! who would have thought, what much dust a fly makes?'"

(Harleß: "Luthers Lehrweisheit", p. 9 f.)

G. G.

Obituary.

On Reminiscere Sunday, March 13, Pastor Theodor Bensen died of emaciation in Memphis, Tenn. at the age of 32 years, 8 months and 4 days, after he had already had to resign from his office in January due to illness. At his express wish, he was not only laid to rest in the local graveyard, but the funeral sermon was also held for him by the undersigned. The text of this was Isaiah 45, 15. Pastor Bensen leaves behind a young widow from the local community with three underage orphans. God comfort the bereaved, as well as the so often and so severely afflicted congregation! F. Lochner.

Springfield, Ill, March 18, 1881, when on the day following the funeral.

To the ecclesiastical chronicle.

I. America.

The Lutheran "Church Messenger" is one of the **papers which do** not join in the silly, wild cries that the Missouri Synod has become Calvinistic (like the "Kirchenfreund", the Canadian "Kirchenblatt" and the "Lutheran"). The same rejects the Reformed "Messenger" who had said something like this, and refers him to the recently published tract by Prof. Walther, in which it says, among other things. It says, among other things: "Whoever, therefore, wants to persuade you that we teach that dreadful Calvinian doctrine of predestination, grossly transgresses the eighth commandment, speaks false witness against his neighbor, slanders us; which God will judge one day; for we condemn Calvin's predestination with all our hearts, so help us God!"

G.

The "Kirchenfreund" of Chicago and the Grace Election Controversy. The "Kirchenfreund" writes: "The 'Lutheran' has recently repeatedly found fault with the editorial remarks of the 'Kirchenfreund'. That the 'Kirchenfreund' has also had something to say in the election-of-graces controversy, the 'Lutheraner' wisely conceals. Otherwise, his readers might be interested in hearing something from the other side. To be sure, the "Kirchenfreund" has tried to have a say in the present controversy. But he would have done better if he had kept his "little word" to himself. We have included a sample of it in "Lehre und Wehre. The "church friend" has not only shown that he does not know what it is all about, and thus made himself ridiculous, but has also declared that man can decide for grace as well as against it. Thus he has revealed himself as a synergist before all true Lutherans. For the Lutherans believe that man can decide against grace and reject grace, but that a man accepts the grace of God, in other words, that he is converted, is solely the effect of the Holy Spirit, because every man is by nature dead in sins and has not a speck of spiritual power in him. Until the "church friend" has learned this lesson, he cannot claim to be heard in the high article of the election of grace. Lutherans know from the start that he can only present falsehoods, and therefore have no desire to hear anything from his side.

F. P. [Pieper]

That woman who preached under the name of Mrs. Banks in Cass County and Mason County and healed the sick in an allegedly miraculous way (sympathetic your) died some days ago. Her community, which she herself had founded, stood around her coffin with piteous faces, trying to digest her prophetess's prophecy that "she would die differently from other people". Then suddenly it was said, "She is still alive, she has stirred." A great excitement moved the crowd of those present, so that even those who had doubted the prophetess until now lost almost all their doubts. But all attempts at revival failed: "Death is the wages of sin," and so the doubts also returned. The now widower, who let his wife acquire a home for him through her prophethood, tries to prove the fulfillment of her prophecy in newspapers with this event at the funeral. The devil, however, laughs up his sleeve that he can fool people so easily. A. D. G.

Congregational debt. The Maine Superior Court has ruled, "A municipality is not a corporation having authority to incur debt in the construction of a church." It would be a good thing if such a law existed in all states. (Sdb.)

II. abroad.

Lippe-Detmold. We have already reported something from this small state in the number of February 15. The "Freimund" also reports the following about the Lutheran congregation in Salzuflen: On the 1st of Advent, the dedication of the prayer hall in the newly acquired house took place with numerous participation of the congregation and neighboring Lutherans. The joy about having reached the goal with God's help was all the greater, since the work undertaken in faithfulness to the faith is still constantly being hindered. On almost all reformed pulpits of the surrounding area, warnings against the Lutherans were given, whereby one clergyman said that it was quite indifferent to which confession one belonged, at the door of heaven one day it would not be asked: which confession were you, Lutheran or reformed? but: which position did you take towards your Savior? A Lutheran church leader very aptly remarked on this: But he did not say that we have not yet reached the door of heaven, and during our pilgrimage it depends for us on the rightest and best way to the door of heaven.

Brunswick. The last Brunswick state synod passed, among other things, the resolution that henceforth the Apostles' Creed should no longer be recited every Sunday as before, but only on the three high feasts. When, on the occasion of an inspection synod, a pastor declared to his general superintendent that, at the urgent request of his congregation, he would continue to recite the creed every Sunday, he was seriously forbidden to do so because it was against the decision of the regional synod. This is a good thing for the regional church. If the synod decides something good, no one asks whether the decision will be kept; but if the synod decides something bad, then the high church regiment certainly proves to be a sharp-eyed watchdog.

W. [Walther]

The second commandment.

I. A man (tell the Geneva newspapers) denied before the Commercial Court the insignificant debt of 80 francs for which he had been sued. Lacking evidence, the man offered to swear. Whether the president of the commercial court had no real confidence in the man's legality or whether he was reluctant to have him swear an oath for such a small sum, enough, he talked the defendant into his conscience and demanded that he pay the money. His efforts, however, were fruitless; the man persisted in his resolution and stood up to swear the oath. At the same moment, however, the blow struck him and he remained dead on the spot.

II. On April 29, 1848, a thunderstorm passed over Altheim, district of Windsheim (Bavaria), during the outbreak of which a journeyman carpenter from J. , working there, went to the shepherd's house cursing and did not stop uttering curses even there. Among other things, after a violent thunderclap, he said again with a smile, "Listen to him rumbling around up there," whereupon one of the people present rebuked him for such blasphemous speeches, adding, "I wouldn't like to be in your shoes. But no sooner were these words spoken than a ray of lightning came down and struck the journeyman, who was sitting on the bench leaning backward against a window, in such a way that his head immediately hung out toward the shattered window and his hair fluttered about in the wind. Alarmed by this, the neighbors rushed into the house and found the journeyman dead, while of all 4--5 present, who were sitting stunned on the Not one of them was wounded, although the stove around which they were sitting was shattered into a thousand pieces and one girl's shoe was torn off her feet. The house itself was terribly destroyed; a part of the roof was completely covered and the half-collapsed chimney lay scattered far away. On the other hand, the sheepfold, although its roof was only one with the shepherd's house, and even in the lower room only a narrow corridor separated the two, was completely undamaged and not one of the 3000 sheep in it was injured.

III. In July 1847 a heavy, terrible thunderstorm passed over the village of H. this side of the deanery. During the storm, a young farmhand or servant, barely 18 years old, was in the stable of the inn, together with an older one. During the terrible thunderstorm, the latter did not stop cursing and swearing in the most sacrilegious manner, and even the explicit repeated warning of the older servant did not stop him. In sacrilegious courage he stretched out his head to the stable door, since another violent thunderclap had just occurred, with the presumptuous words, again accompanied by a blasphemous speech: "He must see where the weather has hit! weather had hit! At that moment, a second blow was struck, and stretched the wicked man dead to the ground! The other servant, despite the fact that the building was also set on fire by lightning and went out in flames, escaped the danger completely unharmed. From his own mouth I have the above story. (Elsasser Messenger of Peace.)

Faith or money?

In March 1841, the farmer Josef Hotter, only 48 years old, died in Niederzitterthal in Silesia, leaving behind a widow with 6 children, some of whom were still minors, without any property. Some years before, when he was forced to leave his fatherland Tyrol for the sake of his Protestant faith, a wealthy relative came to him, who could not bear the thought that her blood friend should leave her faith and therefore move abroad, put a bag full of money on the table and said: "The money is yours and I will buy you an estate if you remain Catholic and do not move away from here. For a moment the poor family man was affected. In his heart he struggled, the care for his children, the love for his homeland did not make the fight easy for him. But soon his heart was again on the rock of Christ with all his thoughts, and with firmness he said to the woman, who indeed meant well with him: "No, I cannot stay, for I must swear to what I can no longer believe for the sake of my soul's salvation, and it is not advisable to give one's faith for money, which cannot make one blessed.

He left the temporal gain and went with his wife and 6 children to the land that the Lord would show him.

Would you, dear reader, be able to do the same?

(Elsasser Messenger of Peace.)

Rationalistic healing formulas.

Enjoy a little wine! Virtue is not in this wine, it is in you, in the doctrine of God and in God!

With this cup you take part in our great covenant to be faithful to truth and virtue, like Jesus Christ, unto death!

Inaugurations.

Commissioned by the honorable President of the Western District, on the Sunday of SIXDAYSIME, I visited Mr. G. Buchschacher in the midst of his new congregation in Warda, Texas, assisted by Messrs.

I. Kilian and M. Maisch solemnly inducted into office.

L. Geyer.

Address: Rsv. E. Luedselmedsr,

Waräu, 60th, lex.

In accordance with commission received, I introduced I. P. Müller to his new congregation at Pebble Creek, Nebr. on Sunday Quinquagesimä.

A. Bergt.

Address: Rev. D. Lueller,

Leribuer, Dockte 60th, ^ebr.

Mr. k. A. H. T. Meyer was installed in his new congregation at Indian Creek by me on Septuary Sunday, assisted by Mr. D. I. Nething into his office.

C. T. I. Johanning.

Address: Rsv. 8.1. Lle^sr,

6ole Ournp, Denton 60th, Llo.

On the Sunday of SIXDAY, the 20th of February, 8. A. Senne was installed by the undersigned, assisted byGroß, Groß- berger and Gram, in his office at Trinity Parish, Buffalo, N. U.. I. P. Bey er.

On Sunday, Oculi, Rev. A. Krafft was introduced by the undersigned at Otto, Cattaraugus Co, N. D.

H. Kanold.

Church consecration.

On the 3rd Sunday after Epiphany, February 23, the Lutheran congregation of St. Paul's in Calumet, Houghton Co., Mich. dedicated their newly built house of worship to the service of the "Triune" God. Wambsganß Jr. preached in the morning, and the undersigned in the afternoon. F. B. Arnold.

Synodal display.

The General Synod of Missouri, Ohio a n d St. will meet in Fort Wayne, I n d., on M a t 11 of this year for its 18th convention (resp. 3rd Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a credentials letter from their respective congregation. (See "Synodal Handbook," 2nd ed., p. 29.)

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned this year; delegates during, non-delegates by letter - resp. by postcard - before the session time of the upcoming synod (See "Synodal-Handbuck", 2nd ed., p. 106.).

The receipt of the presidential reports from the last session of the respective district synods until the meeting of the upcoming delegate synod takes place on the occasion of the meetings of the latter synod.

All those who wish to submit an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidium at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, Secretary.

Price - Discount to Fort Wayne.

Pittsburgh-FortWayne Railroad, east and west of Fort Wayne1H lare.

Illinois Central, Iowa Division, - - j kars to Chicago Illinois Central, -. from Chicago to Fort Wayne j do St. Louis via Chicago to Fort Wayne, round trip.

Tickets-10 .45

You contact in time

Llr. 1. 6. servant,
670 Union str." OLieLßo.

For your consideration.

All those who intend to attend this year's Synodal Assembly are requested to notify the undersigned local pastor at least 14 days before the beginning of the meeting. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or the sister congregation.

Fort Wayne, Jnd, March 11, 1881. H. G. Sauer.

All those traveling via Fort Wayne, to the conference nas Kendallvttle can obtain round-trip tickets at 4 cents! per mile when using the Grand Rapids R. R trains on TuesStag, April 19. The frnh train departs Fort Wayne at 8 a.m.-noon.
H. G. Sauer.

Announcement.

Return tickets valid from 8 to 30 May
from Buffalo for -12.00
from Dunkirk for -11.00
from Cleveland for -7.00
will be sent by mail in time at the request of the orderer
Byl . H. Welcher,

ISO L 192 krospeet "t.,
6i6V6iLQck, O.

Concordia - Academy of St. Louis, Mo.

The purpose and destiny of the institution mentioned in the title is to offer its students the opportunity to acquire a general education based on Christianity and thus to prepare themselves thoroughly for taking up any profession in life.

Instruction in the academy includes the following subjects: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. - The language of instruction in English, geometry, algebra, arithmetic, geography, physics and accounting is English, and in the other subjects it is German. - Latin is included among the subjects especially for those boys who later want to enter a Latin school, a Gymnasium, so other pupils are exempted from taking part in this instruction at the request of their parents.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain and strengthen in them a truly Christian spirit.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -12.00 per month.

The next regular admission of new pupils will take place, God willing, on April 20. Parents and other persons who wish to entrust boys to our institution are asked to notify teacher H. Käppel, 1118 Dnrk or the undersigned verbally or in writing.

A. C. Burgdorf, Director.

cor. LeoLwk L L4i88ouri ^,ve., 8t. Doui8, Llo.

Please.

Our dear congregations and pastors in Michigan are hereby informed that the caste for the support of poor pupils is now empty, and at present 5 students and pupils are to be supported from this fund; I have already had to answer one petition in the negative, because there is no money in the caste. I therefore ask our dear congregations, to whom the promotion and expansion of the Kingdom of God is dear to your heart, to be helpful with mild gifts so that our poor students in need of support at our educational institutions receive the necessary support and that none of them is forced to give up studying for lack of the necessary means. May God make hearts willing to do this through His Holy Spirit!

I. List.

Conference - Displays.

The Cleveland Districts Conference will meet, s. G. w., April 26, at the church of Mr. D. Niemann.

H. Weseloh.

The mixed Central Conference will meet, s. G. w., April 26 and 27, at Watertown. A. F. Stegler.

The District Conference of Central Illinois will meet, s. G. w., from April 18 at noon to April 22 at noon at the home of Mr. 1?. G. Traub at Peoria, Ill. Members of the Conference are requested to register with Mr. ?. Traub.

A. D. Griffin.

The Texas Districtsconference will meet, s. G. w., April 22-26, at the home of Mr. D. Geyer in Serbin.

G. Birkmann.

Corrections.

In the previous number, p. 41 in the 2nd column in the first note, as well as p. 42 in the 2nd column read: Klap; p. 42 in the 2nd column, line 15 from the bottom read: der rechthgläubige Theil der Gemeinde begehrte, nach dem Tod deS Erstannten 2c. P. 43, column 1, line 13 from the bottom read: 1793.

Revenue to the Middle District's coffers:

On the construction of professor housing in Fort Wayne: By ? Zschoche's comm. in Marion Township -30.00. ? Seuels Gem. in Indianapolis 47.10.
 Mrs. N. by ? Carpenter in Columbia City .50.
 For the comm. at Sioux City, Iowa: k. Zagels Gem. near Fort Wayne 15.03.
 On the emigrant mission in Baltimore: ? Werfelmann's parish at Neu-Dettelsau 5.00. ? Zagel's church at Fort Wayne 10.00.
 For poor students in Fort Wayne wedding collection from Mr. Bode at Fort Wayne 9.65.
 To the college household in Fort Wayne: k. Gruber's St. John's Comm. 5.25.
 For inner mission: 1) in the Western District: B. Umbach in Darmstadt 1.00, J. Threfß and M. Morhart in Pomeroy each .50, Ad. Morhart 1.00, Virgin Yercin in Kendallville 4.20, k. Hassold's Gem. in Huntington 4.16, its branch 1.09, G. 1.00; 2) in the Northwest District: H. H. Hoppe in Logansport 5.00, Dreyer's Gem. in Lancaster 5.13; 3) in the Middle Distr.: ? Sihler's comm. in Ft. Wayne from the mission treasury 25.00. ? Stubnatzy's comm. in Mark Townsh. 10.00. ? Weseloh's church in Cleveland 7.00. ? Sauter's parish in Evansville 6.40. ? Werfelmann's church in Neu-Dettelsau 5.00.
 For sick pastors and teachers: Virgins Association in Kendallville 4.00.
 To the Negro Mission: Mrs. Brick and Mrs. Webers at Fort Wayne 1.00 each. ? Werfelmanns Gem. in Neu-Dettelsau 4.77, I. A. Vollrath that. .50.
 To the synod treasury: k. Stiegemeyer's congreg. in Lanesville 7.00. Rector Schick in Fort Wayne 2.00. ? Jox's congreg. in Logansport 8.00. ? Gruber's St. Thomas congreg. 3.58, St. John's congreg. 3.15.
 To the orphanage in Addison: Mr. Fricke in Fort Wayne 1.00.
 For poor students in St. Louis: 1) for H. Rohlfing: from Darmstadt: B. Umbach 1.00, Wittwe Berger .50, E. Herne .25, N. N. .50, N. N. 2.75; 2) for E. Schulze: ? Dreyer's Gem. in Lancaster 6.50.
 For the deaf and dumb: ? Gruber's St. John's comm. 4.75, St. Thomas comm. 7.00. Ch. Rose at Fort Wayne 2.00. Mr. Fricke at Fort Wayne 5.00.
 To the widow's fund: ? Zschoche's Gem. in Marion Township 10.30.
 Fort Wayne, February 28, 1881. c. Grahl, Kassirer.

Entered the caste of the Northern District:

To the synodical treasury: from Wyandotte congregation -6.60, Bay City congregation 14.28, Big Rapids congregation 5.36, Reed City congregation 3.28, Sebawaing congregation 13.81, Amelith congregation 8.07, Port Hope congregation 7.70, Sand Beach congregation 3.00, in Frankenlost congregation 10.65, Graff's congregation 17.07, Monitor congregation 4.60, Frankenmuth congregation 34.36, k. Lohmann's Gem. 1.90. ? Wittes St. John's comm. 3.02, Frankenlust 23.73. comm. in Calcedonia 3.50. comm. in Saginaw City 25.00. comm. of ? Moll in Detroit 11.64. Gem. in Lisbon 7.30. (Summa -204.87.)
 For the deaf and dumb: Christmas tree collection by school children in Bay City 11.44, Community in Montague 4.75, Aug. Conrad and Ch. Hahn in Sebawaing 1.00 each, H. Dahmelt .50. Community in Amelith 3.92, H. Schumacher in Petersburg 2.00, Community in Manistee 10.00. Surplus from Christmas tree in Monroe 3.52. Congregation in Monroe 17.51, Gratitude offering by Mrs. Rübbs 1.00. By Kassirer Bartling 28.75. W. Budde 1.00. Jak. Mamel 1.00. W. Burkhardt .50. By H. Sehler ges. 2.50. (S. -90.19.)
 To the widow's fund: Markworth 2.00. Gem. in miller 10.00. ? Arendt ? Torney each 2.00. Gem. Sebawaing 11.86. ? Hahn 2.25. H. Schumacher in Petersburg 1.00. Mrs. M. Müller, than offering for happy delivery. 1.89. Delivery, 1.89. k. Koch 5.00. congreg. in Rogers City & Belknap Township 8.00. comm. in Manistee 6.75. teacher B. C. Bernthal 4.00. congreg. in Frankenlust 17.50. G. M. Beifor 1.00. ? Bernthal 3.50. teacher H. Uhlig 4.00. ? Hahn 2.50. mother Also 2.00. k. Wuggazer 2.00. (p. -89.25.)
 On the Negro mission: Gem. in Monroe 5.60. ? Wittes Lt. Petri Gem. 2.83, Filial in St. Johns 1.29. From a youth in Monroe 2.00. School children of teacher I. H. Ch. Meyer 1.75. Gem. in Saginaw City 5.25. Andr. Mittelberger 5.00. L. Sippel in Frankenlust 2.00. Mission St. Colf. in Teacher Simon's school 2.25. Mrs. W. S. in Monroe 2.25. Mrs. Brehm 25. (S. -30.65.)
 For inner mission: Gem. in Amelith 8.40, Kindtauf Coll. bei O-Kerkau 1.60. Gem. Adrian (from d. Missionskasse) 10.00. E. Kundinger in Detroit 5.00. L. Zeller 1.00. Beisser in Frankenlust 5.00. Gem. Jonia 2.57, E. Lemin 1.00. L. Sippel in Frankenlust 2.00. Ch. Bach in Sebawaing 5.00. I. Sehler in Lisbon 1.00. Wittwe Sehler 1.00. (S. -39.57.)
 For inner mission in the West: Schumacher in Petersburg 1.00.
 For sick pastors and teachers: Gem. in Petersburg (for ? Krause) 4.00. ? Düver (for the ?? Wyneken u. Crämer) 1.00. For the same of ?.. Koch 2.00. ? Sievers jun. 1.00. Gem. in Manistee 8.00. (S. -16.50.)
 To the Emigr. - Mission: ? Raw Gem. 8.44. Gem. in Hillsdale 5.10. Gem. Big Rapids 4.18. Gem. in Reed City 1.17. (p. -13.89.)
 To the Heathen Mission: Bro. Krekul at Grand Rapids 10.00. Cong. at Frankenmuth 22.85. Cong. at Hadley 5.00. Cong. at Frankenlust 12.65. Jgfr. Engel Vols 2.00. Mrs. Klenk 2.00. (S. -56.50.)
 To the orphanage in Addison: Pennloeber family in Hillsdale 1.00. Coll. at F. Keitt's funeral 5.27. Other contributions from Frankenlust 3.50. Mrs. W. S. in Monroe 5.00. (S. -10.25.)
 To the orphanage in Boston: Adam Wagner in Monroe 1.00. L. Sippel in Frankenlust 1.00. (S. -2.00.)
 To the building fund: Gem. in Manistee 8.00. ? K. L. Molls Gem. 13.80. (S. -21.80.)
 To the seminar household in Addison: Gem. in Amelith 7.12. Gem. Frankenlust 5.26. (p. -12.38.)
 To the seminary household in Springfield: comm. in Adrian 5.00. comm. in Frankenlust 5.25. (p. -10.25.)
 On the college budget in Fort Wayne: community in Adrian 5.00. Comm. in Frankenlust 5.25. (S. -10.25.)
 On the college household in St. Louis: Gem. in Frankenlust 5.25.
 For the needy in Kansas: Father Eriens in Fieser 50. Gem. in Frankentrost 13.12. (p. -13.62.)
 Fürdic Gem. in Sioux City, Iowa: Gem. in Saginaw City 5.00.
 For Australia: ? Raw Gem. in Detroit 3.44.
 Monroe, March 5, 1881. I. S. Simon, Cassirer.

For the Lutheran Orphanage near St. Louis, Mo.,

received since Feb. 2; By ? Sievers in Cape Girardeau, Mo., from Chr. Waldmann & Konr. Ringe each .50. By ? Bock at Clatonia, Mo., 25 ad. Calico, 2 pcs. wool yarn, 1 dress, 1 pair of trousers, 1 apron u. 1.50. From d. orphan box in teacher Trettin's school in Staunton, Ill., from pupils and adults 7.61. From k. Weisbrodt's comm. in Mount Olive, Ill., 30.00. Mrs. ? Kollmorgen in Nashville, Ill., 2 pr. wool. Stockings. F. Döring Sr. in Strasburg, Ill., 1.00. N. N. in Baden, Mo., 1.00. From ? Willes Gem. 4) H Br. Flour, 13 shoulders, 3 hams, 1 side, 6 ribs & 43.40 baar, from N. N. 5.00. W. Weber & L. F. Weber in ? Blitz's comm. in Concordia, Mo., 8) H Br. L. 5 shoulders, 10 hams, 2 sides, sausages, butter, 1 p. tr. apples u. 42.20 cash. From ? Dultz's Gem. in Napoleon, O., 10 pr. stockings, 1 pr. pants, 2 dresses, 4 aprons, 2 shirts, 1 neckerchief, 1 pr. boots. Mrs. Schlüter at Belleville, Ill. (for J. Kickel) 3 pr. stockings, 1 hat. By ? Karth in Worden, Ill., by Mrs. N. N. (thank offering) 1.50, from school children 80, from savings bank of cl. W. K. 20. Miss. Wellhelter at Kirkwood, Mo., 1.00. vr. Pittman 7.50. teacher Charles school children in Lake Creek, Mon., 1.00. From Cross Distr. in St. Louis by Körner 2.50, Dr. einigk -Distr. by Brockmeyer 5.25, by Mustard 4.55, Jmm.-Distr. by Guenther 5.65, by Huning 21.15. By teacher Meibohm of Bethlehem School in North St. Louis 2.00. ? Burgers Gem. in Hamilton Co., Nebr. (Weihnt.-Coll.) 15.00. Mrs. K. Werth 1.00. ? Winkler's parlor in Central Tsh. Mon. (surplus from school festival) 6.50. von Rohe 2.00. Wedding coll. at Th. Geitz's in Kimmswick, Mon. 5.35. By ? Nützel in West Ely, Mon., 5.00. I. Meuschke in Lincoln, Mon., 2.00. ? Köstering's church in Altenburg, Mo., 6.55. H. Dickhoff in Alma, Mo., 1.00. ?.. Pennekamp's church in New Wells, Mon. 8:00 a.m. From ? Ackenbach's comm. in Venedy, Ill., 7 sacks of flour. ? Luker's congreg. in Aroma, Kans., 3.75. the school children 2.25. Mrs. Kandt .25. Young People's Association in Beckville, Mon., 4.55. St. George Sewing Association in St. Louis 15 pr. underpants, 7 shirts, 2 pr. stockings & worn stuff.

Correction.

In no. 5 d. "Luth. read: From W. u. E. lahn 1.00 st. "6.00".
 St. Louis, March 7, 1881. I. M. Estel, Kassirer, eor. ok 30 and Uutxer 8ts.

For the orphanage in Addison, Ill:

From Illinois: from Chicago, u. zw. aus? Hölters, Gemeinde: from Mrs. C. I., 2 new suits for boys, 1 remnant calico, 2 hats, 2 Pr. suspenders, Mrs. B. Walls 1 bundle of separate garments, Mrs. Marie Keller 10 handkerchiefs, 1 knife, 3 bust shirts, 2 aprons and skirts, Wm. Byrman 1 pr. of shoes, H. Witthaus 4 scraps of calico and 21 Ud. of stuff, from the Women's Club 8 quilts, Mrs. Teacher Paul 2 boxes of toys, N. N. 1 doll and 1 trolley, Caroline P. 2 boxes of candy, Mrs. Stenger 3 shawls and 2 mu'n. Mrs. Haferland 2 pr. of stockings, Mrs. Breitbart 4 night jackets & 1 pair of underpants, Mrs. Johanne Schröder 6 aprons, 2 shawls & 2 pr. stockings, Mrs. Otto Griesen 6 dolls a. 3 cuffs, Mrs. Gromoll 2 pr. stockings, 6 shawls, Mrs. Klein 6 handkerchiefs, Mrs. Zelms 6 pr. stockings, 6 shawls a. 6 handkerchiefs, Mrs. Hamann 5 aprons a. 6 handkerchiefs, Mrs. B. Kirchner 42 m. calico, 6 pr. stockings, 6 painting boards, 6 mouth organs, 1 doz. Lead feathers, 6 small clocks, 1 doz. Tin plates, 1 box of dolls and 6 picture books, Mrs. Auguste Kleinke 2 worn skirts, Mrs. Janzen 12 oranges, Mrs. Johanne Prochrow 1 doz. Handkerchiefs u. 2Pr. stockings, Wittwe D. Butzow 1 bag of nuts, 1 girls hat, 3 Shawls, 1 apron, 1 box of dolls and candy, Mrs. Peters 1 box of cakes and oranges, 1 box of nuts, Louis u. Otto Griesen 1 box of skittles u. 1 box of kitchenware for girls, Mrs. Marie Marker 1 box of kitchen and kitchenware for girls, 2 boxes of ink, 1 box of tinware and 2 boxes of toys, Mrs. H. Staats 1 box of candy, Mrs. Homann 1 box of ink, 5 clocks & toy bags; from ? Engelbrecht's community: Mrs. L. L-cherbach 3 remnants of stuff, N. N. 1 skirt; from ? Lochners Gem.: C. Boarst, El. David each 1 quilt, Aug. Scheffer 3 do. u. 10 M. Muslin, Turban u. Rusan 1 blanket, Franz Kuschel 14 ad. Kattun, Kath. Koch 1 quilt, C. Klockziem 2 do., C. Kunde 10 m. Muslin u. 9 Ud. calico, Jul. Knopp 2 blankets, Fischer 1 quilt u. 2Pr. stockings, Fritz Brinkmann 1 quilt, D. F. Cohrs 2 do. u. 6 Pr. stockings, N. N. 2 pieces of soap u. 1 doz. Pocket knife, Jakob Rein 2 quilts, Alb. Krö-ning 1 blanket, Mrs. Car. Müller 1 remnant muslin, Lewis 1 quilt, H. Brinkmann sen. 1 blanket, Goldenbogen 1 quilt, Geisemann 1 do., Frau Haack 2 do., Buegenhagen 1 do., IPr. shoes, 1 remnant calico and 1 pr. stockings, F. Facklamm 1 quilt, H. Fischer 1 do., Wittwe Bunge in ? Bartlings Gem. 1 skirt, 1 vest, 1 pair of trousers, 3 pcs. wool yarn and 2 hd. shirting; from ? Reinkes Gem.: Mrs. A. Pomranz 11 ad. Kattun, 3 aprons, 1 cloth, 1 coat, 1 fur collar u. getrag. Garments, Mrs. Schwarz 2 quilts, 1 pr. shoes, 1 pr. gloves, 1 worn. Coat; from ? Wunders Gem.: 100 Boxes with Candy u. Nuts from H. Schultz, from unknown 1 Box m. 12 Packets of Clothes, 1 Packet with 2 Petticoats, 1 do. with 1 Dress, 6 Pr. Stockings u. 1 Pr. Shoes, furthermore 1 Quilt, 2 tr. Girls Hats, 10 Ad. Kleiderzeug, 24 Hd. calico, 1 tr. dress, 2 tr. girls caps, 1 coat, 5 Bd. Calico, 1 jacket, 1 cap, 2 dresses, 2 aprons, 3 petticoats, 1 jacket, 12 new dresses, 5 aprons, 12 shirts, 1 doll, 1 horn u. tr. garments; from ? Succops Gem.: John Lange 2 quilts, 2 shawls, 3Pr. stockings; from ? Wagner's Gem: Ch. Bröcker worn. Dresses, 2 Hats, 2 Pr.

56

Shoes and piggy bank with 44 cts. From the women's club in k. Dörmanns Gem. near Uorkville 33 Pr. stockings, 3 quilts- Wittwe Schneidewind in Elgin 35H Ud. shirt stuff, 1 piece of clothing stuff. From Addison: Ferd. Barkling 3 sack potatoes & 1 p. apples, N. N. 8H Ud. clothing stuff, 2 Ad. Forage stuff and 1 doz. Buttons, Ernst Leeseberg 1 Christmas tree, W. Heuer 3 p. apples, 1 p. potatoes, Fr. Graue 60 pf. rye flour, P. Sommer 1 tr. skirt, H. Heuer 2 p. grain, 2 p. potatoes, 4 p. apples, H. Hachmeister 4 girls shirts, 4 aprons, 1 sheet, 1 p. apples, Aug. Walkenhauer 47 sausages, Ad. Buchholz 2 shirts, 1 pr. boots. By k. Hallerberg in Quincy from the Missionary Sewing Society of St. Jacobi Gem. 3 sheets, 7 pants, 7 boys' jackets, 11 aprons, 11 dresses, 6 girls' pants, 2 night pants, 34 shirts. From k. Rodgers Gem. in Ar- lington Heights: 5 colored boys' shirts, 2 girls' shirts, 2 aprons from Mrs. Dor. Heinrichs, 3 aprons, 2 shirts, 2 bonnets, 2 pillow cases, 2 pr. stockings, 2 pr. gloves from Mrs. W. Heinrichs, 10 pr. stockings, 1 bale of yarn from H. Gehrke, 2 pr. stockings from Emma Schneider, by Niemeier 32 p. Potatoes, 6S. Grain, 1 p. oats, 1 p. Apples, 2 p. roots, 1 pc. bacon, 1 doz. tablespoons, 1 doz. Theel spoon.

Dozen. Knives & forks, 11 dozen. Pocket knives, by Clau- sing & Voigt 33 p. Potatoes, 3 p. grain, 1 p. apples, 1 pc. Woolen yarn, 1 pc. clothes, 2 pork shoulders, 3 pc. bacon, 2 pr. boots, 2s. Potatoes, 1 p. grain, dried apples and beans. Bon'ell. women of Gem. in Estingham: 16 Ud. calico, 8Pr. stockings, 5Pr. pants, 1 Pr. gloves, 3 hats for girls, 2 shirts, 2 jackets, 1 skirt, 1 dress, 1 apron, 1 pd. wool yarn. From k. Brewer's Gem. in Crete from Herm. Fritschel 4Av. Cotton Flannel 1 pc. Wool yarn, 1 pr. stockings, 1 cap, 1 dute with nuts. From k. Brauers Gem. in Brecher, from C. Kölling 2 Kiffen with covers, by Präparand Eggers 4 dresses, 4 caps. From k. Rarfelow's community in Elk Grove: by C. Wilken u. H. Möling 15 p. Potatoes, 9 p. Oats, 13S. grain, 12 sausages, 2 suizn, 2 pcs. bacon, 1 shoulder, 4 lbs. trimmed apples; by Busse 21 S. Potatoes, 1 p. oats, 1 shoulder, 1 ham, 8 sausages, meat, 9 lbs. coffee, 12 pr. shoes, tr. apples & beans. From k. Nuoffers Gem. near Eagle Lake: H. Bernhard 1 quilt and 2 potts with covers, from the Women's Club 2 potts with covers, 6 undershirts, 2 sheets, 2 towels, 1 pr. stockings. From k. Großes Gem. in Harlem through H. Weiss 2 quilts (the money to make them was collected at his child baptism). From 8th Mahler in Rich 1 woolen quilt. By ? Hornbostel in Bloom from the women Friedrichs, Rittmann u. Gieske 1 dress, 3 aprons, 2shirts, 1 petticoat, 3Pr. stockings, N. N. from Mattison 68 Ud. calico, 2 Ad. Shirt stuff, 3 caps, 9 caps, 3 shawls & 2 jackets for girls, 3 pr. shoes, 6 pr. stockings, 4 handkerchiefs, 1 underpants.

By I? Dornseif in Dubuque, Iowa, from Wittwe Kruse 1 quilt, G. Brumder in Milwaukee 60 "beads" & 1 calendar of the children's paper man. Mrs. Jac. Föllinger in Fort Wayne 18 pr. shoes, N. N. in Nie ollet, Minn. 2 sheets, 3 ad. Cotton Flannel, pc. Wool yarn, 1 dress. From courtland, Minn.: Teacher P. Elbert Garpans, Mrs. Louise Bade 1 feather bed, 1 pair of underpants, N. N. 2Ad. Calico, 2Pr. pants, 2Pr. stockings, 2 jackets, 1 petticoat. From Claremont, Minn. by A. B. from friends 4 girls shirts, 2 dresses, 2 Pr. stockings, from E. Buehring 3 caps, 2 shawls, 2 handkerchiefs, 2 Packele needles, From Plymouth, Wis. from W. Zerler 3skirts, 1OH pants, 8vests, 3Pr. suspenders (werth 38.00). - Many thanks on behalf of the poor orphans!

Addison, 26 Feb. 1881. I. Harmen ing.
The St. Johanns parish at Ellinwood, Kansas, also received the following love offerings to cover their church debt: By A. Mangelsdorf from Kassirer Bartling -14.42. By Kassirer Schuricht 16.35. By k. A. Grimm from sr. Gem. 6.00. By I. E. Schülke from sr. Gem. 4.10. By Kassirer Rademacher 16.76. By W. Zschoche of sr. Gem. 10.00. By ? E. Jehn from Wittwe Biehl u. G. Barthel each 25. W. Busemer 60. Fr. Marg. Rtehl 25. Joh. Rtehl 50. Jak. Riehl 25. I. Ungemach 60. C. Stolzenbach 45. H. Werner 60. W. Hahn, F. Werner, W. Werner each 25. Frau Eisen 50. Frau Lang 25. Frau Cordes 50. Louis Meyers 3.00. G. Tröger, G. Hahn, 8th Küster, I. Ungemach each 50. C. Götzel 20. H. Stern, Frau Greul each 1.00. Frau k. Wyneken 50. Fr. Kempf 25. H. Christmann 2.00. Mrs. Zehner 25. teacher E. H. Dreß 50. D. Hahn 25. D. Schmidt 50. Th. Rauch, Jakob Bäcker each 25. A. Stern 50. U. Schaffmann 40. Joh. Harsch 60. I. Blankenpühler 1.00. J. Metzger 25. H. Stemmler, R. Koch 60 each. Mr. Heisemann, H. Berendt 25 each, I. M. Bonnet and Sons 2.50. H. Stolzenbach 1.00. P. Unklaf 25. Mrs. K. Ratle 1.00. P. Ungemach 50. M. Seibert .75. Wittwe E. Schmidt, I. F. Harsch each 1.00. W. Ruth 26. G. Ziegler, H. Molk, M. Bischoff, Wittwe Wehrmann each 50. D. Bonnet, 8th Küster each 25. M. Rude, H. Nikol each 1.00. Wittwe G. Werner, Mrs. k. Oestermeyer each 25. W. Schmidt 60. D. Stemler 25. H. Weber 60. C. Ungemach 26. Mrs. Crooks 1.00. I. Bischof 50. Ch. Dürr 1.00. Ch. Holderitb 50. G. A. Wynecken 2.50. Wittwe Stemm, G. Harsch each 50. Wittwe Fertig, Th. Ungemach, M. Stolzenbach each 26. G. Metzger, P. Busener each 60. I. Burk- hart 25. F. Butz 1.00. Wittwe C. Werner 15. Wittwe C. Haas 25. by herself 1.00. By k. M. Adam by sr. Gem. 4.00. By I? Weisbrodt from Mrs. Reuter 2.00. By A. Mangelsdorf from Kassirer Bartling 18.75. By Kassirer Birk- ner 5.00. By k. H. Kowert from sr. Gem. 2.00. By ? H. Bartels from sr. Gem. 3.30.
On behalf of my community, thank you to all donors - Kraust.

For the English - Lutheran Nisfuru in" West received:

From Belleville, Ill., -1.00. By Messrs. Prof. M. Günther from Messrs. k. 8. M. Wagner in Castor, Mo., .50. By Messrs. k. F. W. Franke from Mr. Ch. Huthmacher in Salomonta, Jnd., 4.00. From Mr. G. Wetrnrtch in New Welle, Mo., surplus from the "Pioneer" 1.00. By Mr. Kassirer Roschke from the congregation of Mr. Präses Biltz in Concordia, Mo., 6.00.

C. F. 8ange, Cassirer. 509 SraillUn Ave., 8t. Louis, Mo.
Received for poor students: From the worthy Women's Association of Bethlehem Parish in St. Louis, 1 dozen, Bust shirts, 1 dozen Underpants. Through Mr. k. Schroeder, given at the wedding of Mr. Fuchs 7.20. from the Young People's Association 6.80 - for G. Schroeder. By Mr. 7. Schieferdecker from Gottfried Steinmann 4.00. By Mr. Pritzlaff from the Sewing Club of the Dreieinig! - Gem. in Milwaukee 1 woolen blanket, 10 bust shirts, 9 pr. socks, 6 undershirts, 10 underpants, 8 sheets, 7 pillowcases, 6 towels. By Hrn. k. Hude from some members of sr. Gem. 5.00 for cook. From Mr. C. Lorenz from the Gem. in Lincoln 50.00 to "Christmas gifts, for serious students". By Hrn. k. Reinhardt, coll. sr. Gem., 34.00 for I. E. A. Müller. Through Mr. ?. Nothing by Mrs. Meuschke 1 quilt, Mrs. Eckhoff 2 pr. socks, Mrs. Goosen 1 pr. socks, Mrs. Nothing 2 underpants. By Mr. ?. Behrens, sent at the wedding of Mr. I. Marks, 5.00 for N. N. By Mr. k. D. Graf, part of the Christmas collection of sr. Gem., 6.75 for G. Schröder. By Mr. Rector I. Walther, collected from his school children (north school district of Frankenmuth) 5.85, for 1 woll. Ceiling (-5.00) and .85 cash. Through Mr. ? Heimer von Liegendin sr. Gem. 9.00 for Heinze, by Mr. Koboldt, community coll., 6.68 & from the concordia Society of the congregation of Mr. k. 8. Frese 2.92 for Rauhoff. By Hrn. k. I. Friedrich of sr. Gem. 10.00 for Pruss. By Hrn. k. Barth 1.00 for poor students and 5.00 for G. G. G. By Hrn. k. A. Sink from the Jungfr.-Verein sr. Gem. 36.45. By Mr. k. M. Meyer of the Women's Association sr. Gem. 6 Pr. wool. Socks. By Mr. F. Lochner, part of the misstonsstundencollecten sr. Gem., 10.00. By Mr. k. D. Graf, house dedication coll. at W. Stoppelmann, 13.35 for G. Schröder. By Hrn. k. Schaaf by sr. Gem. 5.00 for Schatz. By Mr. k. Weisbrodt, missionary hours coll. 10.00.

To the seminar budget: By Mr. I? C. Vetter, Weihnachtscollecten sr. Gem., 4.85, by s. Filial in Osage Co. 2.60. By members of the Gem. in Chatham by Sr. k. 8och- ner 16.86. By Sr. k. Schliepsiek, sent at Mr. Christ. Schwager's wedding, 4.60 and at that of Mr. A. Schulze 4.10.

A. Crämer.

For poor Wisconsin sophomores

received since May 28 last year: From the congregation of k. Barth in Pella -5.85. Zions-Gem. of l. Markworth 3.00 u. 2.75. k. Rohrlack 1.00. 8ehrer Brandenstein 60. Jak. Jung 1.00. By k. Göber sen, of Mrs. Beyersheim 1.00, from his Gem. 2.00. Conferenzreisegeld - surplus by W. Walker (1) k. Kellers Gem. 7.26, whose Frauenverein 6.00; on E. Köhler's wedding ges. 3.68. k. Aulich 1.00, whose Gem. 4.00. By k. Schulze from Mrs. Bode 1.00. By k. Knies from N. N. 1.00. By k. Th. Miesler from G. Merz 60. By k. Germann in Fort Smith from an unnamed 1.00. k. Küch- les Gem. 14.25. k. Käseltz Gem. (harvest festival coll.) 5.00. ? Damm's Gem. (desch) 9.35. By I. Strasen sen., wedding - Coll. bet Ferd. Behling, 5.27, by etl. younglings and maidens in its Gem. 13.60. k. Hlds Gem. in Town Herinan 4.00. Fr. I. Kaufmann 2.00. Concordia society in k. H. Sprengeler's Gem. 11.00. From "B." k. O. Hoyer, Lerveeuav 60. Llieü., 2.00. Women's Society of the Gem. in Oshkosh 10.00. Friend of the Kingdom of God 5.00.

For F. Selle: in k. Markworth's Zions-Gem. ges. 2.30. at Manteufel 1.22. For W. Kleinschmidt: k. Markworth 2.00. Kindtaufcoll. at F. Hapnemann 1.20. Reisegeld-Überschuss 16. For F. Kaiser : from Oshkosh: Hr. F. u. Frau E. Wille 5.00, Hr. A. u. Frau R. Plötz 6.00, Hr. A. Köhler .50. For Stud. Schultz: k. Sprengelers Gem. 13.02.

On behalf of the needy recipients, I express my heartfelt thanks to all the dear donors and wish them God's rich blessing in heavenly goods through Christ. May he also make many hearts willing to give gifts for "his brothers" who are willing to prepare themselves for service in church and school for the welfare of their neighbors, especially their believers, but who lack the necessary earthly means to do so! Matth. 25, 40.

The cash register is completely empty.

Oshkosh, Wis. March 1, 1881. i. 8. daib, cassirer.

For poor students received with hearty thanks from Q. A. W. Homeier at Waukon, Iowa, -6.00. From the Lutheran congregation at 8owell (St. 8ouis, Mo.) from B. -5.00, from S. -3.00, from R. -1.00, from Q. -2.60, from Miss N. N. 60 cts, from Wittwe Q. -2.00, from W. sen., -10.00, W. Jun., -6.00, from S. -6.00, S. -5.00, Wittwe A. -1.00. (Summa -40.00.) From "I. M." in Baltimore, "to prevent rejection from the table" -5.00. From Hrn. k. I. Streckfuß in Davenport, Iowa, -1.00. Dnrch the same from Mr. Oldsen -1.00. By Mr. k. F. W. Brüggemann in Darmstadt, Jnd., a Collecte of his Dreieinigkeits-Gemeinde there -6.00. By the same collected on the wedding Hrn. I. Küsters ibid., especially for H. R. -3.00. From Hrn. k. G. Schaaf in Claremont, Minn., collected in part at the wedding of Mr. A. Grünkler -6.00. From the widow Elisabeth Tormöhlen near Vallonta, Jnd., -25.00. From Mr. F. Tormöhlen ibid., -6.00. C. F. W. Walthre.

With heartfelt thanks to God, the Lutheran congregation of St. Jo" Hannis in Canton, Mo., received the following Biebscgaben for the construction of a new church: By k. Schieferdecker from sr. By Mr. Kassirer Schuricht 36.70. By k. Mer- bitz from members of sr. Gem. 5.50. k. Brauer's Gem. in Crete, Ill., 17.60. By k. Erdmann in Red Bud, Ill., 25.00. By Quest in Palmyra, Mo., 6.00.

Canton, Mo. March 2, 1881. I. P. Fackler.
Received for the Negro Mission in New Orleans: Thank offering for recovery of Mr. H. Baden in Jndependence, Kans. from Mrs. H. Baden (mother) - 4.50. Mrs. P. Miesner 1.00.
New Orleans, Feb. 26, 1881. h. c. 8i nd, 8ocalkassirer.

For Stud. Schriever -10.00 from the Jünglingsverein der Gemeinde in Cincinnati; for Stud. Purzner 12.50 from the Gemeinde des Hrn. I'. Beyer. Günther.

Received:

Through Mr. A. Paar, Treasurer of the Minnesota Synod: For Negro Mission -24.95, for the Deaf and Dumb Institution in Norris 28.80, for the Orphanage in Addison 2.05.
By Mr. Nething in Lincoln, Mo., for poor Negro children in New Orleans from Mrs. H. H. Eckhoff 1.00, Mrs. Linstrot .50, Louis Kreibler Sr. 1.00.
By Mr. J. L. v. Strohe in Monticello, Iowa, from Mrs. Engel Scheer 2.00 for poor Negroes in New Orleans, 2.00 for inner mission in the West, 3.00 for needy in Kansas.
By K. C. E. Brandt in St. Louis for K. M. Wyneken of N. N. 2.00.
By K. M. Tumenstein in St. Paul, Minn.: For K. M. Wyneken by N. N. 2.00; for the poor Negroes in New Orleans by the Women's Association of St. Paul 7.00; I. T. Schuricht, Treasurer of the General Synod.

With heartfelt thanks, I hereby certify that I have received the following gifts of love: By Mr. K. Groß from the Three Unity Parish in Buffalo -46.00, Through Mr. K. Sieck from St. Gem. 18.00, By Mr. K. Hochstetter from St. Gem. 15.00, By Hm. K. Kanold 3.00, By Mr. K. Weinbach from the parish of Cambria 6.74, From a man from Bergholz 3.00. - Wishing God's rich blessing to all the benevolent givers

M. Schmitt, pastor's widow.

Book ad.

The Controversy concerning Predestination that is, a plain, trustworthy advice for pious Christians that would like to know whose doctrine in the present controversy concerning predestination is Lutheran, and whose is not, Published by Rev. Prof. C. F. W. Walther D.D. Translated by Aug. Crull. St. Louis Mo. Concordia Publishing House (M. C. Barthel, Agent). 1881.

Readers will be pleased to learn that the treatise by Professor Walther, "Der Gnadenwahlstreit, das ist, einfache, bewährter Rath" (The Dispute over the Doctrine of the Election of Grace, that is, simple, proven advice) 2c., which appeared in No. 4 of this journal, is now also available in English, so that English-speaking Lutherans can also become acquainted with our doctrine and convince themselves of what silly talk it is when our opponents say that we have become Calvinistic. We owe the faithful translation to "Herr" Professor Crull. The tract will be sent postage-free against payment of 10 cents.

Price per dozen 75 Cts.

G.

Sermon preached on Easter-Day A. D. 1851 by Rev. Prof. C. F. W. Walther, D.D. Translated by Aug. Crull. St. Louis, Mo. Concordia Publishing House (M. C. Barthel, agent). 1881.

It was a happy thought of Professor Crull to translate this sermon into English. It is two things that make it so important: first, the lengthy apologetic introduction dealing with the certain, irrefutable truth of the Easter message, and secondly, the magnificent exposition of the great importance of the Easter message, which is unknown to so many. The sermon has as its theme: Dke resvreetlov ok kkesu, Okrist, tke Okristiuv8' xpoock ouvse kor s. okeerkvl eovkessiou ok tkeir kuitk; vir.: I. kor tke oovkossiov tkat cke "v8 l8 tke 80v ok Oock, uvck II. kor tke oovkessiov tkat 6o<Z is tkeir Kraeiovs kuitker.

Available from the "Lutherische" Concordia-Verlag" for a fee of 10 cents. G.

For introduction in schools at the beginning of the new school year recommends the following new books:

Reading book for upper grades. -1.00.

Dr. 8. vuemllsx. kraetieal Xritkmetio kor tke Oovuvooi 8ekools ok l^ortk ^merioü. kürt kovrtk. 50 Cts.

^usiror" to kraetieal ^ritkmetie. kart kourtk. 15 Cts.

First book for learning and practicing the German language. By G. Fij ch er u. H. W. H oppe. 15 cts.

Second book of learning and practice. 20 Cts.

To be published before Easter.

Third book of learning and exercises. 25 Cts.

To be published shortly after Easter.

The "Luth. Concordia Publishing House".
M. C. Barthel, Agt.

Changed addresses:

Rev. ck. kl. klüisok, ketor, 1.66 Oo., Dexas.

Rev. Lrükk. Lox 86th Otto, OüttürüvFvs Oo., ^7. 15.

OK. k. Orauer, 389 8. kerseszr 8tr., lvyküüvüpoli", lñä, L. Lez-l, 447^ Okippervü 8tr., l^erv Orleüvs, l,n.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Only letters containing information for the paper are to be sent to the editorial office, while all other letters containing business, orders, cancellations, money, etc., are to be sent to the address: Luth. Concordia-Verlag, 31. 6. Lurker, xsooi, Corner ok Stimml Street L Indian Avenue, St. Louis, Mo. to be sent to: - In Germany, this "sheet ju bezieh" by Heinrich A. Naumann, 38 Pinnische Strasse, Pre "dan.
Nach Germany, the "Lutheran" is sent by mail, postage paid, for tl.25 "en sandt.

Lvtreck üt tke kost OKoe üt 8t. l,ou1s, lo, "8 seoovck-elüss mothers.

Volume 37

Easter Song.

How is it that you are so joyful in me, O my soul?

Response:

Because my Savior Jesus Christ

From his grave cave, Atoned for the guilt of all men, Risen on the third day

And reconciled them to God.

What does it help you? What's it to you?

You are a poor sinner.

Response:

Christ, who has done enough for us, make us children of God.

It is the holy Lamb of God,

So for us on the trunk of the cross, What we forfeited, paid.

Yes, sins hinder thee, wherewith thou deservest wrath.

Answer:

I know this well and am sorry, but I am reconciled to God;

His dearest Son has clothed me, He gives me righteousness,

God is pleased with this.

Nevertheless, there is still much sin in you, which weighs down your conscience.

Response:

True, I complain to God for and for, but I must enjoy it,

That now the handwriting that binds me is found there nailed to the cross, where Christ was hung.

Death still has power over you, when he finally strangles you.

Response:

I have often thought about that, but it has proven to be true

The same one for me, who in victory devoured death eternally.

What harm can he do me now?

The devil has great wrath, no man is free from it.

Response:

I know that he lost the victory

And Christ smelled me;

He is the hero and prince of victory, Who even crushes the devil's head

And delivered me from the enemy.

St. Louis, Mo., April 15, 1881,

No. 8.

How will you, my soul, presume upon the good of another?

Response:

The truth of God makes me grasp such good with faith;

If I were to punish God by lying, I would bear an even heavier burden, for that is blaspheming God.

So tell me in one word, what is your faith based on?

Response:

Here's to Jesus, the faithful guardian, who frees me from sin, redeems me from the curse, reconciles me to God, earns me mercy and grace for punishment;

His death gives me life.

What will you give God again for such grace?

Response:

I will signify the great miraculous deed with thanksgiving at all times, confess His word pure and free, avoid sin and hypocrisy, bear the cross patiently.

Jauer'sche" hymnal 1754.

Easter Sermon,

communicated by C. F. W. W.

I. N. J.

Blessed art Thou, God and Father of our Lord Jesus Christ, who according to Thy great mercy hast begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and unfading, which is kept in heaven, we who by Thy power are preserved through faith unto salvation. Oh, hear now also this petition: Help that in these festive days we may be fortified and strengthened in our hope of a future blessed resurrection by the preaching of the glorious resurrection of your Son, and that this hope may thereby also be kindled in those who have hitherto gone without hope. So that at the end of our present feast each one of us may break out in joy with a shout of joy:

Hallelujah! Now I know that I, too, will one day rise in glory, rise to a new life full of eternal joy and bliss! - Yes, help me, you almighty and all-gracious God, for the sake of the glorious resurrection of your Son, our Lord and Savior JEsu Christ. Amen! Amen!

Text: Mark. 16, 1—8.

Dear and beloved friends of the feast!

All Christianity believes that Christ rose from the dead, but why? even few Christians know this. Many think that the real purpose of the resurrection of Jesus Christ from the dead was to confirm the faith in Christ's divinity and in the former resurrection of the dead and to raise it above all doubt.

It is true that Christ's glorious resurrection is such an indisputable reason for these teachings that no reasonable man can further doubt or even deny them. As often as Christ's enemies did not want to be satisfied with his great miracles as proof of his divinity, and therefore demanded other, greater miracles in their place, Christ himself had often pointed them to his resurrection as the highest and last miracle he would perform on earth. Now that Christ himself has performed this greatest of all miracles and, according to his words, has really rebuilt the broken temple of his body after three days, all doubts about the divinity of his person and about the resurrection of the dead must of course disappear. Whatever reasons the unbeliever may raise against it: by the fact "Christ is risen" all these reasons are already refuted in advance for ever.

However, my dear ones, as important as the resurrection of Jesus Christ is for this reason, this was by no means its actual final purpose. Christ's divinity was already irrefutably proven by his countless miracles, but the resurrection of the dead by many undeniable death resurrections in the Old as well as in the New Testament.

And, say yourself, what good would it do us if Christ's resurrection only made us certain that Christ is the true God, the Creator and Judge of all?

58

Who will also raise us from the dead one day? If we only knew this for certain, would not these truths be only frightening for us, who are sinners, instead of being comforting for us? For would we not then have to fear that He, the great holy God and righteous judge of all flesh, would call us forth from our graves only to judge and condemn us?

But well us! The glorious resurrection of Jesus Christ has a completely different meaning. Without it, all the teachings of Christ and the entire Holy Scripture would be without comfort for us, a beautiful shell without a core, a beautiful edifice of bliss without a foundation. As the holy apostle Paul expressly writes to the Corinthians: "If Christ is not risen, our preaching is in vain; if your faith is vain, you are still in your sins; if they also have fallen asleep in Christ, they are lost: But now that Christ is risen, our preaching is not in vain, your faith is not vain, ye are no more in your sins; neither are they which are fallen asleep in Christ lost, but saved, made blessed for ever. Yes, beloved, Christ's resurrection contains within itself a whole great bottomless overflowing sea of consolation, which pours over all Christian doctrines and makes them sweet and consoling.

Well then, let us drink from this sea of consolation to the full today and draw hope, consolation, strength, peace and joy from it for our poor pilgrimage in this world to our heart's content, as I present to you in this festive hour:

Christ's glorious resurrection from the dead, our own former blessed resurrection in glory unshakable ground;

I will show you two things here:

1. in how far Christ's resurrection is the unshakable ground of our own once blessed resurrection, and
2. How unspeakably glorious this blessed resurrection of ours, so firmly founded, will be one day.

1.

To have to lie on one's deathbed and not know whether one will be resurrected to eternal life or eternal death on the last day is, my dears, something quite frightening. He who knows that he has forgiveness of sins, but still fears that he will perish, is as miserable as an evildoer who knows that he has been pardoned by the judge, but still lives in fear of being killed by the avenger of blood.

As soon as a person has come to faith in Christ and thereby to the certainty of God's grace, the next thing he needs and desires is the certainty of his blessedness. Faith without this hope is like a pleasant path, of which the wanderer does not know whether it will lead him to a familiar home or perhaps into an abyss from which there is no salvation.

But is there an unshakable foundation on which believing Christians can build their hope that they will one day be resurrected to salvation? - Yes, dear ones, and this unshakable foundation is nothing other than the glorious resurrection of Jesus Christ from the dead.

It is true that Christ did not acquire and earn our blessed resurrection through his resurrection. Rather, this has already happened through Christ's life, suffering and death. For when Christ finally bowed his head on the cross and died, he had just proclaimed aloud from the cross: "It is finished", and thus testified aloud before heaven and earth that the great work of reconciliation of the whole world with God had now been accomplished, all the sins of all sinners now blotted out, and righteousness, life and blessedness now acquired for all men.

What was the reason that Christ did not remain in death, but was gloriously resurrected after only three days? This happened mainly for three reasons. First of all, Christ's resurrection was to make it obvious that the reconciliation that had secretly taken place in God's heart had really been accomplished. For who could have believed in a reconciler and redeemer who himself remained in the tower of guilt of death? On the other hand, through his resurrection Christ should have been put in a position to appropriate reconciliation to people and to introduce them with him into glory. For how could a dead Savior do this, a Savior who himself was held by the bonds of death? Finally, God the Father Himself, through the resurrection of Christ, wanted to actually, publicly and solemnly absolve Him of all the sins that He had taken upon Himself, after He had atoned for them, and thus absolve and justify the whole world in Christ, now reconciled to Him. As Paul expressly writes: "Christ was given for our sins and raised for our righteousness. For what man could believe in his justification if he had not been justified before by God Himself? Can one also believe what has not yet happened?"

Behold what unshakable ground believing Christians have for their hope of a blessed resurrection in Christ's glorious resurrection! For this is his absolution spoken to him by the Father himself from heaven; but where there is forgiveness of sins, there is also life and blessedness.

But keep the following in mind.

Christ has risen not only as the representative of all men, but also as the head of his members. But when a head rises from the dust, it is not at all possible that the members hanging on it remain in the dust. As it is said in that song: "Does a head also leave its members, which it does not drag after itself?"

Christ, moreover, as the apostle writes, by his resurrection "became the firstfruits among them that sleep." When the firstfruits are gathered into the sheaf, the harvest has begun, and all the ripe sheaves follow them there.

Furthermore, Christ has risen as the Lord of His own and as the King of His kingdom in heaven and on earth. But where the Lord is, there his faithful servant must also be found, and where the King reigns, there are also his subjects. As Christ himself expressly says: "Where I am, there shall my servant be also."

Christ, moreover, in His resurrection preceded His own as the duke of their blessedness, broke through all the bulwarks of sin, death, and hell, and entered in triumph into the stormed heavenly

bürg. But when a military leader, leading his armies, has broken through the tightly closed enemy ranks, all his warriors courageously follow him through the opening made for them and, singing songs of victory, enter with him the conquered city with joy. As the prophet Micah prophesied centuries before Christ's resurrection: "A breaker will go up before them, they will break through and go out and enter the gate; and their king will go before them, and the Lord in front.

In order that the last doubt may finally disappear, the evangelists report that as soon as Christ had risen from the dead, the saints, who had already come to life at his death, went out of their graves and appeared to many. They were therefore the sure guarantors that one day, on the great morning of the resurrection, all the other saints would also follow them in Christ by virtue of his resurrection.

Rejoice then, O rejoice, all you who believe in the Risen Lord! You have no reason to be afraid of death, even if it comes to you this very hour. The land of the dead is overthrown. Christ is the resurrection and the life. He that believeth in him, though he were dead, yet shall he live. And whosoever liveth and believeth in him shall never die. You can therefore exclaim with Paulo: "Death is swallowed up in victory. Death, where is your sting? Hell, where is your victory? But thanks be to God, who has given us the victory through our Lord Jesus Christ." You can lie down on your deathbed as a child in its cradle. For yours awaits a blessed awakening to eternal life. Oh, do not be frightened by the thought that the true believer has this wonderful prospect, but perhaps you do not have the right faith. Consider that what a man adds to his faith does not make him a true believer; only what faith relies on, what it takes hold of, Christ, makes him a true believer. Therefore, when you have received the grace from God that you no longer rely on your own actions, but solely on Christ's life, suffering, death and resurrection, then you will certainly have the right true faith, and no sin, no curse of the law, no wrath of God, no world, no death, no devil and no hell can then hinder your once blessed resurrection.

2.

But, my beloved ones, it is time that I now also show you, secondly, how unspeakably glorious our blessed resurrection, so firmly based on Christ's glorious resurrection, will one day be.

A clear picture and prelude to the great morning of the resurrection of all believers was, beloved, the morning of Christ's resurrection, whether we look here at Christ the Risen One Himself or at those to whom He appeared.

As far as Christ is concerned, we see that first of all a wonderful change had taken place in his body. His body was now heavenly transfigured and therefore immortal, no longer capable of suffering and endowed with spiritual qualities, so that he, like the light through the glass, penetrated through door and tombstone without even breaking its seals, and suddenly stepped among his secretly gathered disciples without opening the closed doors; soon his body appeared visibly, soon it became invisible;

In the twinkling of an eye he was here, there, in Jerusalem, on the way to Emmaus, in Galilee, in Bethany in Judea, until he finally rose majestically through the wilderness to heaven before the eyes of his disciples. Behold a mirror of the wonderful change that will take place in our bodies on the day of resurrection! For the apostle expressly says of Christ, "Who shall transfigure our vain body, that it may be like unto His glorified body." Our bodies, too, will be heavenly transfigured and therefore immortal, not subject to disease and no longer capable of pain, not in need of earthly food or drink or sleep, and endowed with spiritual qualities, finer than light, swifter than lightning, completely obedient to the will of our spirit, invisible to earthly eyes, yet able to make itself visible to them, endowed with incomparable beauty and power, shining like the sun in God's eternal kingdom.

But also with Christ's soul a wonderful change had taken place after his resurrection. Free from the burden of our sin, which it had borne, it had now entered into the perfect use of all the divine attributes bestowed upon it, namely the use of His omniscience, omnipresence and omnipotence, the full use of which Christ had renounced in the state of humiliation. Behold in this also a mirror of the wonderful change which will also have taken place with our souls on the day of our blessed resurrection! Our mind will be so brightly illuminated that it will not only be free from all error and doubt, but will also see through with delight all the mysteries of God's being and will, which are inscrutable to us here, as well as all His dark and wonderful guidance. Our will, however, will be so sanctified that it will not only be free from every breath of sinful inclinations, thoughts and desires, but will also be suffused with the perfect love of God and of all His children. As John writes: "Beloved, we are now God's children, and it has not yet appeared what we shall be. But we know when it shall appear, that we shall be like him: for we shall see him as he is."

As for those to whom the Risen Christ appeared on that Easter morning, after three days of inexpressibly great heartache, they were filled with even greater joy on the day of Christ's resurrection. Their joy was so great that it is impossible to imagine it, let alone explain it; so great that, as the evangelists report, they could not believe for joy, although they saw Christ with their eyes and heard Him with their ears; it was as if they were dreaming; until at last, convinced, they burst out in joy.

Such joy also awaits us, beloved believing fellow Christians. Yes, an even indescribably greater one. For while the joy of those believers was only a passing foretaste of the joy of eternal life, our joy will then be a completely perfect, eternal joy, so great that if we were to experience it even now, we would give up our spirit for joy.

The poor blind world thinks to enjoy a wonderful joy when it lives in splendid palaces, when it has collected earthly wealth, when it is highly honored by people, when it lives in

She thinks of us Christians as deplorable fools that we do not want to enjoy this life like her, dressed in crimson and delicious linen, hurrying from one sensual pleasure to another, enjoying dance, play and comedies, and sitting daily at well-stocked tables, in short, if she can live every day gloriously and in joy. She therefore considers us Christians to be pitiable fools, because we do not also want to enjoy this life like her. But O foolish world! Above the fleeting and futile joy, it spoils the eternal true joy. For what a will-o'-the-wisp flickering in the night is compared to the sun shining through the whole world, that is the earthly joy of the world compared to the joy of eternal life that awaits us on the day of our resurrection. There we will all be introduced into a glorious palace, but against which all palaces in this world are only miserable mud huts. There we will also all be immeasurably rich, but in treasures that will remain with us forever. There we will also be highly honored, but by God Himself before all His angels. There we will also all be gloriously clothed, but our garment will be the radiance of the sun emanating from our body itself. There we will all sit at table with all the inhabitants of heaven in glory and joy, enjoying not perishable but imperishable, unspeakably sweeter heavenly food and heavenly drink. Then all our ears will feast on harmonies, but heavenly ones, and our eyes on spectacles, but divine ones; For then we shall listen to the alternate songs of the holy angels, behold God and our Savior and all our loved ones face to face, and in God's and all the angels' and elect's fellowship, set apart and undisturbed by the hostile world and false brethren, and undisturbed by the fear of ever losing what we have, be blessed for all eternity.

Oh, my beloved, are we not happy, blessed people? and is it not worth the hope of such a blessed resurrection that we do not set our hearts on vain things and do not serve sin, but remain faithful to Christ until death? Or do you say: "Yes, if I only knew that I will remain until the end. But this is what takes away my Easter joy, that I do not know whether I will remain constant. Oh, my dear Christian, good for you if you carry this worry in your heart. For this is just a proof that you are a true sheep of Christ. Therefore, only confidently keep the promise made by Christ to his sheep: "I give them eternal life, and no one will snatch them out of my hand." Do not cease to watch and pray, and you too can confidently join in the triumphant song sung by the apostle on behalf of all believers: "Who will accuse the elect of God? God is here who makes righteous). Who will condemn? Christ is here, who died, yes, rather, who was also raised from the dead, who is at the right hand of God and represents us. I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. To Him be praise, glory, honor and worship, here in time and once above for ever and ever! Amen.

Poor Judas.

Our great sin and misdeed
We therefore, poor Judas, and the crowd of Jews, may not justly reproach you, for the guilt is ours.

(Luther XXII, 1653.)

(Translated and sent in by G. R.)

A voice from the "English Conference of Missouri" concerning the doctrine of grace election.

An exhortation to the English Conference of Missouri.

Dear brethren, relying on the confidence you have shown me so far, I do not think it presumptuous of me to address a few words to you regarding the question of the election of grace, which now threatens our dear church so fiercely. The war that is now imminent is not a war with sword and bullet of fire; nor is it a question of temporal advantage and earthly gain, but, if God does not avert it in grace, it will become a spiritual war in which many souls will undoubtedly fall. In this matter we should not be idle spectators, for it concerns us all. Our dear brethren in the Missouri Synod have shown themselves very long-suffering toward those who contend against them. In many ways they have endeavored to prevent a public outbreak of the dispute; nevertheless, it seems that the worst must come. Since the actual point of contention is not entirely clear to those to whom the German journals are not accessible, I will try to present it, so that everyone may clearly see what judgment he has to form about the contending parties. An indecision (neutrality) in this struggle - if such were possible - would cause great harm.

The actual Missourians have continued to teach exactly in accordance with the Word and the confessions of our faith. Everyone should carefully read the confessions on the article of election by grace. They clearly teach that the elect are chosen "out of pure mercy in Christ, without any merit or good works on our part," and that God "makes us blessed according to the purpose of his will. (Concordienbuch, p. 489. Jubilee edition. St. Louis.) In the *Epitome* it is rejected as a "blasphemous and frightful and erroneous doctrine" when it is taught "that not only the mercy of God and the most holy merit of Christ, but also in us is a cause of God's election, for whose sake God has chosen us to eternal life." May our preachers in particular study the confession and make their congregations familiar with it. Our confession gives all the glory of election to God alone. But, as everyone knows, there are still many things in the doctrine of election by grace that are not revealed to us and that are "higher than all reason. And it is precisely these things that Missouri's opponents want to fathom and make comprehensible. They claim that God foreknew faith and that is why He chose. But from this assertion it must inevitably follow that faith is not God's gift, but a good work. The truth is rather this, that election precedes faith, and not faith precedes election. He who is elect is brought to faith by the means of grace.- Now as to the mysteries connected with this doctrine, we are not to ponder over them; they are not reached by our minds, and divine revelation has concealed them from us. The opponents of the Missourians boast that they can execute a whole series of ancient teachers in their favor. May they, after all, refer to the same. We have not undertaken to follow the sayings of any of them.

We should not be undecided for a moment about the position to be taken by the Missourians, dear brethren. Since we find both the Word of God and the Confession clearly and distinctly on the side of the Missourians, let us, dear brethren, not for a moment be undecided as to the position we are to take. Nor let us yield for an hour to those who would make faith out to be, as it were, a good work in us, which God foreknew and for whose sake He chose us. "He hath ordained us to filial adoption unto Himself, through JESUS Christ, according to the good pleasure of His will, unto the praise of His glorious grace, whereby He hath made us acceptable in the Beloved." Eph. 1, 5. 6.

It is true that our conference is still small; but if we only remain at our head, Christ, it will be an ark for the salvation of many souls. Let us therefore, as faithful fighters, put on our armor, so that when the battle must be waged (which God in mercy will prevent), we may guard our treasure against the snares of false teaching. What is incumbent upon us is to do what we have sworn to do, namely: to hold fast to our confessions and the Word of God. Let us not despair in this gloomy hour! God has never abandoned His Church and it has already passed through difficult hours. He saved many souls in the days of the flood; in the days of the prophet Elijah, when seven thousand did not bow the knee to Baal; in the days of the birth of Christ; in the days of Arianism, which denied Christ's divinity; in the sixteenth century; and He will also preserve us, if only we do not forsake Him. May the sighs of all Lutherans rise up to God, that He may equip our fighters with strength and courage. May He soon grant us peace, but not at the expense of truth. Amen.

L. M. W.

Letter from a so-called layman concerning the doctrinal controversy on the election of grace.

Matth. 11, 25. 26.

On March 23 of this year, we, the writer of this, received a rather detailed letter in which a member of one of our congregations most urgently exhorted us to abandon the Calvinist doctrine into which we had fallen and to do true penance for it. The letter, however, revealed such a sincere heart and such a touching concern for our salvation and for the pure Lutheran doctrine that we answered the dear man immediately the following day. We then received a second letter from him on April 7. Although he does not seem to have received our letter of reply, since he does not mention it with a word, the content of this second letter has given us great pleasure, and since we do not mention the name of the scraper, we hope that he will not be angry with us if we share this second letter with our readers. We reproduce it verbatim. It reads as follows:

"Dear Doctor Walther! A few days ago I wrote a letter to you, wherein I suspected you, as well as our whole dear Missouri Synod, of teaching falsely on the article of election by grace; for which I am now heartily sorry, and sincerely ask you to forgive me for everything I have done to offend you. Beloved brother in Christ, I have had many and severe temptations for about two months and have had no rest almost day and night because of the doctrine of grace election. By God's permission a veil was put over my heart and mind and I could not distinguish the right doctrine of grace election from the wrong one. I read some sentences from the Synodal Report of 1877 page 24 the 6 last rows and page 42 in the 3rd 4th and 5th rows, and Synodal Report '79 page 86 and some other sentences. And I was also told that the sentences are not right, and also heard that our dear Missouri Synod does not teach right. And so for a long time I read and prayed and cried almost day and night, and believed quite certainly that our dear Synod was on the way to Calvin. And then I began to write letters protesting against our doctrine, and also wrote a booklet which I wanted to send to all the pastors and teachers of our synod, asking all of them from the bottom of my heart that they should all fight for the truth. And when I was quite finished with everything, I took the synodal reports and read them again: there I found many passages from the Bible, and all at once the curtain was taken off my heart, and I heard the old faithful shepherd voice of Jesus Christ again and recognized it right away. You can imagine what joy that was. Oh, so many tears of joy I have shed since that time! Now I have really experienced what the election of grace is. Oh how great is the merciful love of God and how strong is the golden chain with which the merciful God pulls us! Yes, it is all grace, grace! O an inexpressible grace! Oh, that the merciful God would still have mercy on many, and lead back those who have gone astray, and keep those who are standing there, so that they may not lose grace! O how glorious it is to have such a gracious God, who does not cast us off when we fall! Yea, how glorious it is to have such a gracious Shepherd, who seeketh again his lost sheep, and maketh known again his faithful Savior's voice! O a grace that far surpasses our thinking! Beloved brother in Christ, may the gracious and merciful God also keep you and all faithful confessors of JESUS Christ in His grace, so that you all may always confess the pure doctrine of the gospel; yes, until the end, when the merciful Savior will come and gather all His elect and bring them into the eternal tabernacles, when there will be no more temptation, no more sorrow, no more weeping; when God will wipe away all tears from our eyes and lead us to the living water. Only then will we really recognize the merciful love, when we will see how the gracious God will crown his own works. There we will recognize what still seems dark to us here. Then I too, a wretched sinner, will really recognize the merciful love of Jesus Christ, how it can only be that he has always followed me from my youth, and when I have fallen, has always helped me up again, and when I have lost my way, has always called out to me: 'I am your shepherd; behold, into my hands I have drawn you/ My father and mother forsook me when I was a child; but the Lord has not forsaken me. Your brother in Christ sends you his warmest greetings

."

May those who think themselves wise and prudent,

to the doctrine of election by grace according to their reason, and to seek the cause of their election in themselves; let us also further, with babes, take our reason captive to the obedience of Christ, and seek the cause of our election in God's mercy and Christ's merit alone, and give to Him our God and Savior alone all glory in time and eternity. W. [Walther]

From the Mission to the Jews.

As difficult as it is to convert a Gentile, it is even more difficult to bring a Jew to faith in our Lord Jesus. But with God no thing is impossible. This is also the comfort of the dear apostle Paul, who, like Moses, in fervent love for his poor, blinded people, desires to be banished from Christ for his brothers, who are his enemies according to the flesh (Rom. 9, 3.). He says in the same letter (11:23): "And those who do not remain in unbelief will be grafted in; God is able to graft them in again."

This we also learn for the strengthening of our faith from the report of the English church missionary Robert Bruce of November 3, 1880. He made a journey from Ispahan to Baghdad in the previous year on behalf of the Bible Society and visited Hamadan, the headquarters of the Persian Jews, on this occasion. There, in 1865, Chajim, the son of one of the richest and most respected Jews, had been led to believe, merely by reading the Old Testament, that the Messiah must have come long ago and been killed at the time of the second temple. (See Daniel 9, 24 - 26. Haggai 2, 7-10. Malachi 3, 1.) But Chajim soon found a companion (Joh. 1, 45.) in the priestly Dr. Aga Jan. Now the two procured a New Testament, and it did not take long before they were firmly convinced that Jesus of Nazareth was the Messiah. Yes, they also openly confessed their faith and sought to prove in the synagogues as well as back and forth in the homes that Jesus was the Christian.

Of course they met with strong opposition, especially from a likewise learned Jew. Finally, however, also this one together with his 3 brothers and their old father, one of the heads of the Hamadan's Jewry, (Isaiah 53, 12.) was won for JEsu. In addition, there was a merchant named Turnip and Chajim's younger brother, Solomon. But their father was against it. He offered Chajim 2,000 marks if he would only keep his faith secret (Acts 4:18), and at the same time threatened him with disinheritance if he continued to proclaim Jesus. Both sons, however, remained firm and quietly allowed themselves to be disinherited (Apost. 4, 20.).

For a while it went on like this without worse persecution, as we know from the gospel of the 4th Sunday after Epiphany. At first the journey with Jesus was peaceful and calm, but soon the storm came and the sea became turbulent. Now a proclamation was issued, according to which anyone who got involved with those apostates would be expelled from the synagogue (Joh. 16, 2.). Even Aga Jan and Dr. Eliam, the father of those 4 brothers, although highly respected men, were persecuted, one of the four once being beaten in the open street in such a way that several bones were broken. But the spirit became "neither dull nor soft" to them. In October

In 1878, Chajim and two of his friends were baptized by the American missionary Basset, who was temporarily in Hamadan. Dr. Aga Jan was also baptized a week later by the Protestant-American pastor in Hamadan. Otherwise, these awakened Jews had no intercourse with foreign missionaries. They also lacked protection completely. But the Lord Jesus did not leave them without protection and strengthening. They were given such protection when a poor Jew named Jair, who at first cursed and scolded his neighbor Aga Jan (Acts 8:1), was won over by Jair's gentleness and meekness and converted to Jesus. Now the Jews "organized" an uproar: men, women and children gathered in front of the governor's house and cried out for revenge against the Christians. The governor at that time was a just man and punished the accusers instead of the accused (Acts 18:12-16). Unfortunately, however, he was soon replaced by an unjust man. Three times Jair had to appear before him and each time he had to pay a fine, once he was beaten in the street and finally, by order of the governor, he was subjected to the bastonnade, i.e. he received a not insignificant number of blows on the bare soles of his feet with a strong cane. But he remained firm and exclaimed: If you think that your blows will move me to deny Jesus, you are mistaken; and if you cut off my head, I will confess Him with my last breath.

So far there are 40 men and 15 women who believe in Jesus. Although only 5 of them have been baptized so far, the others will soon follow.

Let us pray and help that the Lord may remove the covering from Israel's face.

That those who are still in darkness may soon see the light in Jesus.

(Prussian Lutheran Church Gazette.)

To the ecclesiastical chronicle.

1. America.

The Grace Election Doctrine Controversy. We cannot refrain from informing our brethren that two excellent articles have appeared in the New York "Witnesses of Truth" of April 1, in which the authors of the same take up the cause of our dear Missouri Synod against the silly, slanderous accusations as if it had become Calvinistic. The first article, which bears the heading: "Evidence?", comes from the pen of Mr. P. A. C. Frey in Brooklyn, N. Y., the editor of the New York "Ev.-Luth. Missionsblatt". He had sent this article to the owner of the paper, "Herold und Zeitschrift", but the latter had sent it back. The "Witness of Truth" therefore writes: "The aforementioned gentleman (Mr. Diehl) finds it good to take up the most immoderate suspicious, but the correction is not acceptable to him. We do not have the decency to let the article appear in the 'Witness', although it is painful to have to provide the part of the Lutherans who read our paper with the proof of how one can slander, lie and deceive in the name of God today in order to blaspheme His truth." Mr. P. Frey's article is directed against a vice and lies article by a certain "M.". Mr. P. Frey's article therefore bears the heading: "Proofs?!", because "M.'s" article cheekily accuses us in the worst way, but without "proofs". Mr.?. Frey shares

By the way, "M." told him long ago: "He would fight Missouri to his death." and another time: "The Missouri spirit must be crushed." There we have it: it is not our alleged heresy for the sake of which "M." fights against us so furiously, but our "spirit", and the present doctrinal dispute is only a welcome larva for him, under which he spurts out the poison of his old hatred against us. - The second article in "Witnesses of Truth", which bears the heading: "Unspeakably sad", is, as we assume, by Father Sieker, the pastor of St. Matthew's Parish in New York; we say that we only assume this because the article is still without a conclusion and therefore still without a signature. This article is also directed against the shameful distortions of our doctrine, of which not only the Iowa Prof. G. Fritschel is guilty, but also "Herold und Zeitschrift", which has included these distortions in its columns, with the remark that it happened because Prof. Fritschel had "clearly and easily understandably set apart the two sides in this burning question for the common man"! In the article "Unspeakably sad", Prof. Fritschel's lying presentation of our doctrine of the election of grace is reproduced, and then that which we ourselves gave in No. 2 to 9 in the previous volume of the "Lutheran", and the reader is then called upon to compare both presentations. We will report on the expected conclusion in due time. The pure doctrine of election by grace is not new to Father Sieker. He had already studied and fought through it when he was still a preacher in Wisconsin. Hence his clarity and his faithful stand! God reward the dear men that they are not ashamed of Missouri even now, since it is reviled from so many sides.

W. [Walther]

Temperance fanaticism. The papers report that in the state of Kansas, by an amendment to the Constitution, all use of wine is forbidden. This is almost unbelievable; were the legislators themselves supposed to have been drunk? - An Episcopal preacher in Lawrence recently made the following statement to his congregation: "Most of those present know without doubt that a **temperance** law has been adopted in this state. But, as I believe, few of you know that this law entirely forbids the use of wine at Holy Communion, and punishes the preacher who uses wine at Communion with two years' confinement in the penitentiary, and excludes the church in which wine is administered at Communion as a common offence. I do not need to tell you that I will now serve wine in defiance of this law. The bishop and the clergy have decided not to observe such a law." - The "Sendbote", organ of the Baptists, writes: "It seems almost incredible that any state should have passed such an outrageous law. . . But if such a law should really be passed in Kansas, we hope there will be not a few Baptist and other preachers there who will have courage enough not to turn aside from it, and take occasion to examine the constitutionality of it. Where human laws contradict clear and distinct ordinances of God, God is to be obeyed more than men. No one has a right to force Christians to use another liquid at the Lord's Supper instead of the wine prescribed by the Lord." - On the other hand, a congregation calling itself Lutheran and belonging to the so-called Lutheran General Synod behaved quite shamefully. A bill had been submitted to the legislature, according to which the use of wine at the Lord's Supper should be permitted.

This congregation had nothing more urgent to do than to protest against this bill, calling it a harmful retreat in the matter of temperance and proclaiming to the world that it made no claim to freedom from this law and had long ago dropped the use of goosed wine in Holy Communion. - One can hardly believe his eyes. What dishonor these so-called Lutherans bring to the Lutheran name!

As we just read, the Kansas Attorney General states that when the law was drafted, it was not intended to prohibit the use of wine at Holy Communion, and that such use would not be punished. G.

The pope wants to have found out that in the last time a lot of false trade with relics, bones of so-called saints 2c. is driven. He has therefore sent a warning to all bishops and the message that no bodies have been dug up from Rome's catacombs for 30 years. Here the infallible man is mistaken. Such fraudulent trade has not been practiced only recently, but for a long, long time in the papacy. And if the poor souls were not to be pitied, who let themselves be led away from the right sanctuary, the dear word of God, by these fraudulent sanctuaries, old as well as newly imported ones, it would not matter so much whether more of such bones, which were taken up from the shingle, were brought into the trade as bones of saints. Whether a few more bodies and heads are added to the many that have been shown so far of St. Laurence, whether a few hundred teeth are added to the many thousands that have been shown of St. Apollonia, that is all the same in the end. The body of St. Bartholomew was brought to Rome after two papal bulls. According to 6 papal bulls it is "still in Rome. And yet Rheims and Monte Casino claim large parts of the body, Naples, Reichenau and Toulouse each a head, various cities about 9 arms; not to mention other parts of the body. Whether more bodies and parts of the body of Bartholomew come into trade, that is all one thing. The newly added and newly imported bones help just as much as the old ones - namely nothing. A list of the relics by whose importation America is to be made happy is not available to us. Perhaps among them are some particles of the burning bush of Moses, some boxes full of Egyptian darkness, pieces of Noah's Ark, remains of the hay on which the Christ child lay, parts of the rope on which Judas hanged himself. The papacy is just vain deceit. Oh, how the priests laugh themselves silly when they can lead the people on a fool's rope! G.

The pope needs money again; therefore he has announced a jubilee for obtaining plenary indulgences, which began on the 19th of last month and is to last in Europe until November 1, outside Europe until the end of the year. Luther writes in the Schmalkaldic Articles: "Here the Holy See at Rome came to the aid of the poor church and invented the indulgence, with which it forgave and lifted up the satisfaction. ... When this began to bring in money and the bull market became good, he devised the year of gold and placed it in Rome; he called it the forgiveness of all chastisement and guilt. The people ran to him, for everyone would have liked to be freed from the heavy, infallible burden. This meant finding and raising the treasures of the earth. Quickly the pope hurried on and made many years of gold on each other; but the more he devoured money, the wider his mouth became. (III. Art. 3.) - The poor souls who allow themselves to be deceived by such a tender are to be pitied, they are deceived, doubly deceived: they throw away their money and think they will gain something for it that

cannot be obtained with money. Indulgence, perfect indulgence of all sins as well as of all punishments, Christ has acquired for us and gives it to all who believe in him, free of charge and by grace. O dear reader, thank the Lord Jesus for the comforting word that he spoke on the cross and that has been preached in the past days, for the precious word: "It is finished!"

Hostility of the Papists to the Bible. The Roman paper "*Freeman's Journal*" of New York says: "The reading of the Bible by young and old without guidance and instruction has made more infidels and scoffers than the reading of the 'Age of Reason,'" a diatribe against Christianity by the godless *Tom Paine*. G.

Anabaptists. An Episcopal preacher reports in the *Standard of the Cross* concerning a Baptist country church, "Among the candidates (who came forward for baptism) was a lady who had been immersed when about 15 years of age, but, not having been converted by the examination as she expected, now desired to be immersed again for that particular purpose. The preacher took the matter into consideration and really immersed her again." The "*Independent*," communicating this, adds, "The repetition of such ceremonies as baptism and ordination is not uncommon among Episcopalians."

Death News. Our dear Norwegian sister synod has suffered a hard blow and with it also we. On April 1, Mr. *Jacob Jacobsen*, professor of ancient languages at the Norwegian Lutheran Grammar School in Decorah, Iowa, died blessed in the Lord, a man as rich in a treasure of significant knowledge and splendid gifts as he was of golden character and incorruptibly faithful in the confession of divine truth. W. [Walthers]

II. foreign countries.

The "Freimund" of February 24 reports the following about the **difficulties that are** made now and then for the separated Lutherans in Germany, if they want to bury their own on the church graveyards: Every year deniers of God and other openly un-Christians die, who are nevertheless buried without any decency and sometimes even with great pomp on Christian graveyards. Deceased members of the Lutheran Free Church, on the other hand, are often not granted a small room on a Christian graveyard and a Christian burial. The Lutheran Free Church in Prussia had to make sad experiences in this respect from the beginning, as well as recently in Kurhessen, Hanover and elsewhere. The pastor Rieth, who lives in Eisenach and who, as he himself testified, is legally "authorized to practice religion in public at funerals," writes the following concerning the funeral of a member of his Free Lutheran congregation at Altenbreitungen in the Duchy of Meiningen: "There have already been four conflicts with the local church authorities in Altenbreitungen concerning the use of the regional church cemetery: once a corpse of ours stood in the open from 4 o'clock in the afternoon until 10 o'clock the next day, until the ducal district council from Meiningen appeared and ordered the burial by the local authorities. Since this time, too, obstacles were to be prepared, the day before we sent a report to the Duke's District Office and the Duke's Ministry of State in Meiningen, whereupon the next day at 10 a.m. the Duke's District Administrator from Meiningen appeared in Altenbreitungen, with whom, at his request, I had a private conversation concerning the matter at 11 a.m. . . . After this conversation, in which it was also noted that already on the previous day by the bereaved husband of the deceased, the corpse-

The Landrath declared: "The funeral can take place at 3 o'clock in the afternoon, I myself will attend. . . . "When we appeared in front of the cemetery, the gate was locked. I lowered the coffin in front of the steps and, standing on it, began the funeral liturgy. As I went to the prayer, the Landrath came to my side with the request to wait a little longer, the key would come in a moment. When he did not come after 10 minutes or even a quarter of an hour and I was preparing to continue, the Duke's Landrath approached again with the words: He shook the gate himself and said that now he would have it broken out - or smashed, I don't remember exactly. On my plea it did not happen. A military police officer was not there, and it was impossible to expect my sufferers to do so. I said: "We don't need to break in, because we are standing on the ground of the law and are within our rights; we don't want to cause any trouble, but would rather complete the celebration outside. The blessing took place, we went to our prayer room, where I held the memorial sermon. The introduction and burial of the body followed soon after, ordered by the District Administrator and performed by the bearers."

Princess Auguste Victoria. Some of our readers will have read of the splendid festivities which recently took place at the marriage of a grandson of the German Emperor, Prince Wilhelm. The "Pilgrim from Saxony" of March 13 reports of a beautiful procession of the high bride in the following manner: "Princess Auguste Viktoria, who belongs to the Lutheran Church, has placed herself and her future entirely under JEsu's direction. At her request, that during the church intercession for her marriage the song: JEsu, geh voran auf der Lebensbahn' (JEsu, go ahead on the path of life), it was strangely asked whether the second verse, 'Soll's uns hart ergeh'n' (Should we have a hard time), would not be omitted? To this the princess replied: "No, it should be sung first; I certainly do not hope that I will always walk on roses in my new state; but I have one consolation. Prince Wilhelm thinks like me and I like him, we have resolved. To bear everything together, and it shall become easier for us^even the heavy.'"

A masquerade that was recently held in Munich had a very sad outcome. As a result of careless handling of light, nine people wearing Eskimo masks died miserably, eight other people escaped with more or less burns. The mask society had also, as it is written, published a pub newspaper for this evening, in which coffins were displayed as a "joke"! But the most horrible thing was that the masquerade did not let itself be disturbed by the terrible incident in its ridiculous goings-on. The dead and wounded were taken away and one "joked" on this. A German newspaper rightly remarked on this: "That is what God's judgments mean. Whom God's word does not soften, nothing else will."

Continuing Education Schools. A rather ungodly institution in some German states is that on Sundays, partly before, partly after, and even during the time of the public church services, so-called continuing education schools are held for those who have been dismissed from elementary school. The consequence of this is that the young people get used to staying away from the public services forever. The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of March 10 writes: "For the pastor it makes a formally devastating impression when he leaves the church at 11 o'clock on Sunday morning."

and sees the little boys, of whom he has not seen a single one for months, or even the teacher, in church, walking to school. It is sad that the teachers themselves still feel so little of the burden, we said almost more, and let Sunday be taken away like this." The paper thinks that in America such a thing is possible; but there he is very much mistaken. Unfortunately, we have to deplore it as a great evil that here in America the Sunday schools are often misused for teaching secular knowledge and skills, and that even if this does not happen, the dear youth is still kept away from the churches by the Sunday schools. W. [Walthers]

The Lutheran Slovaks. In the Bavarian "Leaflet of the Lutheran God's Box" we read: In the north of Hungary, in Slovakia, live more than

million Lutherans who have been subjected to maltreatment and torture since the days of the Reformation, that one may call it a martyr church with fullest right. Still the measure of their sufferings does not seem to be full. If in the previous centuries they had to endure bloody, cruel oppression on the part of the Roman rulers, they have been groaning for years under the hard pressure of the Magyars. The faithful Lutheran clergy are suspected of being disturbers of the peace, Catholics and Jesuits, they are suppressed, and unbelieving Magyar pastors hostile to the Lutheran confession are brought into office. German language, Slovak language - everything is to be eradicated at the same time as the Lutheran confession. They know no other gospel than Magyarism. They have been given church leaders who themselves are working on the downfall of the Lutheran Church, they have been deprived of their secondary schools, and when they had established confessional grammar schools from their own resources with astonishing self-sacrifice and by exerting all their strength, these were taken away under the pretext of being politically suspicious.

The people are not allowed to be religious. They are to send their sons to grammar schools where neither their faith nor their language is tolerated, they are to attend a theological college where so-called Protestant theology is taught by a theologian of whom it is not known whether he is baptized or a Reform Jew. For their church they now fight for 300 years with all loyalty and devotion. In no country in the world has the Lutheran Church been under oppressive martyrdom for so long. Today they are again in a hot fight for their schools, for their confession, and are reaching out for help to their brothers in Lutheran lands. Methodists are already roaming through this devastated church and want to reap where they have not sown. It is high time for the Lutherans of Germany to take care of these tormented brethren and to give them help.

South Africa has a Lutheran population that increases from year to year. In Cape Town there are 2 Lutheran congregations, they form a synodal union with the congregation in King-williamstown and Stutterheim on the basis of the old Brunswick-Oels church order. In British Kaffirland a number of Lutheran congregations have been established by immigrants and by the settlement of German legionnaires of the former Foreign Legion, some of which received clergy from Hermannsburg. There we find a Frankfurt, Braunschweig, Potsdam next to foreign sounding names. There are also Lutheran congregations in Natal, Transvaal and Orange Free State in New Germany, New Hanover, Ladysmith and other places. Several South African Lutheran congregations have chosen the good Bavarian hymnal as their church hymnal. If they can obtain Lutheran preachers from abroad, and this is their need, South Africa is a promising field for our church.

(Leaflet of the Lutheran God's Box.)

Death News.

On April 2, the former Evangelical Lutheran pastor Friedrich Rufs died gently and blessedly in the Lord at St. Clair, Michigan, at the age of 51 years, 1 month, 3 weeks and 4 days. Already 5 years ago he had to resign from the ministry which had become so dear to him due to illness. It was with great sadness that his congregation, which he loved more than anything on earth, saw him leave his office and was pleased that he at least wanted to remain in their midst. He suffered long and much, finally from stomach cancer. He was, even in the days of his painful illness, a zealot for the kingdom of God. "Make Christ's sufferings great," he said, when something was mentioned of his Cross school. He was certain of his blessedness to the end. On April 5, his body was laid to rest with numerous congregations. The undersigned delivered the funeral sermon on Ps. 4, 4. and Pastor C. Lohrmann of Lenox, Macomb Co., Mich. concluded the funeral service with a heartfelt speech and prayer at the grave. To the orphans father and widows Rather fei the afflicted wife and the 9 fatherless orphans, the youngest of whom is 10 months old, protection and succor!

St. Clair, Mich. April 7, 1881. H. W. Schroeder.

Rev. one. Joseph Lehner died of stomach cancer on the 4th of this month at the age of 58.

F. Kleist.

Quintan E. F. Rademacher, only son of Rev. Gerh. Rademacher, passed away March 22, after an illness of three days from diphtheria, in childlike faith, confident and blessed in his Savior, in the college at Fort Wayne, aged 12 years and 22 days, and was solemnly buried there on the 24th.

I. H. Rademacher.

Ordination and introductions.

On Sunday Lätare, Mr. L. Schümperlin, who had been called by the congregations in Chats worth, Wilson and Piper, after having passed his colloquium well, was ordained and inducted by the undersigned on behalf of the honorable President of the Illinois District with the assistance of Mr. Blanken.

G. N. Müller.

dress: Ucv. I., LelluLMperlln, 6lürI,8vvortk, Hin^ton Oo., Ill.

On Sunday Judica, Mr. U. H. Wisch may er was ordained by the undersigned on behalf of the honorable Presidency of the Western District, assisted by Mr. ? A. Wilder in the Lutheran congregation at Spring Creek, Harris Co., Texas. Timotheus Stiemke.
Address: Uev. H.

Uo8o llill, Uurri8 6o., Döxns.

Church consecration.

On the Sunday after New Year's Day, the church of the Lutheran congregation at Town Carlos, Douglas Co, Minn. (a log building, 20X28), was dedicated to the service of the Triune God.

A. Hertwig.

Conference - Displays.

The Third District of the Minnesota Mixed Pastoral Conference will meet, s. G. w-, May 10-12 at the home of Mr. Pastor Dageförde in Nicollet.

Pick up from Nicollet Station.

By order of K

. F. Schulze.

The mixed Dubuque Conference will meet, s. G. w., on May 3 and 4 at Mr. i?. Klindworth in Galena, Ill - registration is desired.

Desung.

Warning.

The undersigned hereby warn against a certain Friedr. Nestmann, who is wandering around the country pretending to be a doctor; he has been revealed as a shameful hypocrite and liar.

Luzerne, Iowa, March 30, 1881. p h. Studt, Rev.

St. Clair, Iowa, April 1, 1881, H. Semmann, Rev.

Synodal display.

The General Synod of Missouri, Ohio & St. will meet **for** its 18th Assembly (resp. 3rd Delegate Synod) at Fort Wayne, Ind. on May 11 of this year. Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a credentials letter from their respective congregation. (See "Synodal Handbook," 2nd ed., p. 29.)

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned in this year; delegates during, nod delegates by letter - resp. by postcard - before the session time of the upcoming synod. (See "Synodal-Handbuck," 2nd ed., p. 106.)

The receipt of the presidential reports from the last session of the respective district synods until the meeting of the upcoming delegate synod takes place on the occasion of the meetings of the latter synod.

All those who wish to submit an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidium at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, Secretary.

Price - Discount to Fort Wayne.

Pittsburgh - Fort Wayne railroad, east and west of Fort Wayne
 Illinois Central, Iowa Division, to Chicago & kure Illinois Central, south via Chicago to Fort Wayne
 Lake Shore & Michigan Southern to Toledo & kure (from there the Wabash R. R. goes to Ft. Wayne).
 St. Louis via Chicago to Fort Wayne, Round trip tickets \$10.45
 You contact in time
 Alr. N. O. servant,

670 Union str., Oineazo.

From Indianapolis to Fort Wayne-- 1H kare One turn upon arrival in Indianapolis to.

^Vin. Ooolc L Oo.
 247 ?. ^VasinnAton 8tr.

Price reduction to Fort Wahne.

The Grand Rapids & Indian R. R. offers to sell Round - Trip tickets from the two end points (Grand Rapids, Mich., and Richmond, Ind.) at 1/4 of the full amount.

The Wabash, St. Louis & Pacific R. R. offers to transport the delegates to Fort Wayne at as low a rate as any other railroad company.

Please contact the undersigned as soon as possible regarding the necessary certificate for one of the two railroads.

H. G. Sauer.

For your consideration.

All those who intend to attend this year's Synod of Delegates or Pastoral Conference in Kendallville are requested to notify the undersigned local pastor at least 14 days prior to the beginning of the sessions.

This request is also addressed to those who have already been promised quarters by acquaintances or relatives in our or the Sisters' community.
 Fort Wayne, Ind. March 11, 1881. H. G. Sauer.

All those traveling to Kendallville via Fort Wayne for the convention can obtain round-trip tickets at 4 cents per mile when using the Grand Rapids R. R. trains on Tuesday, April 19. The early train leaves Fort Wayne at 8 o'clock in the morning. H. G. Sauer.

Solicitation.

The gentlemen delegates of the Northwestern District who intend to travel to Fort Wayne via Milwaukee are requested to report this immediately by postcard, so that negotiations can be made for price reductions on the railroads. -1-

809 ?airie st., Lillvaulrve, IVis.

Announcement.

Return tickets valid from May 8 to May 30

by Buffalo for \$12.00

from Dunkirk for \$14.00

from Cleveland for \$7.00

will be sent by mail in due time at the request of the purchaser by H. Welcher,
 190 L 192 Urospot st., Olveiuincl, O.

Revenue to the Western District's coffers:

To the synodal treasury: From the cross - congregation ? Buchschachers at Warda, Tex., \$7.00. ? Roschkes-Oem. at Pierce City, Mo., 2.70. Trinity Distr. in St. Louis 12.35. ? Krämers Gem. at Humboldt, Kans., 8.00.

For college maintenance: ? Kösterings Gem. in Altenburg, Mon., 25.00.

For inner mission: Coll. at S. Honold's wedding by ? Müller in Franklin Co, Mon, 9.00. Mrs. Rosina Schmidt in Altenburg, Wo, 5.00. Coll. of Gem. ? Muelers in Clarks Creek, Kans., 2.85. C. Herrmann through F. Schuricht.

in St. Louis, 1.00. ? Biltz's Gem. in Concordia, Mo., 2.60. By ? Biltz's in Concordia, Mo. by W. Jnnklaus, 5.00, Ad. Frerking 1.00. A. W. Homeier in Waukon, Iowa, 5.00. F. Butzke in Webster, Minn., 1.00. Two Ung. each 1.00 by ? Kaspar in Lee Co, Tex.

For Negro mission: Coll. of the Gem. Michels' in Franklin Co., Mon., 3.00. Coll. on Hinges wedding by ? Kaspar in Lee Co, Tex., 2.45.

For Negro mission in New Orleans: Salsms-Gem. of ? Polack in Uniontown, Mon., 6.10. H. Mielner by ? Jahnzy in Frohna, Mon., 1.00.

For Negro children in New Orleans: N. N. by ? Polack in Uniontown, Mo., 1.00. ? Krämer in Humboldt, Kans., 5.00, Elis. Barth in Independence, 50.

For the deaf and dumb: N. N. through ? Michels in Franklin Co, Mm, 3.00. Dr. Bartens by ? Biltz in Concordia, Mo., 2.00.

For E. in gr. mission: coll. at Matveyt's wedding by ? Kaspar in Lee Co, Tex., 7.00.

For student Th. Claus at Ft. Wayne: H. Schlesselmann through ? Biltz at Concordia, Mo., 2.00.

For the comm. in Tusculumbia, Ala: Coll. at the be. Uphoff's burial by ? Michels in Franklin Co, Wo., 4.00. Coll. of Gem. ? Kaspars in Lee Co, Tex, 5.75. By ? Janzow in Frohna, Mo., by Aug. Schröter 3.00, Karl Lüders 3.75, Aug. Lüders 2.00, Wart. Weinhold 5.00.

For the ?? M. Wyneken u. H. Krämer, Mrs. Rosina Schmidt in Altenburg, Mo., 10.00. ? Roschke at Pierce City, Mon., 1.00.

For poor students in St. Louis: By ? Krämer in Humboldt, Kans., Coll. on I. Ritter's wedding 4.50, Mrs. K. Baden in Indpcndence 1.50. F. Schuricht in St. Louis 5.00.

For the needy in Kansas, A. W. Homeier in Waukon, Iowa, 5.00.

For the gem. in Sioux City, Iowa: ? Roschke's Gem. near Pierce City, Mo., 5.75. Coll. of the Gem. of ? Michels at Franklin Co., Mo., 3.00.

St. Louis, Mo., d. April 8, '81, E. Roschke, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(Western Districts)

have been received:

From the ?? : C. Bock, T. Stienke, G. H. Hörnicke, P. Wese, Joh. P. Grabner, I. Roschke, A. D. Krämer, A. Charts each 4.00, E. Lehman", H. Bremer, H. E. Michels each 2.00, I. A. Proft 20.00, G. Stockhardt 5.00, Dr. C. F. W. Valtner 5.00, I. Matthias 5.00.

From ? Bock's parish 1.85. From the Virgins Association of the parish of ? C. C. E. Brandt 5.00. By ? Griebel by G. I. Meyer 2.50. By ? F. J. Biltz by A. Frerking 1.00. H. Schlesselmann 2.00, on Mr. Steffens wedding ges. 7.50. By ? Sapper, on Mr. W. Lindhorfs sib. Wedding, 9.05. By W. Henges 2.00. ? A. Charts 1.00.

St. Louis, April 2, 1881. C. F. Günther, Cassirer.

For poor students received with heartfelt thanks through Mr. ? E. G. Frank at Steele's Mills, Randolph Co., Ill, from Mrs. Begemann \$1.00. Through Mr. ? A. Lohr at Jackson, Mo. to pay the board money of Mrs. Notthardt 5.00, likewise from Wittwe Herzinger 5.00. From Mr. ? C. F. W. Brandt in Clarinda, Iowa, 5.00. Through him from Mrs. N. N. of Page City 1.00. Through Mr. ? Bünger in St. Louis, Mo. collectit on the silver wedding anniversary of Mr. C. Steling 5.00. From Mrs. Hüsemann in Page City, Iowa, a quilt. By Mr. ? H. Schlesselmann in Bremen, Ind. from the valuable women's association there 10.00, and through the same from several members of his congregation there 14.00. Through Mr. ? I. v. Brandt in Blue Earth City, Minn. the church collect of his congregation "for the lunch table of poor students" 1.80. Through Mr. ? Biedermann in Friedensau, Nebr., 11.00 (containing a communion collection of his congregation 3.74, from individual members of the same 6.90, the remainder from himself). By Mr. ? F. W. Brüggemann in Darmstadt, Ind. a bequest from Mr. Karl Strube, a member of his St. Petrus congregation (and "an old Lutheran reader), in the amount of 50.00. By Mr. ? Netting in Lincoln, Mo., by Mr. H. Keuper 3.00. By Mr. Busse by members of St. Paul's parish in Lowell (L>L. Louis) still subsequently collectit, namely by Kl. 2.00, by K. 1.50, by S. 1.25, by Sch. 1.00, voirA. 1.00, by R. 1.00 and by B. 1.00.

We cannot conclude the foregoing receipt without expressing our heartfelt thanks to all the dear brothers and sisters and to all the lovely women's and virgins' associations who have again so kindly thought of the need of our poor students and have so generously endowed them with gifts of love. May He, who has gloriously risen from the dead for our justification, be their reward in this life and in the next; He who says: "Truly I say to you, whatever you did to one of the least of these my brethren, you did to me". (Matth. 25, 40.)

Typographical error: In our receipt in the previous number, instead of: From "I. M." in Baltimore, read: From "d. M." in Baltimore. C. F. W. Walther.

Received for the English - Lutheran mission in the West:

By Mr. ? A. Grimm from Mr. W. Otto in Washington, Mo., \$1.00. From Mr. I. H. Myers at Ambia, Jnd. \$10.00. From Wittwe Sommer at St. Louis \$1.50.

C. F. Lange, Cassirer.
509 ?rullclio ^vo., St. Louis, Mo.

Preserved for poor students:

By Mr. ? L. Frese H6.00, namely by Dr. S. 1.00, Mrs. K. (thank-offering) 2.00, by Concordia Association 3.00. For Stud. Gläß from the Women's Association in the parish of Mr.?. Michels 10.00. For Stud. Chr. Otto 13.00 from Mr. ? Groß-berger and his congregation. **Guenther.**

Received in arrears **for the needy in Kansas:** From N. N. in Collinsville -1.00. k.. A. D. Krämer u. H. Baden in Independence clothes worth 8.00. By Kassirer Schuricht 71.77. The total of the money received by me therefore amounts to -579.05.

Of which have received: Fr. Krenzel and I. Wilshusen 5.00. The community at Stafford 27.50. and clothing. H. Wein- mann in Mound 1.00. The comm. at Logan 81.00 for spring wheat, 140.00. for food and clothing. A. Kämmerer, I. Müller, G. Graf there together 17.00. U. H. Krause at Ellinwood 20.00. H. Schmid there 15.00. Karl Hermann at Leoville 15.00. I. Hempken at Clarence 5.00. The comm. at Eagle Creek 50.00. Ch. Schröder at Pittsburg 7.50. C. Fischer there 5.00. I. Hacker 5.00. I. Boljcs 5.00. ? John 10.00. Community at Cac- tus 40.00. H. Mühlberger in Russell 10.00. Leo Schiefelbein in Belfield 7.35. Travel allowance for k. Krause in matters of the poor in Ford Co. 3".85. Myself, according to the express provision of the community of Mr. U. Wille 20.00, which I used in part to build a stable for the mission horses. The comm. at Hutton 45.00. W. Schiefelbein that. 5.00. E. Delto in Clarence 10.00. Chr. Rodemann in Hampton 20.00. Lippert in Cactus 1.25. For stamps, money orders and registirtc letters 2.60.. Summa 579.05.

Ruffell, Ruffel Co, Kans, March 16, 1881, G. Tönjes.

Received **for the seminar household in St. Louis:**

From Mr. John Dittmar a slaughtered pig. From Mr. Schürmann 1 bag of flour. From Mr. Rohlfing 3 bushels of garden produce. From Mr. I. Köchel in Macon City, Mo. 1 doz. Brooms. By Prof. Pieper from the venerable Pastoral Conference in St. Louis -12.65. From the congregation of Mr. U. Achenbach in Venedy 36 sacks of flour. By Mr. Kassirer E. Roschke 12.30. From Mr. Huber 1 sack of potatoes.

St. Louis, April 6, '81. Heinrich Jungkuntz.

New printed matter.

The Doctrine of Election by Grace Presented in Question and Answer from the Eleventh Article of the Formula of Concord of the Evangelical Lutheran Church, with a Preface and Epilogue by C. F. W. Walther. St. Louis, Mo. 1881.

The first tract, "The Doctrine of the Election of Grace," 2c., which is probably in the hands of all our readers, is now followed by the second, much sought-after one, in which the pure Lutheran doctrine of the election of grace itself is expounded. The dear author, for reasons which he gives, has preferred to give the exposition in question and answer and to take the answers word for word from the ecclesiastical confession, the Concordia Formula. The actual doctrinal presentation is preceded by a preface of 9 pages and followed by an epilogue of 17 pages. Both contain important arguments, hints, advice 2c. How splendidly, clearly and distinctly everything is presented, even for the most simple-minded, may be shown by the following short simple-minded summary of the doctrine of election by grace in the epilogue: "If you already stand in living faith by God's grace, let me ask you: Have you given your faith to yourself? - You will say, Oh no; I have not been able to do the least thing to obtain a living faith through the word of the gospel, and I have not come to the word, but the word has come to me. - Well! But do you think that you came to faith only by chance? - You will undoubtedly answer, "Oh no; if I meant that, then I would have to be a pure pagan; nothing happens by chance. - Well then, let me ask you further: To whom then do you owe it that you have come to faith through the word of God? - You say: I have to thank the mercy of God and the most holy merit of Jesus Christ alone. It was God who, like Lydia, opened my closed heart so that I paid attention to what I read and heard from God's Word. I truly deserved this with nothing! For the sake of my many sins, I would rather have been worthy that God had neither called me nor brought me to faith, but rather that he had let me die and perish in my sins. My conversion is a secret to myself; only this much I know, that I have done nothing for it. Do you think that God only thought of bringing you to faith at that time, when your eyes went out, when you recognized your misery and God's grace in Christ, came to faith and became a different person? - You will say: How could I mean that! For I know from God's word that God has not only foreknown all the good things he does in time, but has also foreknown them from eternity. - So now let me ask you only one thing: Do you also hope to be saved? - You will answer: Yes, I hope so. If I did not hope so, I would have to reject Luther's "Christian Questions"; then I would not even be able to recite with the whole holy Christian church the third article in the firmest faith, in which it says: 'I believe ... an eternal life and not speak with our catechism: 'I believe ... that God will give me, together with all believers in Christ, an eternal life; this is certainly true'. And my dear Lord Jesus Christ says: 'My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand'. (Joh. 10, 27. 28.) So how could I doubt my blessedness? - Rightly so, beloved reader! - Behold, then, in very brief words you have the whole doctrine of the election of grace as in one summa. For this and nothing else is what the Concordia formula teaches about the election of grace and what we teach with it, and only that which is not in accord with this simple doctrine rejects that our confession and we with it. Can you therefore not find yourself in the many disputations that are now being made orally and in writing about the election of grace? be confident! If you stay with this simple faith, you have the right doctrine of the election of grace, even if you have never heard of the word 'election of grace' in your life. In this faith, then, let nothing mislead you!"

Price: 15 Cts. Per dozen -1.50.

G.

Sermon preached on the Sunday after New Year's Day, January 2, 1881, in the German Lutheran Church of St. Paul at San Francisco, Cal. For the encouragement of a Christian congregation to work with cheerful zeal for the preservation and promotion of its **parochial school**. Submitted to print at the request of the board by J. M. Buhler, Rev. San Francisco, Cal. 1881.

"Again the advertisement of a school sermon!" Hopefully, none of our readers will say this after seeing the above. We live here among a people who are proud of their religionless state schools as one of their most beautiful crowns and therefore cannot praise them enough. However, this also makes such a great impression on many German Lutherans here that they look down disdainfully on our parochial schools. The evil flesh of the Christians also does its part, so that even if they have recognized the necessity and the great benefit of Christian parochial schools, they easily become sluggish and therefore always need new exhortation and encouragement. Therefore, we are heartily pleased that once again a voice is heard reminding Lutheran Christians of their duty with regard to Christian schools; and we are all the more pleased that this voice is once again raised in the farthest West on the shores of the silent ocean. The sermon is delicious. It testifies to the burning zeal of the author, for although within his dear congregation there has been for eight years a flourishing four-grade school, in which equal instruction is given in the German and English languages, according to a curriculum embracing all the subjects of the primary and grammar schools; yet he and his board have deemed it necessary, lest the zeal for Christian schools should grow cold, to kindle the fire anew in the congregation. The text of the sermon is most appropriately chosen, it is taken from Ps. 78, 5, 6, 7. In it, evangelical mildness is paired with Christian seriousness. We would prefer to share the entire sermon with our readers. But since space does not permit this, we are content to share only one passage, which deals with a seldom touched upon but nevertheless so important point. It is the following: "O it is a terribly true word: Our children will be our judges! And how often does this become apparent in this life? I will not give an example of the most terrible kind, how neglected education of children often takes terrible revenge on the parents themselves; I will only speak of what we German, Evangelical-Lutheran Christians only too often experience. There are Christian parents who desire from the bottom of their souls that their children walk the same path with them, go with them to the house of God, appear with them at the table of the Lord, but what happens? Soon after the confirmation all this stops, and to all ideas, exhortations and requests comes the reply: "We don't understand that anymore! But how, dear parents, is this not sad beyond measure? Your children are already so alienated from you that they can no longer understand your language, attend your church services, or sit with you at the table of the Lord! Should you not lament this with tears? Shouldn't you do everything possible from now on, so that the same thing doesn't happen to your remaining children? Shouldn't every father, every mother among us learn wisdom from such an experience and at times provide for instruction in the German language and in the dear catechism in addition to all other school instruction?" - May God bless this faithful testimony!

W. [Walther]

Sorcery in the light of the Word of God. From

F. P. Mayser, pastor of Zion Lutheran Church at Lancaster, Pa. Reading, Pa. Pilgrim Bookstore, 1881. price 15 cents, paperback.

Sorcery is not only prevalent in the pagan world, but is unfortunately still found among Christians and, in coarse or subtle form, is more widespread than is usually assumed. Every luthexic preacher should therefore also seriously warn against this sin of the first and second commandment. The author has done well that he has not only testified against this abomination, this remnant of dark paganism, in several sermons, but now also lets his voice of warning be heard in wide circles. We welcome with joy this voice from the Pennsylvanian Synod. G.

Frankenmuther Kirchweih - Predigt Ao 1. sermon on the Kirchweih - Gospel St. Luke 19, 1-10. held at the dedication of the new church at Frankenmuth, Mich. and handed over to print at the request of the congregation by the first pastor of the congregation Prof. Ä. Crämer. Printed by Louis Lange. St. Louis, Mo. 1880.

Frankenmuth Church Consecration - Sermon 2. sermon on 1 Job. 2, 24-29, prepared for the celebration of the consecration of the church in Frankenmuth, Mich. Submitted to printing at the request of the congregation by F. Sievers, gen. Printing by Louis Lange. St. Louis, Mo. 1880.

The reason why we did not publish these sermons, which were published last year, earlier is that they have come into our hands only in the last few days. Now that this has happened, we hasten to draw the attention of our dear readers to these sermons. What makes the first of these sermons so valuable is the following. The dear Frankenmuth congregation was originally an immigrant missionary congregation already 35 years ago, and Mr.

It was Prof. Crämer, under the best leadership of the first pastor chosen by her in Germany, who once came to this country. In his sermon on the occasion of the dedication of the third, exceedingly stately church, the same pastor therefore sketches a vivid picture of God's blessed guidance, which the congregation has experienced over a period of more than a century up to this very hour, and in so doing encourages the congregation in forceful, heart-warming words as their former pastor to continued faithfulness in doctrine and life, in faith and love until death.

As far as the second Kirchweih sermon is concerned, the author only wrote it down, but did not deliver it, since Father Sievers was prevented by pouring rain from arriving in time for the celebration. However, the dear congregation was right to request the manuscript from the author and to put it into print. Mr. U. Sie Vers is not only one of the closest neighboring Lutheran preachers of the dear congregation of Frankenmuth, but, as he mentions in the sermon itself, he also witnessed the first beginnings of the aforementioned congregation and had the opportunity to follow the development of the same externally and internally up to the present. This second sermon therefore completes the picture sketched in the first one in an excellent, highly edifying and awakening! It also introduces the reader to the later 'strange inner history of the congregation. The history of a whole congregation of Bereans (Acts 17, 10. 11.), which is innately alive and filled with holy zeal for God's pure Word and the church confession, as the congregation of Frankenmuth is by God's grace, cannot be other than exceedingly instructive, faith-strengthening and encouraging to unshakable faithfulness. Whoever obtains these sermons will therefore certainly not regret it. Both sermons can be obtained from the school teachers of the Frankenmuth congregation. Probably for 5 cents each.

W. [Walther]

Children's leaflets. I. and 2. volume. Published by Rev. F. W. Weiskotten, Bethlehem, Pa.

A lovely booklet in quarto format with many beautiful pictures for small children who have already learned to read. It can be obtained from the publisher. Unbound, the price for both volumes is 30 cents; whether bound is higher, we can unfortunately not say. W. [Walther]

Lament and Consolation of the Sick. Poem by K. Gerok, translated into German and English. Composed by C. Wonnberger. Published by Pilger-Buch- Handlung, Reading, Pa. Price: 50 cents, by the dozen 30 cents.

Contains at the beginning a solo for tenor or baryton and then a choral song for mixed voices, with solo for soprano, alto, tenor and bass, under obligato accompaniment of the pianoforte or organ. Intended for use in family conversations and in public circles, this composition is quite suitable for its purpose, since it is as melodic as it is easy to perform. The arrangement is excellent. In addition to the title, it includes 6 pages of notes with German and English text underneath, in folio.

W. [Walther]

Tempcklänge. New collection of four-part chants for church singing choirs. Collected by I. C. Haas. Volume 2. published by Schäfer and Koradi, Philadelphia, southwest corner of 4th and Wood - Street. Price: 25 cents.

This booklet contains 8 pieces by F. Silcher, H. Küster, M. Prätorius, C. Gläser, P. H. Kimberger, Graun, L. Cherubini and H. Molck. This booklet also contains 32 pages in beautiful print. Lacking the time for a closer examination, we must be content to announce the appearance of this issue only herewith. We therefore take the liberty of calling the attention of publishers, composers and collectors of musical works to the fact that we currently lack the leisure to examine musical works for the purpose of an evaluative announcement, as much as we would otherwise be willing to serve them in the interest of the dissemination of good music. With regard to other literary publications, we must also declare that we are not in a position to inspect all submissions of printed matter, and that therefore the friendly sender immed! risks that what is sent will not be taken into consideration.

W. [Walther]

The invitation to the subscription

The publication of "Stories from the Kitchen and the World on Dr. M. Luther's Small Catechism for Use in the Kitchen, School and Home" has met with a very friendly reception. However, we still need about 2000 subscribers to be able to start printing.

That such a large number of subscribers is necessary has its reason in the great cheapness of the book. It should, nicely equipped and 500 pages strong, cost the subscriber only 50 cts, late! NU! 75 cents. It was our plan to produce a story book to accompany the catechism, which could be read with pleasure and benefit not only by adults, but also by school children.

We therefore take the liberty of asking all those who approve of our undertaking to collect subscribers for it and to send them to the undersigned by June 1. Success will show whether the booklet can then be printed on subscription. The money, as was noted earlier, is to be sent in by the subscribers only when they have the book in their hands. Letters should be addressed to:

Uev. Il. I'ioK, 286 8üu^vmut ^,v",. Lo8ton, LI "88.

Ab" The receipt of Mr. Kassirer Bartling had to be left behind due to lack of space.

Llftercl at tü" ?o8t Ot'looe at 8t. I-ouis, Llo., LK 8660Ntl-6l "88 matter.

Volume 37.

(Submitted.)

The old father heart.

How God so loved the world, That he did not reward it according to merit: No! that his mercy drove him, That he spared not his own Son; But rather gave him to all sinners, When he sank into our flesh!

But God's love for us poor does not originate in time; no, God's ardent mercy is kindled from eternity, which moved him to prepare salvation for all before all times.

God saw from eternity the pain that our guilt of sin brought us. Therefore his Father's heart broke, That he in grace considered us, For Christ's sake chose us And counted us among the blessed.

God saw nothing in us as a reason to choose us, not our faith, our supplication, nor anything good in our nature; for before we were born, he enrolled us in his flock.

So my salvation is in God's hand, And not in my weak hands. God has recognized me as his child, He wants to complete his work in me, Keep me in the true faith, And always work for my good.

God wants to faithfully show us the old Father's heart anew, only that we lean towards him with true repentance and faith from the heart and diligently struggle, pray, watch, to make our election firm.

My JEsu! You are mine forever. You have promised me forgiveness. You will be my faithful Savior; nothing shall snatch me out of Your hand. I too am chosen in You: therefore I believe I will not be lost.

H. Fick.

St. Louis, Mo., May 1, 1881,

No. 9.

Sin and grace.

There are two main things that a person who wants to be saved must recognize from the word of God: his sin and his natural ruin, and then God's grace and saving love. This grace and love of God has appeared in Christ Jesus. St. John writes: "In this the love of God toward us appeared, that God sent His only begotten Son into the world, that we should live through Him" (1 John 3:9). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We can therefore also say: whoever wants to be saved must know himself and Christ correctly. In faith, it must be rightly recognized from the word of God, first, who Christ is and what Christ has done for man's salvation, then, who we are according to our natural constitution and what we ourselves are able to do to attain our salvation.

The right knowledge of these two parts of the Christian faith has always been in the Christian church as long as there is a Christian church. Without this knowledge, there is no saving faith in the heart of man, no believing Christians, and therefore no Christian church. That is why the devil, the arch-enemy of the church, who constantly seeks to destroy it, has been busy at all times to pervert the right doctrine revealed in God's Word and to put error and lies in its place. He knows well that if he succeeds in falsifying the Christian faith, he will have won everything. That is why the faithful Christian teachers of all times have always endeavored to preserve the right doctrine and to cut down the mirages of error with the sword of the spirit, no matter how beautifully they may present themselves.

These two parts of Christian knowledge are also closely connected with each other. He who does not know himself and his natural corruption correctly, cannot know Christ and his work correctly either. Luther writes: "So you see that without this point no one can recognize Christ,

and that these two things are the greatest things in which a Christian has all power and all his blessedness. First, that he may know himself and know what free will is capable of. Secondly, that he may know Christ. And so let it be grasped that without this we may know neither ourselves nor our faults, neither Christ nor God, his praise, riches, or glory of grace." (That free will is nothing. Dresden edition, p. 25.) And conversely, he who does not rightly recognize Christ and his work will still make the attempt to get to heaven by his works. What he does not recognize as already done and acquired by Christ, he will still try to do and acquire through his own work.

What is the Christian belief of Christ's person and work? Christ is true God and true man in one person, truly God born of the Father in eternity and also truly man born in time of the Virgin Mary. Without this Christ there is no Christianity and no Christian faith. Only a Christ, who is true God as well as true man, can be a savior for our salvation. "He had to be a man," says our Catechism, "in order that he might suffer and die; but since no mere man could bear the sin of the human race together with the wrath of God and the curse of the law, nor do enough for the infinite divine justice, nor overcome death, the devil and hell, he had to be true God at the same time." But now Christ is God and man in one person. The God-man Christ came under the law for the whole human race, fulfilled the law by his perfect obedience in action and suffering, and thus reconciled the whole human race, not excluding one man, to God and redeemed it from death, the devil and hell. Reconciled to all men through Christ's work, God now wants all men to come to the knowledge of the truth, to faith in the blessedness acquired for them, through the preaching of the gospel. For the sake of Christ, God always gives the Holy Spirit to the preached word, who works faith in all who hear the word, and who works faith in all who have come to faith.

The only person who will not be able to enjoy the blessedness he has received is the one who willfully and stubbornly closes his heart to the effect of the Holy Spirit. This is, in short, the Christian faith in the person and work of Christ. This is the central point of the entire Christian religion. On this hangs the hope and blessedness of Christians.

That is why Satan and his scales have stormed against this very center of the Christian faith from the beginning, and the faithful teachers of the church have always been forced to defend the fortress of the Christian faith against the encroaching enemies in public battle. Already at the end of the first century and then in the second century false teachers appeared, some of whom quite decisively denied the divinity of Christ and declared Christ to be a mere man, others taught just as decisively that Christ was not a true man, but only appeared on earth in an illusory body. Both the first and the second false doctrine deny the whole work of salvation along with the God-human person of Christ. Irenaeus writes against those who denied the divinity of Christ: "How can they attain blessedness, if it was not God who acquired it for them on earth? Or how can man come to God, if it was not God who came to man?" Furthermore, he writes: "Those who call Christ a mere man, produced by Joseph, are doomed to death." Against those who deny Christ true human nature (pretending that it is not worthy of God to unite with a true human body), Irenaeus lets himself be heard in holy! Those who say that Christ appeared only in an illusory form and was neither born in the flesh nor really became man are still in the old condemnation, because according to them death has not yet been conquered. "If Christ is only a sham, then his life and suffering, his death and resurrection have no truth, no meaning, so there is no reconciliation of sins and no resurrection from death for us, so the whole event of salvation is a lie, the whole Christian life madness, the Christian hope an empty pretense." And against the objection of blind reason that a true incarnation is not worthy of God, Tertullian answers: "All that you call a dishonor of my God is the mystery of the blessedness of men. God walked among men so that man might learn to walk divinely. God walked with men as with his own kind, that man might walk with God as with his own kind. God was invented small so that man might become great."

This is the fight against and the defense of the right doctrine of Christ's person and therefore also of Christ's work in the first three centuries of the Christian church.

In the fourth and fifth century Satan tried in a more subtle way to rob the church of God of the God-man Savior and thus of his all-important and perfect work of redemption. Whereas false teachers of the first time had said nakedly and roundly that Christ was a mere man like all other men, now (in the fourth century) Arius and his followers claimed that Christ was far above men and all creatures and was to be called God. But one must understand the word "God" correctly. Not in such a way that the son of the father in Ewig

He said that the Son was born of the Father and therefore of the same nature as the Father, but that the Son was the noblest creature of the Father and had only a nature similar to the divine nature. In the face of this false doctrine, God raised up for the service of His Church one Athanasius in particular, who not only powerfully proved from the Scriptures that Christ was eternal, true God, coeternal with the Father, but also showed how Arianism, in spite of all the fine phrases and cloaks, was destroying Christian faith and hope. Athanasius wrote: "No creature is able to bring about salvation, but only he who as man is at the same time consubstantial with God. Only the incarnate God can redeem mankind from sin, curse and death, only God can unite the creature with God. If the Son was a creature, he did not abolish sin and the curse of sin, did not conquer death, did not share life; we then still lie in death under the old spell, we are not clothed with incorruption, not glorified with Christ."

At the same time (in the fourth century) a new error concerning the human nature of Christ had to be fought. Apollinaris, bishop of Laodicea, who had recently defended the true deity of Christ against the Arians together with Athanasius, publicly put forward the doctrine that the Son of God had indeed assumed a true human body, but not the human soul through the Incarnation. But the faithful teachers of the church (among them also Athanasius) immediately recognized through the enlightenment of the Holy Spirit how this error also endangered the Christian faith, and immediately opposed it most decisively. They reproached Apollinaris and his followers: "What is not accepted by Christ is not healed. Further, "The body of the Savior made man for our sake could not be without a soul, since not only the salvation of the body but also of the soul was effected by the Word made man." And Athanasius elaborated, "One thing could not be given for another for salvation, but the body he gave for the body, and the soul for the soul, and his whole person for the whole man. This is the substitution of Christ. Or how would he have given the ransom for the whole man, or completely abolished the dominion of death, if he had not unholy joined to himself the soul sinning in the spirit? Death would then still have ruled over the inner man and man would remain subject to judgment, which according to Ezek. 18, 13. to the sinning soul." Therefore, it must be noted that the Son of God assumed a perfect human nature in the incarnation.

Thus, in a hot struggle, was preserved what is known in the so-called Athanasian Symbolum, written a little later, with the following words: "This, then, is the right faith, if we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God he is born of the Father's nature before the world, man he is born of the Mother's nature in the world. A perfect God, a perfect man with a rational soul and a human body. (Concordienbuch. Jubelausg. St. Louis, Mo., p. 20.) F. P. [Pieper]

(To be continued.)

Christian Unity.

Eph. 4, 1. f.

The apostles St. Paul and St. Peter so diligently practice this virtue, which is called being of one mind; for it is also the most necessary and beautiful virtue among Christians, which keeps and binds Christianity together, and does not allow it to become stereotyped and divided. For this reason St. Paul exhorts us to be diligent in this, and (as he says) to be careful to keep it. But he calls it unity of the Spirit, to show that he speaks of the unity of right doctrine and faith, otherwise it cannot be called one or the same Spirit, since there is no Holy Spirit without the knowledge and faith of the gospel of Christ; therefore one must strive above all things to keep the right doctrine of Scripture pure and united.

For it is also the greatest and most harmful annoyance of the church to cause discord and division of doctrine, which the devil also drives to the highest, and it comes commonly from some arrogant, obstinate and ambitious heads, who want to be something special, fight for their honor and glory; They cannot hold it equal with anyone, think it would be their shame if they should not be praised as being more learned and of greater spirit (which they do not have at all) than others; they do not grant anyone the honor, although they see that he has greater gifts. Item, out of envy, anger, hatred, or revenge against others, they seek to make ruthlessness and to attach people to themselves. For this reason he first exhorted them to the necessary works of love. Therefore, he first exhorted them to the necessary works of love, that they might practice humility, patience 2c. toward one another, and that one might bear with the other 2c.

It is clear and evident enough from experience what harm and ruin the church suffers from the trouble of separation and discord of doctrine; for besides that many people are deceived, and the multitude falls in with a rush when they hear something new from the hopeful, meager spirits, pretended with great pretense and excellent words; It also follows that many of the weak and otherwise good-hearted people fall into doubt, not knowing with which they should remain; from which it further follows that the doctrine is despised and blasphemed by many who seek cause to contradict it. Item, that many become quite reprobate and epicurious, and regard all religion, and what is said of God's word, as nothing at all. Even those who are called Christians become embittered in such quarrels against one another, biting and devouring themselves with hatred, envy and other vices, so that love grows cold and faith is extinguished.

Such disruption in the church and all the corruption of souls, which happens because of it, are guilty of such stubborn, red heads, who do not stay with the united teaching, nor keep the unity of the spirit, but seek and cause something new for the sake of their own conceit, honor or revenge; and thus bring upon themselves much more terrible and unbearable condemnation than others. Therefore Christians should be careful here not to give cause for division or discord, and with all diligence and care (as St. Paul admonishes here) keep on helping unity. For it is not so easy to maintain it, there are also many and various causes among Christians that easily move them to dislike, anger and hatred; so the devil also seeks causes, stirs up and blows where he can; therefore they must be careful that they do not give room to such irritation, so the devil

or their own flesh drives in them; but contend against it, and do and suffer all things whatsoever they shall, whether it be honour, or goods, or body, or life; that, as much as there be in them, they may not suffer the unity of doctrine, faith, and spirit to be divided.

One Body and One Spirit, just as you were called to one hope of your profession. One Lord, One Faith, One Baptism, One God, One Father 2c.

This is the cause that should move Christians to hold fast to the unity of the Spirit, because they are all members of one body with one another and partakers of all spiritual goods; for they all have at the same time one treasure, namely, one God and Father in heaven, one Lord and Savior, one word, baptism and faith, and summa, one blessedness; For since such goods are common to them all, in which each has as much as the other, and none can attain anything more nor better, what cause can he have to make separation or to seek anything else?

And herewith St. Paul shows and teaches what the true Christian church is and how it should be known. Namely, that there is no more than one church or God's people on earth, having one faith, baptism, one confession of God the Father and of Christ, 2c. and holding and abiding in this one with one another. In this church everyone must let himself be found and be incorporated into it, whoever wants to be saved and come to God, and no one will be saved apart from it.

Therefore this unity of the church does not mean and is not to have and keep the same outward regiment, law or statute and church customs, as the pope pretends with his bunch, and wants to shut out of the church all who do not want to be obedient to him in this, but where this unity of the one faith, baptism 2c. is. Hence it is called a single, holy, *catholic* or Christian church, that there is one pure and clean doctrine of the gospel, and outward confession of it in all places of the world and at all times, irrespective of what other inequality and difference of outward bodily life, or outward orders, customs and ceremonies there are.

Again, those who do not keep this unity of doctrine and faith in Christ, but cause division and trouble besides (as St. Paul says Rom. 16:17) by their human doctrine and their own chosen work, for which they contend, and command all Christians to keep as necessary, are not the true church of Christ, nor members of it, but abominators and destroyers, as we have often proved elsewhere. This certain doctrine and consolation we have against the papacy, which accuses and condemns us because we have departed and left them, and accuse us of being apostates from the church, when they themselves are the true apostates from the church, persecuting the truth and tearing asunder the unity of the Spirit (under the name and title of the church and of Christ). Therefore, everyone is guilty of opposing them out of God's commandment, even shunning and fleeing them.

(Luther, Church Post. Epistle on 17 Sonnt, after Trin.)

(Submitted.)

The visit of the pastor.

(Translated from English.)

"Good morning, Mrs. Müller!" called the pastor when the door opened at his knock. The door seemed to be missing something and it barely opened wide enough to let the pastor in, although Mrs. Müller was not there.

M. invited him to enter and, wiping the dust from a chair with her apron, asked him to take a seat.

The pastor saw at first glance that Mrs. M. was not in a good mood, without being able to think what the cause might be. He had heard by chance today that Mrs. M.'s daughter was ill, and had now come at the first opportunity to visit her, and, pretending not to notice the mother's bad mood at all, he said: "I hear that Marie is ill."

"Yes, and she could have died before she got to see anything of you," Mrs. M. answered with such emphasis that it almost lifted the pastor out of his seat. But he, a humble man, overlooking the crudeness that lay in this answer, asked, "How long has she been ill?"

"Two weeks and over already," the mother said.

"Have you had a doctor?" the pastor inquired further.

"Have we had a doctor! What a question! Yes, the girl was almost dead! I'm just surprised that you came here before she died! Whether we had a doctor!" Mrs. M. had literally ground out these last words from between her teeth with an evil-concealed sneer.

It now became apparent that Mrs. M.'s anger was increasing with each day of her daughter's illness and the absence of the pastor, and had now reached such a height that it seemed advisable either to use an (innocent) ruse or to take flight. The pastor decided to try the former for the time being.

"So, you had a doctor?" he remarked. "How did he come to visit you?"

"How did he come to visit you? But has anyone also heard such a question?"

"Perhaps someone told him that Marie was ill; or perhaps he was just passing by, and in passing he just entered your house," the pastor interjected to her.

"Do you think I would let my own daughter lie ill in the house without sending for the doctor?" now formally shouted Mrs. M.

"Oh! They sent for him and sent for him," said the pastor.

"Do you think he would have come if we had not sent for him? How else could he have known that Marie was ill?" the mother replied, as if regretting the pastor's simplicity.

"Do you always send for the doctor when you want him?" asked with challenging mildness now the pastor.

"Nu, look at that," exclaimed Mrs. M. "What kind of questions are those?"

"Since you expected the pastor to find out as well as he could that your daughter was sick without you letting him know, I didn't know if you wouldn't end up doing the same with the doctor."

Now a light had gradually dawned on Mrs. M., and during the last words, which the pastor had uttered with the greatest good-naturedness, it became clear to her where the pastor was going. Her frowning face turned into a friendly smile and she replied: "I see! I thought earlier that these were most peculiar questions. Well, I think I should have sent for you, too, since I have the doctor... also sent for. And you really didn't know that Marie was sick?"

"No," the pastor replied. "If I had known, I would certainly have come sooner. It was quite by chance that I first heard of her illness this morning."

"Well really, I hope you will excuse me. Come with me, Pastor! Marie is in the back room; she will be very happy to see you."

Ad. Bd.

To the ecclesiastical chronicle. Abroad.

Allendorf a. d. Ulm: The dear readers will remember the so highly gratifying divine path of grace, of which the "Lutheran" reported to you last year, namely that God brought a congregation of 50 families out of the deepest darkness of the uninspired national church a few hours from here in Allendorf a. d. Ulm in a way that was so completely unexpected for us and brought it to us. The appointment and introduction of our own shepherd and pastor to this new congregation in October of last year in the person of Mr. Cand. Hempfing was reported in the "Lutheraner". It will please the dear readers all the more to hear about the prosperous progress of God's work in Allendorf a. d. Ulm. Not only have a number of new families joined, but what pleases us most is the unceasing joy and delight with which God's Word is heard on Sundays and during the week, and all church meetings are attended to the utmost. Except in very isolated cases, the new congregation has willingly adopted the beautiful old orders of the unferian church, and has introduced church discipline, the Missouri hymnal and Dietrich's catechism. A firm inner unity of the congregation, an ecclesiastical consciousness, with which one also learns to bear the various challenges from the outside, which have not been absent, firmly and cheerfully, has formed more and more. But now, of course, there is another important step to be taken: a church and a parsonage are necessary for the future existence of the congregation, and where are the means for this to come from? With its poverty, the congregation could only promise Hempfing a salary of 400 marks (100 dollars), a sum on which a man with a wife and child cannot possibly live. Therefore, whatever the congregation can somehow raise from its own resources, it must first give to its pastor. And yet it is impossible to continue without a church and a parsonage. Until now, the services have been held on the upper floor of a farmhouse, where about 150 people crowd into the parlor and the forecourt, and yet many have to stay at home or take turns in attending church, because not everyone can enter the narrow space at the same time. Especially the latter prevents all greater growth of the congregation. Likewise, >. Hempfing has been living in a small, low farmer's room, which is divided into 2 parts by a board wall, each part 10-12 feet square, and this must now be living room, sleeping room, study room and everything. In spite of all the external difficulties, we have therefore drawn up a construction plan for the church and the parsonage, of course in the most modest and simple way, the parish itself hopes to be able to raise 1000 Marks from its own resources, we other closest friends and fellow believers also want to help to the best of our ability, but nevertheless, nevertheless, alone we will not be able to do it, we will again ask and call on our dear old friends and brothers in America.

Help us not to abandon our new congregation in Allendorf a. d. Ulm, but to make a church existence possible for it, even if it is only meager. In addition to the congregation itself and its pastor, the undersigned, who through God's grace was especially able to gather and help found the congregation last year, and who is therefore all the more deeply concerned about the completion of the work he has begun, also asks for this. Yes, the faithful, gracious God, who has awakened the desire for His Word in so many hearts in Allendorf a. d. Ulm, will also create ways and means to satisfy it. Steeden, April 1881, Brunn.

Kneeling at the blessing of children. When recently the parish vicar of Altenglan in the Palatinate declared that he would have the confirmands kneel for the blessing, which had not been done there for a long time, 18 families protested against it with great seriousness, because kneeling was "unprotestant", i.e. something papist! According to this, David and all the apostles must also have been papists. For David writes: "Come, let us worship, and kneel, and fall down before the Lord who made us." (Ps. 95, 6.) And Paul says of himself: "Therefore I bow my knees to the Father of our Lord Jesus Christ, who is the true Father of all that are called children in heaven and on earth." (Ephes. 3, 14. 15.) And what do those Palatine "Protestants" finally say to the fact that Paul says of Christ: "Therefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus all the knees of them which are in heaven, and in earth, and under the earth, should bow" ? (Phil. 2, 9. 10.) W. [Walther].

The so-called "golden mean". The "Kropper kirchliche Anzeiger", edited by Pastor Paulsen, closes the first article of its latest volume with the following words: "In the past year, I have not lacked nathors who admonished me not to leave the golden mean. But I do not know a 'golden' middle, I only know a 'devilish' middle; for in my Bible there is no middle between heaven and hell, between the narrow way and the broad way. Therefore, I can only keep it with the extreme right, with the people who do not hope for it, but strive to once stand at the right hand of Jesus Christ, and who are therefore certain of their cause. It is extremely pleasing to the flesh to have peace with everyone, but he who has peace with everyone does not have peace in Christ."

The Irish milkman and his Bible.

In Ireland, that beautiful island in the north, the Roman Church still rules far and wide; but for a number of years the Holy Scriptures have been spread in great numbers among the poor people. Many have welcomed it with joy, many have been enlightened and converted by it, and have recognized in it their highest and only treasure. Among them was a simple honest milkman in County Kerry. The Bible had become his everything.

When the priest of the village heard this, he hurried to the milkman, his parishioner, full of displeasure and, entering his poor hut, addressed him thus: "Well, my good man, I hear. You are reading the Bible. Is that true?"

"To serve. Your Honor, 'tis really true," was the reply. "And," he added, "I can tell you it is a delicious book!"

"But you know," cried the priest, "that it is not at all proper for an ignorant man, such as you are, to read such a book as the Bible."

"Ah really?" the milkman replied with a

sly smile. "If Your Honor can really prove it to me," he added, "I will gladly spend my Bible reading."

"Well," he replied, "I will prove it to you from the book itself." With that he opened the Bible that was lying on the table and read the passage 1 Peter 2:2: "And be eager for the good, pure milk, as the little children now born, that ye may increase by it." - "There you see," cried the priest. "You are only a child now, and so you do wrong to read the Bible yourself. Here it is said that you should be eager for the 'pure milk of the word', and therefore someone who knows what the 'pure milk' is must give it to you. must give it to you and nurture you like a newborn child."

The man listened attentively to the argument of his priest; but without being at a loss for an answer, he replied: "But hold it to good account. Your Reverence, if I say something. Some time ago I fell ill, and I had to take a man to milk my cows; and what do Your Honor think that man did? Imagine that instead of giving me pure, clean milk, he poured water into it and cheated me. I am afraid that Your Honor would like to do the same to me if you take my Bible and then give me the "pure milk" from it. No, no, I want to keep my cow and milk it myself, so I will get the "louder milk" and not, as I get it from Your Honor, mixed with water."

The priest was not quite comfortable with this; therefore he said in a friendly appeasing tone: "Well, friend, I see that you are a little more sensible than I thought; and since you are no longer quite a 'child,' you may keep your Bible; but one thing I ask of you, that you do not lend it or read it to any of your neighbors."

The milkman looked at his advisor somewhat whistling and yet with a peculiar seriousness and said: "Take it well. Your Honor, as long as I have a cow and can give some leftover milk to my poor neighbors who have none, it is my Christian duty to share it with them as well; and I will do so, Your Honor may say what you will."

The priest now gave up all hope of instructing him and went away unwillingly. (Sdbte.)

Luther, not a patron saint of drunkards.

In the current so-called Temperen; movement, the well-known rhyme is not infrequently cited:

He who does not love wine, women and song, remains a fool all his life,

and it is usually claimed that this rhyme is from the great reformer Luther. But this is absolutely untrue. Luther never made such a rhyme. The history of its origin is rather the following. In the year 1777 a well-known German poet with name Johann Heinrich Voß published in a pocket book, which carried the title "Musenalmanach", a poem, which closed with that rhyme, and put under it: "Dr. M. Luther." The Lutheran preachers in Hamburg at that time were so indignant about this that they protested against the intended election of this poet as a teacher at the local high school. They did not want to have a man as a teacher at such an important institution who had foisted such a frivolous rhyme on the godly Luther and thus made him a patron saint of drunkards. But the world liked that rhyme so much that it finally got into the mouths of all the world. Yes, one has even gone so far in more recent times, the

Luther's room at Wartburg Castle with this saying. However, as I said, it is not older than 104 years and did not flow from Luther's heart or pen, but from the heart and pen of a world poet. Of course, Luther did not make it a sin to drink a glass of beer or a glass of wine. As is well known, when he had confessed Christ in Worms before the emperor and the empire in two long speeches and was now very tired, he accepted it with great thanks when the Papist Duke Erich of Brunswick sent him a silver can of Eimbeck beer and told him to refresh himself with it. Yes, he acknowledged this as such a great boon that, as he drank from the jug, he said: "As today Duke Erich remembers me, so our Lord Christ remembers him in his last battle. The said duke really thought of these words in his last hour, whereupon he asked his noble boy, Franz von Kramm, standing by his bed, to refresh him with evangelical consolation. But as firmly as Luther held the words of Paul: "All God's creatures are good, and nothing reprehensible that is received with thanksgiving" (1 Tim. 4, 3.), and as much as Luther was of all false, hypocritical holiness, he nevertheless led a most moderate life. What the Jesuits write and shout about Luther's alleged intemperance are nothing but unworthy, gross lies. Melancthon tells of Luther after his death: "He was by nature of little eating and drinking. ... I have seen that at times he did not eat or drink in four whole days, when he was already healthy. I have also often seen that he was content with only a little bread and a herring every day, and that in lines for many days." A true Lutheran therefore does not let himself be conscience-stricken about what God has released (Col. 2, 16-23.), but he also lets himself be told what Peter writes: "Be therefore moderate and sober for prayer." (1 Pet. 4, 8.) W. [Walther]

The impermanence.

Nothing is more constant than impermanence. Like time, like joy! Both pass away with each other. The elapsed time does not come back, for it is no more; the future is uncertain, and the present flits faster than man's thoughts. Our life also keeps company with the passing of time. Many lie now under the stones and under the earth, who before sat on them and were merry, and who knows: how soon we will be with them. We are like the flowers: today before the bosom, tomorrow before the broom. The world is a sea of glass (Revelation 4): how easily does it fall to pieces? What is it that we rely on our life? That can be demanded of us this day; we have it, after all, only on loan from our Lord. Why do we insist on our youth? David's son died in the cradle; the widow's son at Nain in his prime. What great work do we do with our health? It is a small breeze that can damage it. Why does the rich man love his money and property so much? Who knows where the thief is born who will take it, or the misfortune hidden that will take it from him? What letters does the high man have, that he shall never fall? We seldom trust the ice, because there are no beams under it; the luck only too much; both are deceitful! What the sun does not melt, the moon can spoil; what the warmth does not harm, can come from the cold around the neck. We deceive ourselves when we write in the sand and make letters in the water: the world consists of both; therefore it perishes like dust and foam, and we with it. Houses built on earth, no matter how strong they may be-

The walls, the walls, pass away with time. The most constant thing is eternity, which knows no time. That we may arrive in blessedness, let us seek the most enduring thing: God and heaven. Heaven and earth pass away, but God and his heaven never pass away. Let us remain steadfast in God; He will not depart, for the Lord is our rock; when all has left us, our blessed refuge will be with Him after all impermanence.

In this country is Vnbestand, constancy in the fatherland.

(Joh. Lassenius.)

The distinguished guest.

A devout countryman heard the Gospel story John 21:5-14 read in a sermon. He was so moved that he prayed half aloud, making himself heard by his neighbor: "My dearest Lord Jesus, I ask for the grace to come and dine with me and my children next Sunday. I may be a simple man, but You have often eaten and drunk with lesser people; You will also be pleased with me." He repeated his prayer every following day. On Saturday, early in the morning, he said to his wife: "My child, kill our best hen; tomorrow we have a guest, a very dear and distinguished guest; dress the children cleanly, make sure that everything is quite clean." Mother and children asked in vain for the name and person of the guest. The woman, however, did everything most punctually. The husband came home from the sermon on the appointed Sunday; the noon hour struck; the table and the food were prepared. They are waiting, the woman anxiously, the man calmly and cheerfully. "Oh, he won't come, will he?" asked Jene. "He will certainly come and soon." - They waited for some time. The children were hungry; the good woman was afraid that the food would spoil in the fire. The man, sure of his cause, at last orders the food to be served. "Come, children," he says, "let us pray. Our guest will be here soon." He prays loudly and devoutly:

Come, Lord Jesus, be our guest and bless what you have given.

There is a knock. The woman goes and opens the door. A hoary, starving old man asks for a piece of bread for the sake of Christ. The man hurries to meet him and leads him arm in arm to the table. "Welcome, dear guest," he says, "a place has already been set aside for you here. Look, mother, I had asked the Lord JEsus to the table; I knew that He would not refuse. Here He is in His poor brother." (Messenger of Peace from Alsace-Lorraine.)

Even the wicked will be resurrected one day.

It is true that there are sects that teach that the wicked will be destroyed and that this will be their punishment. But Johann Gerhard refutes this with the following reasons: "1. The holy scriptures describe the punishments of hell for the wicked not in terms of destruction, but in terms of the most severe torments and tortures that they will have to endure in soul and body for eternity. Certainly, the rich glutton in hell clearly testifies by his example that hell is a place of torment, but not a transformation into nothing. 2 Revelation Cap. 9, verse 6. is written that the damned seek death and do not find it, and that death will flee from them. (3) When eternal death is ascribed to them, it signifies their eternal torment to be endured in body and soul, but not annihilation. (4) The conscience of the wicked also testifies to them that other punishments of their misdeeds await them after this life, and that death is not the end of everything. 5.

stus says of Judas: It would be best for him if he had never been born. (Mark 14:21) But if the wicked would not have to expect a more severe punishment than the transformation into nothing, it would not be best for them never to have been born. (Then they would be glad to be able to live merrily on earth at least for a while). The opinion of the Socinians that the wicked will not be resurrected, but will be destroyed after death, is a mother of certainty and impiety". (*Loc. de inferno* 78.) Therefore, let no one console himself with this vain delusion, but repent and turn righteously to God, and he will escape from hell and not only not be destroyed after death, but live in unspeakable joy and bliss with God with all the angels and the elect from eternity to eternity. May Jesus Christ, the Savior of all sinners, help us all for the sake of His bitter suffering and death and for the sake of His glorious resurrection. Amen!

W. [Walther]

A frightening waste.

The notorious unbelieving scholar, David Strauss, who died in 1873, wrote a life of Jesus, but declared it to be a fable, and in his younger years he was an awakened Christian. In this time he wrote a beautiful song, in which it is said:

"Yes, let me never be rich and mine, Only poor and Thine, Lord JEsu."

A German newspaper writes about this: That was in 1827, when he still belonged to the faithful and prayed for constancy. But because he did not manage with fear and trembling to become blessed, his faith came to a sad end. He soon fell away and made the denial of Christ and God his life's vocation. Notice from this, dear Christian, that it is not enough to be awakened. We must also increase and grow in faith and in the grace of God, and work diligently to establish our calling and election. 2 Petr. 1, 10.

(Submitted.)

Eighth Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Wayne Co, Mich.

Once again, a year has passed, a period of time before the great day of salvation, on which it is necessary to work and work in the kingdom of God before night falls, when no one can work anymore. Holy seriousness must permeate everyone who recognizes his high calling as a Christian and conscientiously strives to fulfill it, when he sees how he is approaching the day with the dwindling time, when it is necessary to give an account before God's throne for the pound entrusted to him. It is therefore no small matter to give an account by means of an annual report of an association, consisting of members of several Lutheran congregations in and around Detroit, Mich, which since the year 1873 has made it its profession and its task to hold out the hand of love to several Lutheran synodal churches. Lutheran synod churches in the care and education of deaf-mute children; for such a report is made not only before men, but before Him who has eyes like flames of fire, to whom nothing is hidden, and who weighs our doings and burdens on a scale that we are not able to do according to our short-sighted judgment, and before whom we would not like to be found out too easily. With all humility, therefore, we come before the Lutheran synodal churches, whose sacred cause it is, what we have undertaken to do together, to report what has been done and accomplished through them and in this past year; for what we have or have not been able to accomplish here is not only our work, but also theirs.

Much has happened this year, but more could have been accomplished if all Christian hearts who heard our report and request last year had taken it more to heart, so as to be moved by the love of Christ, to enter into our

The Institute for the Deaf and Dumb is supported according to the means that God provides. Even if some have not done what the love of Christ should have driven them to do, and even if some have failed to lend a helping hand for dishonest reasons, nevertheless, praise and thanks be to God! many hearts and congregations, through the faith that is active through love, have been willing to support the institution for the deaf and dumb with many and various gifts. Yes, to the great shame of our small faith, the love of Christ has done more in this year than in previous years, and gives us the testimony that the work of love and mercy on the poor deaf children is flourishing, and this increases our courage and strengthens our faith, which we often need so much. The Association for the Support of the Deaf and Dumb had to begin its work here with large debts, and therefore has had to struggle for years with many worries and hardships, which is why no greater good can come to it than if this burden were lightened and the prospect opened up of being freed quite soon from all these oppressive hardships. This prospect exists if the dear co-workers continue in this way and many others support this work of love and mercy with their offerings and unite with us in believing prayer for God's blessing, without which we can do nothing. This year's financial report, in comparison with previous years, shows that we do not cherish this hope without reason: In 1878, 697 dollars of debt had to be incurred in order to cover current expenses; and in 1879, not only was the deficit covered, but 600 dollars of the total debt was paid off; and this year, although the income was over 300 dollars higher, due to the changes in the household staff and the greater number of children, not so much of the total debt could be paid off; but nevertheless, the total debt was reduced from H11,644.73 to H10,412.00. Through the establishment of interest-bearing and non-interest-bearing bonds, and especially through the H5-bonds, which had to be issued out of necessity and found ample acceptance, the association has been put in a position to be able to pay off a mortgage, with high interest, of 400 dollars, which rested on the institution building; also, through interest-free and low interest bonds, the prospect is granted of having to pay less and less interest, and the association has confidence in all employees that they will help to be able to pay all debts with non-interest-bearing bonds quite soon. At the last annual meeting the officers were re-elected, without any significant change, and in consequence of the good impression the financial report made on the assembled association, it was unanimously resolved: To express in this report our heartfelt gratitude to all honored pastors, teachers and congregations, as well as to all who in the past year have endowed the Institute for the Deaf and Dumb with various gifts of love and have supported it abundantly, with the assurance that the Association will always strive to make the most conscientious use of these love offerings of the poor and the rich, so that the prosperity of the Institute will be promoted in the best possible way, both internally and externally, and will be maintained with God's help; and that our faithful prayer will always be: that God the Lord will fulfill the promises which he has placed on such works and gifts of love through temporal and eternal blessings. The task that the association has set for itself: to take care of the poor deaf-mute children among the various suffering people, is recognized by all benevolent people as good and useful, and especially praised by all true Christians as a work of love; for it is necessary not only to educate these poor deaf-mute children to become useful people and citizens, but also to bring them under the influence of the beatifying Gospel. These unfortunate children lack the natural organ through which the sound of the gospel penetrates the soul, but the spirit of life is not bound to this organ and knows how to gain access to the heart through the eye, for example, which we therefore also use faithfully; for it is highly necessary that they learn to recognize the truth of the gospel, for without knowledge there is no true faith. How can they believe if they are not instructed in the gospel? - It is therefore the most sacred task of Christianity to take the poorest of children, since parents can hardly do it, into their care and education, so that these children also come to the knowledge of the gospel and to the saving faith, if they do not have hope.

live and die without them. Thus, the Deaf-Mute Support Association has set itself the task of enabling deaf-mute children through the necessary instruction so that they learn to read and understand the Word of God, that the Lutheran catechism is imprinted on their hearts and memories, and that they can live and work as Christian citizens. They will also be taught to speak by the phonetic method; for even if sign language is easier to learn, experience teaches and all experts agree that language instruction is preferable. To be able to solve this task, time and patience, much effort and diligence are necessary; and although we must give the teachers of the institute the testimony that they do everything in their power, an equal goal cannot be reached with all children, since they are very different according to their age, power of comprehension, linguistic organ and nature. How far one or the other can be brought or not, testifies among other things the examination before the confirmation, as can be seen e.g. from an article of the "Indiana Staatszeitung" of Fort Wayne, when it says there: "The deaf-mute institution of the Lutheran Missouri Synod in Norris has the following to its credit: Yesterday the confirmation of two deaf-mute boys took place in the Lutheran St. Paul's Church here before a large audience. They were examined by Mr. H. Uhlig, teacher of this institute. No thinking person could listen without deep emotion to how these deaf-mutes testified to what their faith was. Even if, as far as their pronunciation was concerned, the individual words came out in a bumpy, harsh manner, completely lacking the soft melodic tone of the human voice, we could still understand most of it, although we were sitting far away from the boys. With astonishment we repeatedly had to ask ourselves how it was possible to achieve such results with deaf-mutes? What effort, work, sacrifice and above all what love for the poor deaf-mutes is required on the part of the teachers to bring these poorest so far! If any work deserves recognition, it is the work of these teachers at the Institute for the Deaf and Dumb. And if any institution can claim the charity of all, it is the institution at Norris, Mich."

Another testimony can be given by the writer of this with several friends of the Institute for the Deaf and Dumb, who took part in the Christmas joy of the dear deaf and dumb children in the institution. It was a touching sight to see the poor deaf-mute children gathered around the beautifully decorated Christmas tree. - If the Christmas tree with its many lights and gifts of various kinds is a symbol of God's love in Christ, and old and young rejoice and delight in it, although they do not need an actual symbol for it (because they can see the archetype in the Gospel, The deaf and dumb need one, who receive the meaning and understanding of the word through the imagery, whose spirit and imagination are formed according to what falls into their eyes and seizes their senses. How their eyes shone with joy, and in expressions and gestures they showed what was going on in their souls, when the Christmas tree stood before their eyes in full splendor, which could be made for them by the gifts of love of a Christian association in the Lutheran congregation of Mr. Pastor Moll in Detroit, along with other gifts. That they had also learned to understand and believe in this symbol was evidenced by their devout attitude and answers to the various questions which were now put to them by the teachers of the institution". Teacher Uhlig presented them with questions from Dietrich's Lutheran Catechism on the Incarnation of Christ and its fruit for all mankind. Two students took turns singing the well-known song of the Christmas journey: "Where to, little children, where to? You are well on your way" 2c. Teacher Zeile asked them questions about the story of the Nativity from Biblical history, one of them reciting the entire Gospel of the Feast without any mistakes, and then a small boy stood up and prayed with a touching voice and moving gestures: "Oh my dearest Jesulein, make for yourself a pure and gentle bed to rest in the shrine of my heart, so that I may never forget you. Teacher Witte finally asked questions about the story of the Wise Men from the East, whereupon all spoke in unison: "Let us all be joyful, praising God the Lord!" 2c. All the questions were answered in a quite comprehensible way, and I feel

He who has no heart for these poorest of children, come here and hear and see how the deaf and dumb speak and proclaim the great deeds of God.

At the end of the last school year (July 1880) there were 80 deaf-mute children of both sexes in the institution, of whom 6 were to be confirmed, but only 5 were confirmed, as the sixth was taken home as a result of a long-lasting illness (articular rheumatism), but is now so far recovered that he could return to the institution and, God willing, will be confirmed shortly after receiving further confirmation instruction. Besides this, 2 other children were taken home by their parents. There are 11 new students and one former student, who was taken home to test an allegedly newly discovered remedy, but who did not want to stay there any longer, nor did he want to go to the state institution, but demanded to return to our institution, so that at present there are 40 students in the institution and they are being taught. Of the confirmands, 2 were confirmed by Pastor I. A. Hügli in Detroit on the 16th Sunday after Trinity, and 2 by Pastor H. G. Sauer in Fort Wayne on the 17th Sunday after Trinity; and 1 by Pastor A. Saupert in Evansville, Ind. The examination before confirmation was held by Mr. Uhlig, while the act of confirmation was performed by the local pastor, whereby this new institution proved itself in the best way, and the congregations concerned can best testify to the blessing of this act. Of these newly confirmed, 2 have taken up tailoring and 1 shoemaking, while the other has chosen farming.

In the midst of the 40 deaf-mute children of both sexes now present, teachers H. Uhlig, L. Zeile and H. Witte work in 3 mixed classes. The school subjects are: Catechism, biblical history, visual instruction, reading, writing, arithmetic, grammatical forms of language, drawing and the most necessary from geography, natural history, etc. Teacher H. Witte, appointed here from the school teachers' seminary at Addison, Ill., was solemnly inducted into his office by me in the Lutheran church here on September 5, 1880. He has started an English class with the older children in order to make it possible for them to express themselves in this language. This instruction can only be limited to the most necessary, since it would be too difficult to teach two languages at the same time. - To allow the deaf-mute children to learn and practice a trade or any art in the institution is impossible with the present set-up of the institution, and would also be very detrimental to the teaching of all the otherwise so necessary subjects, since it takes up all the time and energy. In the choice of children to be admitted, those under the age of 12 are considered first, since older children are no longer capable of more beneficial instruction, and those who have already passed the age of 16 are no longer suitable for an institution where both sexes live so closely together. Therefore, such adults can only be admitted under special circumstances; otherwise, however, the old rules about admission, school fees, etc. still apply.

Since the association decided last year that it is not possible to accept more than 40 deaf-mute children due to the number of teachers and the space available, only 5 can be accepted this year, although 12 children have been urgently requested. It would therefore be very sad if the director of the institution, teacher H. Uhlig, would have to refuse the others for several years or completely; since only one will be confirmed next year and therefore only a small number of children can be expected to be admitted next year. The applications for admission will increase with each year, the more the parents and guardians of such deaf-mute children learn to recognize that the state institutions let these poor children go to ruin spiritually without religious instruction, and how highly necessary it is to instruct the children in the divine word, which alone gives them the right support and standing in life and death.

Since the teacher's quarters take up too much space in the institution, so that there is already a shortage of suitable teaching rooms, it would be necessary to build a teacher's quarters, and the dear co-workers in our work would like to consider this, especially when sending in their gifts of love! Since the Lutheran Institute for the Deaf and Dumb here is the only one of its kind in the United States, it would be desirable,

that others of this kind would be founded; but since up to now there is no prospect that this will happen so soon, the Deaf-Mute Support Association here is forced to do everything in its power, and it is willing and ready to expand its field of work, if it finds the necessary help. Therefore, dear Christians and congregations, help us and do not let us have to turn away one of the poor deaf-mute children who beg us to take them in. The word of the Lord also applies here when he says, "Whoever receives one such child in my name receives me." Oh, open your mouths for the mute and for the cause of all who are abandoned, and work with us that many may still go into the vineyard of the Lord who are still standing idle in the marketplace.

It would also be very desirable if the dear women's and virgins' associations would remember our poor deaf-mute children, in order to provide them with body linen and with new or still usable clothes; for the mending work is hardly manageable, in spite of the untiring diligence of the dear housemother and her daughter. The former has been very precariously ill this year, but the Lord has heard the prayer of the children who cling to her in love.

The Lord and Physician of all suffering people, who is especially the consolation and help of challenged Christians, has also helped our institution in this past year through petition and understanding, and crowned it with His grace. May He continue to help us and create the will to accomplish, and place His blessing on all our work, for the salvation of the children entrusted to us, as well as for the praise of His glorious grace. Amen!

Finally, the Association for the Support of the Deaf and Dumb expresses its heartfelt thanks to the editors and publishers of the following publications for sending them regularly and free of charge: "Gemeindeblatt der ehrwürdigen Wisconsin-Synode", "Lutherische Kirchenzeitung der ehrw. Ohio-Synode", "Missionsbote" from Philadelphia and 15 copies each of "Kinder-Blättchen" from P. Weiskotten in Bethlehem, Pa. about which the deaf and dumb children are very pleased.

Lutheran journals are kindly requested to include the above annual report, or even an excerpt from it, in order to make our association's cause better known and to find more help.

Norris, Wayne Co, Mich, April 1881.

C. Schwankovsky, Lutheran pastor.

-i-q--i-

Kaffen Report of the Lutheran Deaf SupportSvercins in Detroit, Mich.,

From March 10, 1880 to March 9, 1881.

Intake.

Contributions in Baark3	,994.79		
Cost money		771.40	
Rent for the farm in Royal Oak		50.00	
Interest-bearing shares and bonds		3,377.00	
Interest-free shares and bonds 2,		615.00\$	
Miscellaneous revenue		44.05	
			K10,852.24
Cash on hand March 9, 1880		18.00	
For grades, firing and repair . K 1,569.73			
For provisions 1	,027.71		
Tax & Fire Insurance from Royal Oak building	20.05		
For purchased livestock and for labor wages on the Norris farm.		359.90	
For interest on borrowed capital - 671	59		
For repayment of a mortgage	4,000.00		
Interest-bearing shares and Promissory bills	2,375.00		
"Interest-free shares and promissory bills	828.00		
Miscellaneous expenses	15.45		
			K10,868.43
Cash balance at date	1.81		
			K10,870.24
Contributions in kind (used)	H 51.77		
Products of the farm in Norris (desgl.)	366.55		
			H418.3L
Debts of the Institute on March 10		, 1880	\$11,644.73
Gcsamtschuld on March 2, 1881, as follows:			
es, and promissory bills - H 6,071.00			
nd promissory bills . - 4,341.00		K 10,412.73	
Amortized in the past yearH		1,232.00	
C. H. Bey er, Secretary.			

Inaugurations.

On behalf of Praeses Beyer, on the Sunday of SIXDAYSIME, Hers A. Henkel was inducted into his new office at Winfield, Long Island, N. U., by the undersigned.

Address: Uvv. Ilvnlcv, äViliüvick ckunvtlori, LonA Islhnck, V.

F. Traugott Körner.

By order of Mr. H. Wunder, President, Rev. F. Behrens was installed in his new office at Morris, Ills.

August Schuessler.

Address: Uvv. I'. IlvNrvns.

Lox 1051st . Llorris, Oruuck^ Oo., Ills.

Conference - Display.

St. Louis' next one-day conference will be held the Wednesday after Pentecost.

Church consecration.

On Sunday Judica, April 3, the Lutheran congregation in The Forks, Buchanan Co, Iowa, dedicated their newly built house of worship to the service of the Triune God.

K. H. Machmüller.

Synodal display.

The General Synod of Missouri, Ohio a. St. will meet for its 18th Assembly (resp. 3rd DelegateN Synod) at Fort Wayne, Jnd. on May 11 of this year. Delegates elected by certain congregations on behalf of their constituency must be provided with a credential from their respective congregation in order to be recognized by the synod. (See "Synodal Handbook," 2. Also, p. 29.)

All pastors of our synod have to submit their parochial reports of the year 1880 to the undersigned this year; delegates during, non-delegates by letter - resp. by postcard - before the session time of the upcoming synod. (See "Synodal-Handbuck", 2. Also, p. 106.)

The receipt of the reports of the Presidency from the last session of the respective District Synods until the meeting of the forthcoming Synod of Delegates shall take place on the occasion of the meetings of the latter Synod.

All those who wish to submit an item or items for discussion to the Synod of Delegates are requested to submit such item or items to the General Presidium at least 4 weeks prior to the beginning of the meeting time.

Aug. Rohrlack, Secretary.

* *
*

Price - discount to Fort Wahne.

Pittsburgh - Fort Wayne railroad, east and
west of Fort Wayne 1^kurv
Illinois Central, Iowa Division, to Chicago Z kurv Illinois Central, south via Chicago to Fort.
Wayne jkurv
Lake Shore L Michigan Southern to Toledo 1^ kurv
(from there weaves the Wabash N. R. to Ft. Wayne).
You contact in time

Llr. 1. O. Divnvr,
670 Diiion str., OlrivLAo.

From Indianapolis to Fort Wayne-- IH kurv One turns to upon arrival in Indianapolis.

VVnr. Ook L Oo.

247 L. äVuslülAbvL 8tr.

The Illinois Central Railroad

Withdrew fare 310.45 from St. Louis to Fort Wayne via Chicago. T. C. Diener.

Price reduction to Fort Wuhne.

The Grand Rapids L Indian" R. R. offers to sell round-trip tickets from the two end points (Grand Rapids, Mich., and Nichmond, Jnd.) at 1)^ of the full amount.

The Wabash, St. Louis <L Pacific R. R. offers to carry delegates to Fort Wayne at as low a rate as any other railroad company.

Please contact the undersigned as soon as possible regarding the necessary certificate for one of the two railroads.

H- G. Sauer.

Solicitation.

The gentlemen delegates of the Northwest District who intend to travel to Fort Wayne by way of Milwaukee are requested to report this immediately by postcard, so that negotiations may be made for price reductions on the railroads. -7. äVv^nvvr.

809 kralrie st., Lliivruulcvv, äVis.

71

Announcements.

Return tickets valid from 8 to 30 May
by Buffalo for \$12.00
from Dunkirk for K11.00
by Cleveland for H7.00

will be sent by mail in due time at the request of the purchaser byl . H. Welcher,
190 L 192 krospeet st., Oiovolanck, O.

As already indicated, on the Wabash R. R. only those pastors provided with a "porinit" receive "Imlk kare tickts" for travel to Fort Wayne. All pastors who do not live on the railroad, as well as all parishioners, have to pay the full fare on this railroad, and on the Illinois Central R. R. (which, forced by the Wabash R. R. to do so, has withdrawn its offer published in the "Lutheran") to Fort Wayne, and back one third of the same.

All pastors and parishioners, without distinction, may travel on the Chicago L Alton R. R. from St. Louis via Chicago to Fort Wayne and return for half fare (HiO.45). The train to Fort Wayne departs Chicago from the Chicago-Alton R. N. depot at Canal St. and Madison St.

Those traveling from Kansas City to Fort Wayne via Chicago will have the cheapest transportation on the Chicago-Alton R. N. Anyone wishing to use this railroad should contact the undersigned immediately and, upon arrival in St. Louis, report to the Chicago-Alton R. N. Ticket Office No. 117 at the southwest corner of 4th and Pine Streets.

C. C. E. Brandt,
Lrzmnn ^vo., 17. 8t. Donis, Ho.

Announcement.

On behalf of the local supervisory authority, the undersigned hereby announces that due to the increased expenses for firing and due to the increased food prices, the cost money for the IV quarter (due on May 15) had to be increased from K14.00 to K816.00.

Fort Wayne, Jnd, April 15, '81, H. D ümling.

Revenue to the Illinois District's coffers:

To the synodical treasury: from D. Burfeind's congregation in Nich H9.02.?. Wartens' congreg. in Danville 7.65.?. T. I. Große (contribution for 1881) 2.00.?. Hansen's congreg. in Worden 5.10. H. Rath by?. Döderlein in Homewood 1.00. Mrs. Bcdubn by?. Wagner in Chicago 1.00 for d. Kingdom of God.?. Mullers Gem. in Ckester 5.05. (Summa H30.82.).

To the cashier's office:?. Francks Gem. in Steelville 10.00.
For inner mission: Mrs. C. Warncke through?. Miracle in Clüicago 5.00. Fr. Rauh through?. Rush in Dalton 6.00. (p. P11.00.)
For inner mission in the West: Through?. Burfeind in Rich by Mrs. Marie Bode 2.00. Mrs. Anna Grün Hagen 3.00. H. Sievers in Neu-Braunschweig through?. Karth 5.00. By Mrs. Mangelsdorf in Rock Island by Missionsvrcrcin 10.00.?. Hansen in Worden 2.00. N. N. 3.00. Mrs. Gerdorn 2.00. By?. Hölter in Chicago from N. N. ^put in the bell bag) 2.50. (p. \$29.50.)

For the English mission in Missouri: Mrs. Köritz through?. Engelbrcht in Chicago 5.00.
On the heathen mission: H. Rodchorst by?. Döderlein in Homewood 2.00.?. Hcyrcs Gcm. in Colehour 1.65. (Summa H3.65.)
To Negermission in New Orleans: N. N. by?. Große in Harlein 1.00. Wittwe Jäger by?. Mcrbitz in Veardstown 1.00. N. N. by?. Franck in L>teeles Mills 1.00. H. C. Buchholz in Addison .50. (<L> H3.50.)

For the Negro children in New Orleans: By?. Dröge- müller in Arenzville, thank-offering for happy. Delivery of Mrs. N. N. 1.00, of himself .22. From Chicago: Wittwe St. by I?. Hölter 2.00. Joh. Nütz by?. miracle 2.00. (p. H5.22.)
On the emigrant mission: Dir. Lindemann's widow by I?. Wunder in Chicago 2.00. D. Wichmann through?. Succop das. 1.00 and through?. Hölter of N. N. (placed in the bell bag) .50. (p. H3.00.)

On the Emigr. - Mission in New Uork:?. Frhncks Gem. in Steelville 10.00. N. N. by I?. Hansen in Worden 2.00. (S. \$12.00.)
For poor students in St. Louis: From Chicago: by?. Wagner from the Women's Association 12.00, by?. Lochner from the Young Men's Association 12.00, by I?. Wagner from the Young Men's Association (for C. Huth) 20.00. (p. K44.00.)

For poor students in Springfield: H. Sievers by?. Karth in New Brunswick 5.00.
For poor students in Fort Wayne: From Chicago: by?. Wagner from G. Koller for C. Koller 16.00, by?. Hölter from the Young Men's Association for E. Tappenbeck 15.00 and from some women for E. Andt 1.53. By?. Drögemüller in Arenzville, from Mrs. N. N., thank offering for happy delivery, for F. Drögemüller. Delivery, for F. Drögemüller 1.00. (p. K34.53.)

For poor students in Addison: wedding coll. at W. Graue's in Addison 14.21, by N. N. .20. By Kassirer I. P. Rademacher for Th. Mertens 3.00. Mrs. Frey, St. in Ehester for W. H. G. Mueller 5.00. (S. \$22.41.)
For I?. Brunn in Steedeu: H. Niehus in Addison 3.00 and Theil der Hochzeits-Coll. bei A. Blecke 5.00. Wittwe Brandenburg durch?. Succop in Chicago 1.00. (S. H9.00.)

For sick pastors: W. Hülskötter by k. Achenbach in Venedy 5.00.
To the widow's fund:?. Müllers Gem. in Bremen 4.00. W. Hülskötter by?. Achenbach in Venedy 5.00.?. G. I. Müller u. T. I. Große, contribution, each 4.00. (p. K17.00.)

For the Gem. in Sioux City, Iowa:?. Hartmann's church in Woodworth 9.00.?. Piffel's church in Benson 4.24. By?. Engelbrcht in Chicago from the Young Men's Association 15.00.?. Schuricht's church in St. Paul 9.60.?. Franck's church in Steeleville 3.00.?. Hölter's Gcm. in Chicago 8.79.

Mueller's gem. in Ehester 5.55.?. Nöder's Gem. in Arlington Heights 11.15. (S. H66.33.)
For the Gem. in Tusculmbia, Ala.:?. Pissel's Gem. in Benson 3.00.?. Franck's Gem. in Steelville 3.00.?.
Müller's Gem. in Bremen 5.00.?. Hölter's Gem. in Ckicago 8.79. (p. K19.79.)

Fürvie Gem. in Ellinwood, Kans.: through?. Dröge- müller in Arenzville, Kindtauf-Coll. at E. Breyer, 2.78.?. Franck's gem. in Steeleville 3.00.?. Hölter's Gem. in Chicago 8.79. (p. K14.57.)

For the comm. in Gau Ton, Mo.:?. Franck's comm. in Steeleville 3.00.?. Hölter's Gem. in Chicago 8.79. (S. K11.79.)
For needy in Kansas: Mrs. Mangelsdorf in Rock Island 2.00.?. Bergens Gem. in Prairie Town 9.05. (S. \$11.05.)

For the deaf and dumb in Norris: By?. Weisbrodt in Mount Olive, Wedding Coll. at H. Niehaus, 4.00. By?. Schuricht in St. Paul by Father Boye 5.00. (S. H9.00.)

To the Orphan House near St. Louis: By?. Karth in Neu- Braunschweig, thank-offering by Mrs. L. Sicvers, 5.00. By?. Müller in Bremen, part of coll. at Christ's giving, 2.70. By?. Bergen in Prairie Town, coll. at H. Dustmann's wedding 5.20, at I. Paul's wedding 7.15. (p. \$20.05.)
Addison, Ill, March 29, 1881. H. Bartling, Cassirer.

Proceeds to the Northwest District treasury:

For poor students in Addison: from E. B. in Allouez \$10.00.
For poor students in Fort Wayne: E. B. in Allouez 10.00.
For poor students in Springfield: E. B. in Allouez 10.00. W. Bergmann 1.50. Henriette Bergmann 1.00.
For poor students in St. Louis: E. B. in Allouez 10.00.
For heathen mission: Tim. Moritz in Racine 1.00. A. Grünwald in Milwaukee 1.00. Miss. E. Martin & L. Krause 1.00 each.
For Bakke in New Orleans: Mrs. Adam 2.00. Karl Zerlow 75. teacher Barthel 25.

For Negro mission in New Orleans: E. B. in Allouez 10.00. Wedding coll. at H. Wiedenhöfer in Hancock 10.12. Several women & virgins from the congregation in Oshkosh 10.25. Herm. Lohmann 5.00. Mrs. Rullmann 2.00. Mrs. Hofmeister in Milwaukee 1.00. W. Bergmann 1.00. A. Henke 1.00. K. Casar 10.

To the widow's fund: From the??: F. Schumann 4.00. C. M. Zorn 5.00. I. Horst 2.00. C. Strasen 4.00. From the teachers: E. Ehleu, Bärjin, A. Wilde each 4.00. From St. Stephen's congregation in Milwaukee 4.05.?. H. Vetter's congreg. in Fair- fielv 5.00. E. B. in Allouez 10.00.?. I. C. Heyners congreg. in Albany 2.00. W. Bergmann 2.00. A. Henke 4.00. Henriette Bergmann 1.00.

On the emigrant mission in Baltimore: W. Kunde in Milwaukee 1.00.
On the Emigr. - Mission in New York:?. I. G. Hilds Gem. in Town Hermann 8.40. Wedding coll. at Mrs. Below's in Oshkosh 4.17. W. Bergmann .50. W. Kunde in Milwaukee 1.00.

For the deaf and dumb: E. B. in Allouez 10.00. By?. I. L. Daib by Mrs. F. Krüger .25, P. Wollangk .15, Job. Messner 1.00, wedding coll. by F. Dümel 1.31, by C. Kramer 4.12, by I. D. Kimme 5.46.

For the??: Crämer in Wyneken: From the??: G. A. Barth, H. Sprengeler, I. Strasen each 1.00, I. Horst, C. Strafen each 2.00. C. Schubert in Milwaukee 1.00. N. N. 2.00.

For poor and sick pastors: C. Tisza & Co. in Milwaukee 1.50.
To the orphanage at Addison: E. B. in Allouez 10.00. Baptismal coll. at A. Müller in Alma 2.40. By?. Küchle of Mrs. N. N. 1.00. By?. F. Johl, baptismal coll. at H. Lutzow, 3.00 in d. school ges. 2.00.

To synod treasury: Gem. in Freistadt 9.00.?. I. Horst's Gem. to Hay Creek 6.00. G. Poppy in Racine for teacher salaries in Addison 10.00.

For inner mission in the Northwest: congregation in Freistadt 5.35 and 9.37. St. Stephen's congregation in Milwaukee 17.50. Jmm. congregation (women's association) 25.00.?. I. Schultenburg's congregation in Josco 10.55. By?. Küchle of I. Neutuber 1.00.?. Schumann's parish in Waterford 6.00. H. Tisza in Sheboygan 1.00.?. A. E. Winter 2.00.?. I. Horst's gem. at Hay Creek 5.00. G. Poppy in Racine 10.00. Tim. Montz 1.00. Several women & virgins from the Oshkosh congregation 7.75. Th. Streitsguth through?. C. Ross 10.00. T. H. Menk in St. Paul 2.00. Milwaukee congregation of virgins 10.00.

Milwaukee, Apr. 6, 1881. c. Eißfedt, Kassirer.

Income to the coffers of the "Eastern" District:

To the synodical treasury: from the Wolcottsburg congregation H4.33. Triune congregation in Buffalo 10.91. Wolcottsburg congregation 2.16. Farn Grove congregation 2.52. Wellsville congregation 11.20. College Point congregation 17.00.
To the widow's fund: Gem. in Lonaconing 3.00. ? Michael 5.00. ? Andrees 4.00. Gem. in New Bergholz 85. Gem. in Eden Valley 7.00.
To the orphanage near Boston: Johann and Anna Reicher in Lonaconing 1.00. Hockzeits-Coll. at Carl Peters in Martinsville 1.32. School children of ? Andrees 1.00. Gem. in New Bergholz 1.45. S. S. by ? Sturken 5.00. Mrs. Z. by ? Sturken 3.50.
For inner mission of the West: Heinh. Frenzel in Bar-

ton 2.00. M.'s children 48. L. Schäfele 1.00. Mrs. Frie 1.00. Marie Bernreuther 1.00. Gem. in Rockville 6.05.
 For the comm. in Sioux City, Iowa; comm. in Wil- jamsburg 12.43. St. Paul's comm. in Baltimore 20.00. comm. in Richmond 4.77. comm. in Cohocton 2.56. comm. in Philadelphia 11.00. ? Ahners Gem. in Pittsburg 30.18.
 For the congreg. in Tusculum, Ala.; St. Paul's comm. in Baltimore 20.00. comm. in Martinsville 4.44. comm. in Cohocton 2.56.
 For college maintenance; St. John's Parish in Williamsburg 12.00.
 To travel money to Australia; St. Paul's parish in Baltimore 8.00.
 For Negro mission; Women's and Virgins' Association in ? Freys Gem. 7.25. Gem. in New Bergholz 9.41. C. M.-dt 2.00.
 For the deaf and dumb in Norris; Wedding coll. at Friedr. Kopp in Martinsville 2.70. Gem. in Ashford 5.00.
 For poor students in Fort Wayne; I. Krafft for Kastenhuber 2.00.
 For Mrs. ? Schmitt; Gem. in New Bergholz 1.86.
 To the orphanage at Mount Vernon; fiddler in New Dort 5.00. Gem. in Yorkville 5.00.
 For sick pastors; I. I. by? Stürken 3.00.
 For those in need of assistance in Kansas; I. I. through? strengths 2.00.
 For poor students in St. Louis; Through? strengths 5.00.
 To orphanage at Addison; Mrs. I. through U. Strengths 3.50.
 New N rk. April 10, 1881. I. Birkner, Kassirer.

Received for Castle Garden Mission:

From the congregation in Hudson K2.45. congregation in Richmond 2.41. congregation in Rondout 3.78. women's missionary society in? Frey's congreg. in Albany 10.00. ? Reinhard 25. ? Ulrich 9.00. ? Lohmann's congreg. 5.05. ? Ebert 1.00. ? Deijungs Gem. in Prairie du Chien 2.17. in McGregor 83. Mrs. Ringel 1.00. ? Schneider 1.24. H. Voß 1.00. N. Hedrich 1.00. ? Theiss Gem. 4.00. ? Wetzel 90. Marie Kopp 75. H. Georg 50. H. Wutp 50. Fr. Burow 2.00. ? F. A. Groths Gem. 4.75. by Kassirer Bartling 80.17 u. 34.00. Elise Müll 1.00. Gem. in Cape Girardcau 9.30. by Kassirer Simon 17.92. ? Lindemann's parish in Pittsburg 5.00. By Kassirer Bartling 19.52. Kassirer Schuricht 97.02. Kassirer Grahl 90.98. ? Trautmann sr. 1.00. ? Reitz Gem. in St. Paul 7.00. Fr. Necke 1.00. Caspar Schmidt 3.00. W. Scholz 2.00. By ? Hoyer coll. at Mr. Hoffmann's wedding 2.00. ? Hoyer's school children 2.17. Gem. in Fort Richmond 25.29 and 5.10. Mrs. Caroline Blois in Cysolden 5.00. ? St. Matthäus Gem. in Hoboken 15.88. C. H. Kabrs in Cape Point 2.00. Gem. in Ciesan 4.70. G. Erdmann 2.00. ? Wickemeyer 1.00. By ? A. Claus 2.00. By? E. Frey ges. by the Missionary Bulletin 6.00. Women's Association of the congregation in Paterson 3.00. M. Ester 3.00. H. Mohrke 1.00. Louis 25. W. Scholz sr. 35. ? E. Frey for poor immigrants 4.00. Desol. of? Weisbrodts Gem. 5.00. Gem. in Bayonne City 16.20. W. C. Farr in Bayonne City 10.00. Gem. in Reserve 3.60. By Kassirer Nademachr 23.51. Miss Anna Dick 10.00. Kassirer Bartling 24.60. Gem. in Richmond 2.25. C. Bust 1.00. ? H. Niemann 2.00. G. D. Simeh 5.00. G. & F. Tröml 2.00. Women's Association of the Haverstraw Community 5.00. Arndt Jr. 2.00. Springfield Community 7.00. ? I. P. Hahn 1.00. ? H. Mare 65. Belige 5.00. By Kassirer Bartling 13.00.
 New Dock, April 10, 1881. I. Birkner, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District)

have been received:

From the??: G. A. Schieferdecker, W. Mertner each H5.00, W. Bartling 4.00, M. Otto 3.00. Teachers Ch. H. Brase 5.00. From the Chicago Teachers' Conference 13.50.

2. gifts:

Thanksgiving offering from Mrs. M. E. by?. L. Lochner 5.00. Teacher A. Wilde & his pupils 5.00. N. N. in Neu-Gehlenbeck 5.00. Coll. at H. Helmkamp's wedding by? Buszin 4.60.
 By Kassirer Bartling were delivered \$17.00.
 Chicago, Ill, April 11, 1881. H. Wunder, Kassirer.

For the preachers' and teachers' widows' and orphans' fund (Middle Districts)

have been received:

1. contributions:

Bonden??: H. Schönberg H5.00, A. K. W. Th. Siek 4.00.
 By?. H. Schönberg from I. Sattler 5.00. By?. I. H. Werfelmann from sr. Parish in Marysville, O., Passion Coliccten 15.00. By?. F. W. Brüggemann of Wittve Strube 1.00. Coll. on H. Schomburg's wedding 2.40.
 Indianapolis, April 23, 1881. m. Conzelmann.

2. gifts:

For daS Inth. Orphanage near St. Louis, Mo., cooling since March 7: Wedding coll. at C. F. Rinker's at Her- born, Ill. H6.00. From members of the congregation at New Wells; Mon. 17.00. Unnamed from ? Dunsing's parish in Strasburg, Ill. 2.00. wedding coll. at G. Knorrchild's in Augusta, Mo., 4.00. from teacher Emrichs in Longtown, Mo., pupils 1.00. teacher Seehold 1.00. Mr. Dohé in Green View, Ill. 2.00. children of Mr. K. Neese in Fort Wayne worn dresses & 20. Ph. Rauscher in DesPeres, Mo. 1 Bush. Sweet potatoes, Mr. Ellerbrecht 1 sack dried Apples. Apoth. Lobeimer in Kirkwood, Mo. 1 pack of worn clothes. Ans the Zion District in St. Louis by Goehmann 12.60. from H. Schäperkötter 10.00. from the Cross District by Schumann 3.00. from the Dreicinig. Distr. by Brockmeyer 2.50. ans d. Jmm. Distr. by Willhardt 3.00. Vermächtniß der sel. Lydia Fienup 5.00. Frau A. Belkc 1.00. on a double wedding in the Zion-District ges. by Gehner 10.00. W. Klöne by?. Bürger in Hampton, Neb. 5.00. Mrs. Dora Claussen in Carondelet 3.00. Louise & Jda Kaiser in d. Gem. on Tandy Creek, Mo. 1 quilt.
 ? F. Sievers in Minneapolis 3.00. Collecte 2.00. von Reichmuth 1.00. Cornelius, Schwendt each 50. Jmm. Z. in Sheboygan 6.00. Jakob Hofstädter in? Hols Kreuz Gem. in Ham. 1 pot apple butter. 1 do. Lard. 1 bag pecans. 1 do. dried Fruit. W. Hengies at Blumenau, Col. 2.00. W. Korber by? Gümmer at Cape Girardeau Mo. 5.00. By? W. Horn of sr. Gem. at Pleasant Ridge, Ill. 20.00. Willie Bruchhäuser at Jonsborg, Ill. thank offering for convalescence, 1.00. From sewing club at Collinsville, Ill. 19 boys' shirts, 3 pairs of stockings, 10 handkerchiefs. From the Zion District in St. Louis, by Goehmann, 12.20. from the Trüne District, by Mustard, 1.20. by Hänicher, 2.75. from the Jmm. Distr. by Günther 5.65. by Huning 11.60. Wittve Wolfrain 1.00. Jungfrauen- verein 20.00. Karl Finsterbusch in San Francisco 2.00. Bequest of L. Kahle in Darmstadt, Jnd., 25.00. Mr. Will- hardt in St. Louis 1 pr. shoes. 3 hats. By?. Matuschka in New Melle, Mo., from W. 10.00. from others 15.00. H. Uhlmannsick, Dankopfcr 1.00. From St. Paul's parish in Lo- well, Mo. by Busse, Rodenbcrg, Messet & Bachmann 28.00. Palm Sunday coll. of parish in Staunton, Ill., 6.55. ? Bartels' Gem. in Beckville, Mo., 8.80. H. Deckhoff in Alma, Mo., 2.00.
 St. Louis, April 23, 1881. I. M. Ester, Cassirer.

With heartfelt thanks to God, the Norwegian Lutheran congregation of St. Paul's in Chicago, Ill. received the following gifts of love for the redemption of their church debt from members of the honorable Missouri Synod: By? A. Reinke from his congregation \$26.43. Hans H. Einspahr 1.00. Carl Sylvester 25. Albert Scheid 50. Mr. Hoppe 57. Gemeinde \$26.43. Hans H. Einspahr 1.00. Carl Sylvester 25. Albert Scheid 50. Mr. Hoppe 57. by? G. Link of sr. Gem. 14.30. By ? H. Engelbrecht von Gliedern sr. Gem. 9.50. By ? A. Bie- wend u. Gliedern sr. Gem. 10.68. By ? I. Bühler 10.00. By ? A. Ernst 2.00. ? T. H. Siebrandt 2.00. ? Fr. Weidmann 2.00. ? E. Sitzmann 2.00. Through? F. C. Besel 3.00. ? I. G. Kuntz 3.00. ? C. Strassens Gem. 5.00. ? Fr. Erdmann 2.00. ? E. G. C. Markworth 1.00. ? A. G. Grimm 1.50. By?. I. M. Hahn von Gliedern sr. Gem. 2.00. ? I. G. Frank 1.00. by sr. Gem. 3.00. ? A. K. W. Th. Siek 1.00. ? I. A. Bokn 3.00. ? G. Heintz 2.00. ? I. Fackler 1.00. ? Aulich 1.00. ? H. Brenner 2.00. ? I. F. Müller 1.00. ? A. O. Engels Gem. 2.50. ? W. Harms 2.00. By W. Behrmann of the Lutheran congregation at Blooming- ton, Ill. 5.00. By? I. Nachtigall 5.00. By? F. Dreyer von Gliedern sr. Gem. 3.00. ? G. Markworths Gem. 5.00. ? H. Wessloh 5.00. ? G. Kühn's parish 10.00. ? H. Wunder 3.00. ? Th. Pissels Gem. 2.00. ? F. Döderlein 4.00. ? H. Grabner 2.00. ? A. Wagner 2.00. ? I. M. Jokanns 2.00. By? P. Seuel von Gliedern sr. Gem. 11.50. ? E. I. Frese 3.00. ? G. Schwemley 2.00. ? C. Kretzmann 3.00. ? Bapler 1.00. By? G. Polack von sr. Gem. zu Hermannsburg 6.00. ? P. Hansen 3.00. Prof. Wyneken 2.00. Pros. Crämer 2.00. ? G. Ströhlein 2.00. By? C. H. Hiller von Gliedern sr. Gem. 2.42. ? A. C. Großberger 2.00. ? I. G. F. Nützel 3.00. ? F. Germann 2.00. ? O. Kolbe 2.00. X. U. Z. to Addison, Ill. 2.00. ? O. Clöter and by sr. Gem. 5.00. By? G. I. Müller by sr. Gem. 3.40. ? E. Bangert 2.00. ? P. G. Hatter- mann 2.00. By? H. Kanold of sr. Gem. in Ellicottsville 6.00. Dir. Krauß 2.00. By? A. Landcck of sr. Community 5.00. By? W. Hattstädt of sr. Comm. 3.00. ? W. Mertner 3.00. ? H. Loßner 3.51. By? G. A. Schieferdecker of sr. Gem. 6.00. ? I. L. Hahn 2.00. ? I. H. C. Steege 2.50. By? H. W. Heumann von sr. Gem. 3.70. By ? M. Meyer von Gliedern sr. Gem. 3.00. By ? I. G. O. Kathain von sr. Community 6.00. ? G. S. Löber 2.00. ? I. Matthias 2.00. Through? I. Friedrich von sr. Gem. 2.00. Through? Th. Buszin von sr. Gem. 3.00. ? K. A. Meyer 2.00. ? C. Dreyer 2.00. ? F. Karth 1.00. By ? w in St. L. 4.00. ? Ph. Schmidt 1.00. Through? E. Grothe von Gliedern sr. Gem. (?) ? Succop 2.00. Heinrich Lühr 1.00. Joh. Lange 50. - in the name of his congregation
 Chicago, Ill, April 7, 1881. O. H. Lee.

Get

For inner mission in the West: By?. R-Eifert of Gustav Günther in Petawama, Ont., K4.00. By?. I. G. Sauer of two members of sr. Gem. in Dudleytown, Jnd. 10.00.

For? M. Wyneken: From N. N. in Springfield, Ills. 1.00.

For new seminary building in St. Louis: By? C. A. Graves of sr. St. Johanns congreg. in Meriden, Conn. at 14.00. I. T. Schuricht.
 For poor students received with heartfelt thanks by Mr. Steinkamp from Wittve S. in Lowcl (St. Louis, Mo.) K1.00. By Anna B. Ries in Accident, Md. "so that poor students might be turned away from the table" by Georg A. Miller 50. by Friedr. Engchart 25. by Elisabeth Ries 25. by Friedr. Ries 1.00. by Anna B. Ries 1.00. by Mrs. B. Ries 1.00 and by Margaretha Kurtz 1.00. By Mr. ? Hahn in Staunton, Ill. from his Gemeinde the Palm Sunday Collecte 6.00. By the same from N. N. 10.00. By Mr. O. Thmann in Collinsville, Ill. from Mr. A. Junghans 2.00. By Mr. ? Breischer in Buena Vista, Iowa one Collecte sr. Gem. 6.00. By Mr. ? Schieferdecker in Neugehlenbeck, Ill. collected at the wedding of Mr. Kütne (specifically for Stud. Geinemann) 3.00. "From one who was also once a poor student" (C. A. G.) for the poorest to cover his debts 8.00. By Mr. H. Tiarks in Monticello, Iowa, the Easter collcte of the St. Johanns-Gem. there in the amount of 20.00. By Mr. ? C. Schrader in Ryma, Ills. 1.00. By Mr. ? Schieferdecker in Neugehlenbeck, Ills. from Mr. Gottfr. Steinmann there, 5.00. By Mr. ? v. Schenck in Algon- quin, Ills. from sr. Gem. 9.00. ? C. F. W. Walther.

With heartfelt thanks, the undersigned certifies to have received the following gifts: By?. I. L. Crämer from the laudable Women's Association of his congregation at Fort Dodge and some friends \$11.00. From? L. D. in Iowa 1.00.

H. G. Crämer.

received H5.00 by?. Michels from members of his congregation; 4.00 from Reg. Haacke for Stud. Ad. Pfortenhauer. At the wedding at Mr. I. Sander in?.
H. F. Grupes Gem. was collected for Stud. C. Noack 4.00. From N. N. there 1.00.

M. Günthex.

With heartfelt thanks to God and the kind givers, undersigned received for poor students of the Concordia-Colleae until April 11, 1881: From?. Zschoches Gemeinde: from Ph. Köh-linger 1 1/2 Cord wood u. 10 cabbage heads for H. Dannenfeld; H. Scharpenberg 1 sack grain, 1 Bush. Wheat; H. Nord 1 sack potatoes u. 1 S. grain; L. Scherer 1 quart beef; C. Meyer 1 p. oats, 1 p. wheat; Chr. Sast 1 p. apples, 1 p. grain 2 gal. Applebutter; L. Sost 23 lbs. beef. From ?. H. Meyers Gem.: Chr. Prange 3 gal. Apple butter, 4 bush. Oats, 3 p. grain; Ehlert Rocse 2 bush. Wheat, H6.00 baar; Konr. Stoppenhagen 4 gal. Apple butter. From?. Bodes Gem. by Moritz Bruck from several members 12 Bush. Potatoes, 1 Brl. Flour; from himself 11 Bush. Potatoes, From?. Eh-lers' Gem.: H. Köhlinger 1s. Potatoes, 12cabbage heads; Jos. Brudi & Co. Brl. Flour; from the Women's Association 2 doz. woolen stockings, From?. Stocks Gem.: H. Rodenbeck 4 bush. Turnips; Karl Bradtmüller 2 S. grain, 2 S. oats, 1 S. apples; from the Women's Association 8 quilts, 1 Pr. woolen stockings. From ?. Zagsel Gem.: from Unnamed 6 Bush. Grain, 8 bush. Oats, From ?. Seitz's community; from Unnamed H5.00. Women's Association of the local. Jmm.-Gem. 2 Pr.ävoll. Stockings, d. St. Pauls Gem. 3 quilts, 2Pr. woll. Stockings, and for the household 4 dozen towels, 3 tablecloths. . A. Schust.

New printed matter.

In's Stammbuch. Collection of sayings and verses for family books and albums of Christian friends. St. Louis, Mo. publisher by F. Dette. 1881.

A lovely little book that meets an urgent need. It is an increasingly common custom in America for young people in particular to purchase so-called family books and albums and to ask their friends not only to write their names in them, but also to inscribe a motto in them. Often, however, Christian youths and virgins fall into mendacity when such a forget-me-not booklet is presented to them for this purpose. The consequence of this is that the booklet is often disfigured by obviously false, sometimes silly phrases, sentimental or bombastic sayings, and the friends thus set up a monument in it, of which they are ashamed later, when they have come to a better understanding. This has now been remedied by the booklet "In's Stammbuch". It contains both German and English, as well as some Latin inscriptions, partly in prose, partly in poem form; very practically at the end also forms for the signatures. Incidentally, the booklet contains such a beautiful floral selection of meaningful sayings and verses that even those who do not need them for inscription in a genealogical book will be delighted. - May it please the collector to organize a similar collection of gravestone inscriptions, since even in this respect Christians make many mistakes and thus disturb the devotion of those who visit the graveyard and read the inscriptions of the grave monuments.

The price of the booklet, which contains 32 pages in small octavo with a colored cover, is 10 cents. Single copies will be sent to the purchasers only if the amount is sent in. W. [Walther]

The second edition of the Weimarische Aöibelwerks is now published and orders can be filled immediately. The prices are:

without pictures, ordinary binding, K12.00,	""	with gilt edges G15.00,
with the pictures, ordinary binding, S15.00,	" ""	with gold buckle. \$18.00,
Splendid edition	\$25.00.	

F. Dette,

710?rrinrlil Lve., 8t. Douis, lo,

Changed addresses:

Uev. L. Db. Grüber, 2lltamont, LKlnKbam 6o., lU8.

Rev.?. 3elm, Van KVert, O.

Rev. H. 8pr "nAel6r, 300 9tb 8tr, klilvvanlree, ^Vi8.

6. 8ebelkt, 43?orter 8t., 6levelanZ, O.

6.?. prints, Hazt 6reelr, 6oodcbue Oo., klirr.

-1. Rirkner, Treasurer of the "Eastern" District,

139 William 8t., nerve Vorlr 6itzz.

have? 28 "Lutheran" is published twice a month for an annual subscription price of one dollar for the current subscribers who buy it. Where the same is brought by carriers in "Hau" the subscribers
Only the letters containing the "Lutheran" are sent to the editorial office, but all other letters containing "business" orders, cancellations, funds, etc. are sent to the address "Ad
Pirnische Strasse, Dresden.
To Germany, the "Lutheran" is sent by mail, postage prepaid, for \$1.25 "er sandt.
Lntvrea at the?ost Oblee at 8t. l-ouis, clo., as "eeontl-eiass matter.

V

Volume 37.

The certainty of election.

(From the Bavarian hymnal.)

I am inscribed in heaven, I am a child of bliss. What can sin grieve me and all the suffering of this time? I know that I have been chosen in Christ from the beginning.

The Lamb hath marked me with his blood in the book of life, And I have obtained all good things, Salvation from death and cursing: What is it that troubles my heart? I have been chosen for heaven.

Although in the black book of sins many sins are written, Jesus lets me find grace and lets me see the book of life; There I see my choice of grace and stand in the number of his children.

On Jesus I will gladly die; I will dye the wedding garment of faith Only in the blood of the Lamb, So I go in to bliss And to the great supper. O joyful choice of grace!

No devil shall rob me of the comfort that I have been chosen from the beginning, that I am redeemed by grace through faith in Christ's blood.

So I live and die on it.

On Christ I close my race.

I. Ernst Wenigk, c. 1732.

Presidential speech,

held

on the opening of the general synod on Fort Wayne

May 11, 1881.

Venerable fathers and brothers beloved in Christ!

"Let my grace be sufficient for you, for my power is mighty in the weak," was the answer once given to the holy apostle Paul. Three times, like the Lord in Gethsemane to his heavenly Father, the apostle had

St. Louis, Mo., May 15, 1881,

No. 10.

He called upon the Lord to deliver him from the stake in the flesh, the angel of Satan. Then the Lord said: "Be satisfied with my grace! - that is: You have my grace, Paule. You shall also keep it. That is enough. So let it be enough for you. My grace will give you what you need: strength to fight, patience to carry, good courage in sadness.

Paul believed the word. He let himself be satisfied. He found he had enough, he had everything and was able to do everything through him who made him powerful. Therefore he was of good courage in weakness, humiliation and hardship.

Let us remember this, dear synod members! This word also has something to say to us, especially in the present time.

We are not worthy of extraordinary revelations. We are not chosen instruments, as Paul was. But the Lord Himself has revealed His gospel to us, He has called us to be His instruments, He has blessed our work above request and understanding, He has lifted us up from the dust, given us space, made us high and great.

So that we do not exaggerate, as we certainly would have done, He has not left us without a stake in the flesh and an angel of Satan. And especially in the last time the stake has pierced deep into the flesh and we have been hit by blows such as we never had to suffer before, because they came from a side where we really should not have expected them. Not the old enemies, who have always reviled and blasphemed us, but those who stood in holy brotherhood with us, who are flesh of our flesh and bone of our bone, have not only accused us of false doctrine, but have also branded us as apostates before all of Christendom, and have even sounded the storm bell against us as falsifiers of the eternal Gospel.

Then many godly hearts, like once St. Paul, have sighed and cried out to the Lord and still cry out day and night that at least this bitter cup will pass.

How now? Have they perhaps cried out in vain? Have we remained unheard? It may seem so to human eyes. Satan and His They have to fall to the ground at last; and when they lie down, they shall never rise again! But they are in themselves. The time will come when they will realize it. No, we have not cried out in vain, we have been heard, certainly heard. Of course, just as the apostle was heard once. The stake and the angel of Satan have remained. And this stake may penetrate even deeper and make the rift even bigger. There may be even more unexpected blows and blows to the neck. But we are heard. For the word: "Be satisfied with my grace, for my power is mighty in the weak! - We also have this word.

This word, like the whole Gospel of the Lord, also offers us daily and abundantly all His grace. And not in vain. All the children of God among us, just as they are sure that they themselves have done nothing, so they are also sure that the Lord has truly opened their hearts to rejoice in his grace, to take comfort in it, and to put all their hope in it. Just as they know very well that, left alone, they would have long since fallen away, that it is the Lord alone who has preserved them until now, so they are also divinely certain that He will also keep them until the end and preserve their lamentations until that day. Therefore, we have His grace. Of this we are sure.

But we have not forfeited this grace through the present struggle. We are also sure of it. We have a good conscience. We know, and He also knows, that the article of eternal election was not brought into the plan out of presumption, but out of necessity, for His glory, for the certain comfort of His own. Yet far and wide in Christianity today, the election of grace was either denied, or set aside, or made dependent on all kinds of things about the elect, which God should have foreknown and considered, be it their own free decision, or their acceptance, or at least their non-resistance in the gift of faith. Whoever had eyes to see, had to see how the glory of God was darkened by this and how the certainty of consolation was stunted for the children of God. And whoever saw this could not remain silent. It had to be the un ?

The certainty of this grace, on which all the consolation of shattered hearts hangs, had to be saved, testified to, praised, while everything that wants to rise up against it, wherever it is found, in us or in others, consciously or unconsciously, and however it may conceal, adorn, and make itself up, had to be struck down and trampled into the dust. This had to happen, and this and nothing else was intended when the article of the G

The Lord knows this, the Lord knows this. We know that, the Lord knows that.

He also knows that in the exposition of this doctrine we have not wanted to follow any man's reputation, nor even less our own thoughts, but only His holy word, and have also followed it, just as the good confession of our church does, that we therefore do not want to teach and put anything of this deep mystery but what His word reveals to us, and that where this word is silent, or where we do not yet know how to rhyme the sayings of it, we put everything behind the time when the piecemeal ends and the perfect begins.

He knows that we hate Calvinism. He also knows how far we are from suspecting or even condemning old or new teachers because they once missed a word or took an uncertain step on the long path of their doctrinal development, as long as the goal they were aiming at and finally reached is still the right one.

He finally knows, even though we will not rest until we all speak the same thing in this matter in one mind and in one opinion, that we have vowed to Him to do this with all patience and teaching and in the love that bears all things, believes all things, hopes all things and tolerates all things.

He knows all this. And therefore we are also sure that we have not lost his grace even through this dispute. For this very reason his word applies to us: "Be content with my grace, for my power is mighty in the weak.

But what does this word say to us in our present struggle? It calls out to us: "Do not be afraid! Mountains may depart and hills may fall, but my grace shall not depart from you, nor shall the covenant of my peace fall away. Only abide in me and in the sure word of my grace, and ye shall be saved.

If you are not able to understand how I could have chosen you once, since you are probably in the same, even greater guilt than others, then let it be enough for you that you certainly have my grace now, and that this grace is eternal, as I myself am.

If you want to be afraid whether you will remain in it on your part, then let it be enough for you that, as before, so also in the future it must and will not be your, but my adherence. Only do not throw away my grace self-willingly.

If others seek to puzzle out the mystery of choice, to explain it and make it acceptable to reason, let it suffice that it is a choice of grace and that reason knows absolutely nothing of grace.

If others do not want to hear of any wabl that does not want to rhyme with their concepts of right and fairness, and therefore they make a judicial legal decision out of it that is made in advance: so let it be comfort remain a choice of grace. My righteousness will already remain pure when it is judged.

If others think that my choice must have necessarily looked at something in the ones to be chosen, which made them pleasant or acceptable, then be content and be glad that I alone have looked at my mercy and merit. Otherwise you would certainly not be chosen.

If they say, I have at least had to look at their faith, then let it suffice you that your faith is not yours, but my work, which I decided to work in you when I chose you.

If they cannot understand how one can be sure of the choice, since one may be assured of the present state of grace, but not of remaining: then let it be enough for you that my calling word makes you sure of the one as well as the other and that the faith in it is also a miracle of my grace.

If you are afraid of the outcome of the battle when you look at your poverty and weakness, you fools and slow of heart to believe! Is it your business and not mine? And could I use you as instruments if you were great, strong and powerful in yourselves? My power is mighty in the weak.

You are frightened by the annoyance that the world takes in this dispute: Remember, there must be trouble, the world must have something to be trapped by, and mere mercy has always been the greatest rock of offence to it. But beware that you do not cause trouble, even with thoughtless words.

Do you sigh that the weak are so much confused: ei, to what end? Do you not know that my power is mighty in those who are weak, as well as in yourselves?

If you are sorry for so many sincere hearts that are on your enemy's side, what do you fear? Entrust them to my mercy. I let the sincere succeed.

Summa, the Lord calls to us with these words: Hold fast to what my word says to you, that election is by grace alone for my sake, that only free grace is truly grace and certain grace, and that only certain grace can comfort. Keep to it, keep to it yourselves

in the closet, confess it confidently before the world and preach it from the housetops and do not be afraid. I am with you. Do not waver, for I am your God. I strengthen you, I also help you, I uphold you by the right hand of my righteousness.

This is what the word of the Lord tells us in this battle. Do we not want to trust this word? Would we have reason to? He has graciously delivered us from six tribulations, should we be troubled in this seventh? He has saved us and blessed us through so many struggles, should He want to depart from us in this last one if we stand by Him?

Are there not already traces of his grace and help? The storm to which the bell rang has not overturned us, the wild waters that rushed against us have not swept us away. On the contrary, they have shown that in this battle we are also standing on the rock against which the wind and the waves break. Yes,

It almost looks as if the order has already gone out: so far and no further! For quite a few who turned their backs on us in the first fright are already turning back to us. If we have had to painfully experience the parting power of dignity, we have certainly been allowed to taste its sweet unifying power no less.

But above all, has not the struggle itself, painful as it was, already brought much good? Whoever has eyes to see must see that the poverty and desolation of the common superficial concepts of this deep mystery have become more and more evident, that Scripture and confession have been more thoroughly investigated, that the work of a living God, who works everything in everything, has been more vividly recognized in relation to the thoughts and deeds of men, that the knowledge of sin and grace has been deepened, and that a source of comfort, which flowed only sparsely, has been more abundantly tapped. All this is already the spoils of this struggle, and many children of God already thank the Father of all mercy for all this. Is this not mercy enough? And now, finally, that we, we miserable human beings, have to be the instruments through which the wonderful God has wanted to bestow all this grace, isn't that just too much grace?

Well then: through honor and dishonor, through evil gossip and good rumor, as those who deceive and yet are true, as those who are unknown and yet are known, as those who die and behold, we live, as those who are chastened and yet are not put to death, as those who mourn, but always rejoicing, as the poor, yet making much wealth, as having nothing, yet having all things, let us, weary holy apostles, be of good cheer in infirmities, in weaknesses and distresses, in persecutions, in anxieties for Christ's sake. For when we are weak, we are strong.

As often as something in us wants to rise up, may the stake and the angel of Satan hold it down; as often as we are tempted to be fainthearted, may this word of the Lord always guide us:

"Be satisfied with my grace, for my power is mighty in the weak!" Amen.

Sin and grace.

(Continued.)

In the previous issue of the "Lutheran" we tried to show our dear readers in short outlines how the church of the first four centuries had to defend the right faith of Christ's person and work against all kinds of gross and subtle attacks. The Lord of the Church abundantly gave His Holy Spirit to His own, so that they recognized the pernicious error even under the deceptive veil and spoke the old beatific truth all the more firmly against it.

It could seem as if after the tremendous struggles of the 4th century concerning the doctrine of Christ's person, the attack on the Christian faith should have stopped at this point. "Christ truly born of God the Father in eternity and also truly born of man of the Virgin Mary" - the Church had stated this as clearly as possible in its confessions in opposition to

to the error that had been put on the track. It could seem as if the path of error had been sufficiently laid for all times. And yet, as early as the 5th century, two opposing errors appeared on the scene, both of which, in consequence, destroyed the belief that Christ had redeemed the human race and reconciled it with God through his suffering and deeds.

Nestorius, a bishop of Constantinople, and his numerous followers taught that in Christ there was both a true divine and a true human nature. But these two natures they allowed to be only so loosely and externally connected with each other that no true communion of the two natures would have taken place in what Christ did and suffered, if this doctrine was right. Nestorius went so far as to declare that it was pagan and contrary to Scripture to say that Mary gave birth to the Son of God, that God suffered, and that God died. The opposite error was advocated soon after in the same century by the presbyter and head of a monastery Eutyches. Just as Nestorius improperly separated the two natures in Christ, so that he was rightly reproached for dissecting the one person of Christ and basically teaching not one but two Christs, Eutyches, on the other hand, spoke of the union of the divine and human natures in Christ in such a way that a blending of the two natures, a kind of transformation of the human nature into the divine, emerged. Eutyches claimed that one could speak of only one nature in Christ. He persistently denied that Christ had the same human nature that we have, Christ's human nature was not consubstantial with ours. "To this day - he expressed himself - I have never said that the body of our Lord and God was of the same nature with us."

As far as the error of Nestorius is concerned, it is easy to see how this error, if followed, not only endangers our salvation, but also destroys our entire Christian hope. According to Nestorius, one should not say: God's Son was born of the Virgin Mary, God's Son suffered and died. Now it is true: God's Son, according to His divine nature, was not born of the Virgin Mary, was not crucified and died according to His divine nature. All this happened to the Son of God according to his human nature. But because the human nature is united with the divine nature into one inseparable person, because the Son of God took the human nature as his nature, so that everything that happens to this nature happens to the Son of God: so it is rightly said: God's Son suffered and died on the cross. The Scripture also clearly states Gal. 4, 4: "When the time was fulfilled, God sent his Son, born of a woman, who was given under the law. And Rom. 8, 32: God "did not spare His own Son, but gave Him up for us all" (in suffering and death). 1 Cor. 2, 8. St. Paul says that the Lord of glory was crucified, and Apost. 20, 28, that God purchased the church through His own blood. And that the Son of God, although according to the assumed human nature, suffered and died for us, is the basis of our and the whole world's redemption. The fulfillment of the law by this one person is worth as much as if all men had fulfilled the law; the suffering and death of this one person is worth as much as if all men had fulfilled the law.

is now a sufficient ransom for the sins of all thousand million people. It was a great delusion when Nestorius exclaimed, as it were triumphantly, "Boast not, Jew, thou hast crucified not God, but a man." Cyril, a great teacher of the Church at the time, rightly countered him, "Had Immanuel been an ordinary man, how would his death have pledged to human nature? After all, many prophets and saints have died before, and their deaths did not benefit the human race, but Christ's death saved it. For he offered his own flesh (that is, the Son of God) for us, and by giving it to death for our sake, he delivered all from the bonds of death. For it was enough that One should die for all, who outweighed all by His infinite significance."

Thus, in order not to let Christ's work of redemption be destroyed, the church fought against Nestorius. But for the same reason, it had to decisively reject Eutyches' error. We needed a redeemer who completely took our place, the place of man, who gave himself under the law for us men and fulfilled it, who endured suffering and death for us men. But he could only do this if he himself was also a true human being, our brother. With the true humanity of Christ, which is similar to our nature, the true redemption, which is valid for us humans, is therefore also denied. Eutyches was therefore countered that "the denial of the true human nature is also the denial of the true suffering. If Christ was not human in the full sense, as we are, and his actions were not truly human, then he could not redeem us through his actions."

So much about the struggles for the right doctrine of Christ's person in the first five centuries. Even if the Nestorian and Eutychian sects had to be fought for a while, the right doctrine was still valid in the church, as it had been clearly and unmistakably confessed to both Nestorius and Eutyches from the word of God at the Council of Chalcedon (451). As right doctrine was recognized what is expressed in the Athanasian Symbolum: "Although He (Christ) is God and man, He is not two, but One Christ. One, not that the Godhead was changed into mankind, but that the Godhead took mankind to itself. Yes, He is One, not that the two natures are mixed, but that He is one Person. For as body and soul is one man, so God and man is one Christ, who suffered for our salvation, went to hell, rose from the dead on the third day" (Concordia Book. Jubilee Edition p. 21.).

In the following period, the church fell under the bondage of the papacy. Under the papacy, the true doctrine of Christ's person remained essentially intact. But we will see later how they denied Christ's work, namely that Christ alone acquired righteousness and eternal life through his vicarious life and death. By extolling the power and work of men at this time, Christ was hardly allowed to be an emergency helper for the attainment of salvation. Christ was thus actually taken away from the poor people as Savior, although Christ was still confessed as true God and true man in words.

In the 16th century, God had Dr. Martin Luther, the chosen instrument of the Church, rebuild the Church.

formation. First and foremost, Luther proclaimed Christ's work, which he had accomplished for the perfect redemption of all people, to the people who had languished in the desert of the papacy. He demonstrated powerfully what one of his students, Paul Speratus, had already sung in 1523:

Salvation has come to us from grace and pure goodness; Works never help, they may not protect.
Faith looks at Jesus Christ; He has done enough for us; He has become the mediator.

But soon a false doctrine of Christ's person became public again. In the fight for the right doctrine of the Lord's Supper, which Luther had to lead against Zwingli and his comrades, it turned out that Zwingli taught Nestorian about the person of Christ. Zwingli invented a new figure of speech in this trade, which he called allöosis (interchange). When, for example, 1 Cor. 2, 8. says that the Lord of glory (that is, the Son of God) was crucified, Zwingli thought that in interpreting these words he had to apply his allöosis and say: not the Lord of glory, the Son of God, but only human nature is crucified. We see clearly from this that Zwingli renewed the Nestorian error and thus abolished the infinite power of Christ's suffering and doing through his teaching. With even more powerful words than it happened in the 5th century, Luther defended the right doctrine of Christ's person and therefore also of Christ's work against Zwingli's error. He knew through the enlightenment of the Holy Spirit what was at stake here. He exclaims: "Beware, I say, of the Allöosi, it is the devil's larva; for it finally brings about such a Christ, after which I would not gladly be a Christian, namely, that Christ henceforth be no more nor do with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me, so he himself needs a savior. Summa, it is unspeakable what the devil seeks with the Allöosi..... Whether now here the old weather-maker, Mrs. Reason, the Allöosis grandmother, would say: Yes, the Godhead cannot suffer nor die, you shall answer: That is true. But nevertheless, because Godhead and mankind in Christ are One Person, the Scriptures, for the sake of such personal unity, also give to Godhead everything that is contrary to mankind, and again. And so it is also in truth. For this you must say, the person (show Christ) suffers, dies; now the person is truly God: therefore it is rightly said: The Son of God suffers. For though the one part (that I speak thus), as the Godhead, suffers not, yet the person, which is God, suffers in the other part, as in humanity. ... Zwingli not only denies this highest, most necessary article, that God's Son died for us, but also blasphemes it and says that it is the most outrageous heresy that ever existed. This is where his arrogance and damned

alliosis lead him, so that he separates the person of Christ, and leaves us with no other Christ than a lukewarm man who died for us and redeemed us. What Christian heart can hear and suffer such things? Is the whole Christian faith and all the happiness of the world taken away and condemned? For he alone

is redeemed through mankind, he is certainly not yet redeemed, nor will he ever be" (Confession of the Lord's Supper. 1528. E. A. 30, 203 f. 224 f.). And in his writing: "Von den Conciliis und Kirchen," 1539 (E. A. 25, 314, 312 f.) Luther writes thus: "Reason wants to be prudent here and not suffer that God should die or have a human being, if it already believes out of habit that Christ is God, like Nestorius. Oh, Lord God, from such a blessed, comforting article one should always rejoice, sing, praise and give thanks to God the Father for such unspeakable mercy, that he has given us his dear Son to become like man and brother. This is how the wicked Satan, through proud, ambitious, desperate people, causes such unhappiness that our dear and blessed joy must be prevented and spoiled. May this be lamented to God. For we Christians must know this: where God is not in the balance and gives the weights, we sink to the bottom with our bowl. This is what I mean: where it should not be said that God died for us, but only a man, we are lost. But if God's death and God died lies in the bowl of the scales, then he sinks under and we go up as a light, empty bowl. But he can probably also rise again or jump out of his bowl?) But he could not sit in the bowl, he had to become a man like us, so that it could be said: God died, God's torture, God's blood, God's death. For God in his nature cannot die. But now God and man are united in One Person, so it is rightly called: God's death, when man dies, who is One Thing or One Person with God."

(To be continued.)

Gregory, the apostle of the Armenians.

A cruel king, Tiridates, sat on the throne of Armenia and persecuted the Christians with terrible vengeance; he would never, ever let the faith in the Crucified arise. When he heard that Gregory, who had initially preached the gospel to the Christians at Caesarea in Cappadocia during the persecution of Diocletian (d. 313) and had encouraged them to stand firm, had arrived in Armenia to lead the pagans in the country to faith in Christ through his preaching of idolatry, he immediately ordered that the preacher of Christ be taken prisoner and dragged before his judgment seat. Fearless and faithful to his Savior, Gregory stood before the throne of the cruel king, who tried to persuade him by threats to apostatize from the faith in the Crucified One. But threats were of no avail, and the king had the preacher of the faith cruelly tortured. The executioners fell upon him and smashed his bones with an iron hammer so that blood gushed out. And Gregory rejoiced under the terrible torture and preached to the present heathen Christ crucified as the true God and Savior of men. Then the embittered king raged even more furiously, and left the saint to the nameless bloodlust of his executioners, who then lacerated the muscles of his body with iron hooks, the wounds with glowing-

*) that is, Christ was able to rise again from the death into which He sank for the payment of our sin debt, by virtue of His divinity. »
burned the iron and poured vinegar and salt on it. The martyr prayed and praised the name of the Lord until he sank unconscious to the ground. Then the inhuman torturers thought that death had put an end to his torment and threw him into a deep, damp cave, far from any human help. After many years it happened that Tiridates rode out with his courtiers to hunt the fugitive gazelle. The way led him past the eerie cave. Suddenly he stopped, because the voice of a man sounded from the rock cave. It was a Christian song in praise of the living God. All who heard the man's voice were astonished, and the king was extremely eager to know which unfortunate man lived in this ghastly dungeon. A rope was let down, and the subterranean being was called to hold on so that he could be rescued into the daylight. Soon a man, miserably dressed in an outdated damp robe, with a long beard and hair that fell over his chest and neck, stood before the king and looked at him wistfully, saying in a trembling voice: "I am Gregory, whom you once handed over to your executioners to be tortured; you see him before you today, proclaiming the omnipotence of the God of the Christians to you anew. At these words the king and all who heard it were deeply shaken. But the man of faith continued: "The executioners threw me into the cave as dead, but Jesus Christ has preserved me for his glorification. A woman, to whom I had brought the Gospel a short time before, came to weep in front of the cave where I had been buried. I called out to her, and she fed me daily with bread and water, which she let down on a cord into the night of the rock. Praised and glorified be the name of Helland crucified!" The king stood still for a while as if petrified, then he sank at the feet of the martyr and cried out, "Great is your God who does such wonders for His chosen ones!" - And history tells that he was instructed in the faith of Christ, and soon after received baptism together with all those who lived at his court and in his kingdom. Gregory was elected bishop of Armenia, and his preaching and holy conduct made an indelible impression on the hearts of the new converts. However, not satisfied with having brought so much good to his host, he carried the power of the gospel to other rude peoples who lived on the Caspian Sea, and penetrated as far as Mount Caucasus.

Dishonest polemics.

In the May 7 issue of the *Lutheran Standard*, the following interesting anecdote is reported. A raving man once told his neighbor how bravely he had just fought with a Lutheran preacher over infant baptism. The latter had read him a whole series of biblical passages to prove that infant baptism was right. He soon silenced him, however, by striking the table with a clenched fist and shouting at him in a thunderous voice: "You are a fool and a liar." - Unfortunately, this story is repeated all too often. It happens all too often that empty assertions of a writer are destroyed with "irrefutable" reasons and the opposite is clearly and widely proven, and that there

against the scribe does not even make an attempt to substantiate his assertions now and to refute the refutation. Rather, the defeated writer now plays the role of the victor and presents himself as if his opponent had not presented any reasons at all and therefore it was not worth the effort to respond to the scribbles of the opponent. This is admittedly clever, but it is not honest. The true party comrades are then well pleased and rejoice that their champion is so eager to win; but then both the party head and the party members are an abomination to God, and although the truth can be suppressed in this way for a time, it always finally emerges victorious from the struggle. An example of this is Luther's struggle for the pure doctrine of Holy Communion. Luther once so powerfully refuted the objections of Zwingli and his followers against the pure doctrine of Holy Communion and proved this article of the Christian faith on such irrefutable grounds that all lovers of truth rejoiced over it and now hoped that Zwingli and his followers would declare themselves overcome, give honor to the truth and fall again to it. But what happened? Just the opposite! The Zwinglians wrote and shouted all the louder: Luther claimed that Christ's body was really and essentially present in Holy Communion, but unfortunately he did not prove it. To this Luther replied, among other things: "For the enthusiasts I have of course proved nothing, nor can I ever do so, for they neither want to read, nor know, nor understand; as the Psalter says, that they plug their ears like a snake, Ps. 58, 5. 6. For ours I have (that I know) made this text ('this is my body') clear enough". (XX, 1256. f.) And what has finally been the consequence? - The truth has finally triumphed and the Zwinglians have become disgraced with their reason. And so it will always go. Therefore, all of you who stand by the truth, take heart! W. [Walther]

Death News.

On April 3, teacher Ernst Lußky died gently and blessedly in his Savior in his parental home, at the age of 23 years, 8 months and 15 days. He was only allowed to serve God in his church for a short time. In October 1879, after passing his exams in Addison, he followed a call to Reedsburg, Wis. but already in the following summer a lung disease had set in with him, which was not lifted even by a vacation trip to Illinois. After he had returned to his work, his illness worsened to such an extent that he was forced to resign from his office at the end of February. He then immediately came here to Buffalo to enjoy the care of the local physicians, as well as his parents and siblings. However, God had already determined the day of his journey home to his right father's house. After four weeks of severe suffering, the good Lord finally gave him a gentle hour of death, which he had been looking forward to for some time.

Short as his tenure had been, he had worked as faithfully as he had sacrificed, and with great blessing to boot. His zeal did not falter even in his suffering.

until he finally collapsed under the work. He was a great friend of children as well as of music, and did not rest until he had collected the money for a church organ, which he looked forward to inaugurating. God, however, did not grant him this joy, but instead gave him the grace of being able to participate in the eternal music of heaven.

On April 5, he was laid to rest in a Christian manner, after Father Großberger had said the prayer in the house, and the undersigned had delivered the funeral sermon in the church on 1 Cor. 15, 55-58. The good Lord comfort the deeply grieved parents, brothers and sisters, and community. Aug. Senne.

Teacher Loßner has just reported to us that our dear brother Father F. W. Husmann in Euclid, Ohio, after a long period of suffering, passed away gently and blessedly on the morning of the 4th of this month at 10 o'clock in the faith of his Lord and Savior, whom he had served for a long number of years with rare faithfulness. His last words were the saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

W. [Walther]

M^WW>8WMWM^MW>WWWWWI^WWM

To the ecclesiastical chronicle.

I. America.

So many words, so many lies! This is how one must exclaim when reading what has been written to the Sächsische Kirchen- und Schulblatt from America about the Milwaukie Colloquium and what this regional church paper has hastened to communicate to its readers. The letter reads as follows:

"Yesterday a great synod was held in Milwaukee of Missouri, there were represented the professors of the various faculties of Missouri, Ohio, Michigan, Norwegian Synod and still some smaller ones. A fierce dispute has broken out among the Missourians themselves; it is believed that Missouri is now shaking in all its foundations. The controversy concerns the election of grace, and here Prof. Walther fell for pure Calvinism; he asserts: by virtue of original sin, all men are doomed to damnation; God now offers grace to one part; they will be blessed in every way, for they are destined to it by God out of grace beforehand. The other part of mankind God leaves in his misery, because he has previously determined them to damnation. Whether they already lead a Christian life is of no use. It is generally said that Walther does not believe this himself, but because he has allowed himself to become clumsily entangled, his colossal ambition does not allow him to tell the truth. Right at the first question they got behind each other, and because the others did not say yes to Walther's opinion, he said: "Well, you want the war, you shall have it! We are now very curious to see how this dispute will turn out. Missouri does not fight honestly. When he is brought so far that he cannot answer any more, he says: We do not fight any more, we are in the right. So he has said to the Iowa Synod."

Anyone who has cared only a little about what happened in Milwaukee and what we teach will certainly recognize the verdict on this report from America as being completely grounded in truth: "So many words, so many lies!" Praise God that our

Enemies must lie so grossly if they want to fight us with a good appearance! It is obvious to everyone in whose service our enemies are. (Joh. 8, 44.) The experience of all times also teaches that as soon as an opponent reaches for such weapons, he has already realized that he has gambled away and because he has no reasons, he must resort to stones and dung. (Joh. 8, 59.) The editor of the Sächsisches Kirchen- und Schulblatt is sorry. So far, we have trusted him to do better. He himself adds: "If the matter proves to be true, then it should be a reason for the Saxon Free Church to judge the conditions in the Saxon regional church less harshly. He admits, of course, that he does not know whether the letter sent to him from America is true, and yet he allows it to be printed! He seems not to have read yet what our Concordia book writes: "What is not revealed with sufficient proof, let no one reveal" (p. 436). But if he has not even grasped the doctrine of the eighth commandment, it is certainly not to be wondered at that he has grasped the pure doctrine of our confession of the election of grace even less. By the way, we assure you that those very articles which are directed against us and which contain gross lies and distortions of our words, while deeply grieving us for the sake of those who so grievously sin with them, have a refreshing effect on ourselves and make us all the more cheerful in the necessary struggle, remembering the promise of the Lord: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, because of me, when they lie against you." Matth. 5, 11. W. [Walther]

All opponents of the doctrine of the Concordia Formula of Grace Election should speak their hearts out as openly as Mr. Peter Anstädt, who, by the way, considers himself called to let his literary talent shine, although he does not understand anything about Lutheran theology. In his new paper, "Christian Guide", he describes the following as the scriptural doctrine of the election of grace: "From eternity God foresaw which of men of **their own free will** would believe in Christ, and these he ordained to eternal life. God undoubtedly wanted to reveal the Pelagians and Syn ergists, who so offend his honor, by having this doctrine emphasized. G.

Where might Mr. Severinghaus, writer of the "Kirchenfreund", have had his wits about him when he wrote that in the Easter sermon published four weeks ago in the "Lutheraner" "the election controversy of grace is thought of from beginning to end"? G.

A congregation of Adventists who want to determine the time of Christ's last coming has given their pastor his leave because, although he preached that the Lord would still come this year, he acted contrary to this teaching by lending the sum of 1000 dollars against good surety on interest for 5 years.

II. foreign countries.

Pabstthum. In the pastoral letter recently issued by the Bishop of Strasbourg, it says, as the "Free Voices" report, literally as follows: "'I therefore exhort,' writes St. Paul in Timothy, 'first of all, I exhort you. Paul writes in Timothy, 'first and foremost to offer prayers and thanksgivings for all men, for kings, and for all who are in official dignity.' St. Paul, then, as already noted, expressly commends to prayer kings and those clothed with high dignity, that under their protection we may lead a quiet and tranquil life in all godliness and respectability. The political events that have occurred in the recent past have had a great impact on our bis The use of this special prayer in general has been discontinued. As a result of repeated statements, our holy father, Pope Leo XIII. Father Leo XIII, whose providential special calling seems to consist in restoring the general peace of the Church, has authorized us by means of a special letter, dated Rome, January 12 of the current year 1881, to join the existing use of the Catholic bishoprics of the German Empire and, like them, to pray ecclesiastically for His Majesty the reigning Emperor and his imperial house". There one sees once again quite clearly how in the Pabst Church the Pabst's word is considered higher than God's word. The command which the Holy Spirit, through the Apostle Paul, gives to Christians "to make supplication, prayer and intercession for kings and for all authorities," on which command the first Christians, even in the times of the cruelest persecution, always included their godless emperors in the general church prayer, has so little weight for these Romanists that for years they were able to refrain from praying for the German emperor; only when "the holy Pope Leo XIII." "authorizes" them to do so by a "special letter," they feel the duty to pray ecclesiastically for the "reigning emperor and his imperial house." What God has commanded, the pope must first "authorize" if it is to happen! Who will be placed higher, God in heaven or the idol in Rome? - In the small Italian town of Marsala, there was a recent storming of a Protestant chapel, in which the angry mob destroyed the interior of the church. One of the two officiating preachers only saved himself by fleeing quickly across the roofs. After the work of destruction was completed, the perpetrators went to the cathedral church with the church flag flying and the music playing, for which the mayor had provided the musicians "out of misunderstanding", and had the Catholic priest bless them there. However, this does not seem to have calmed the tempers; for only when the military moved in with the roll of drums to support the police did there be peace. - (Gembl.)

You parents, send your children early to a Christian: school.

To this end, the old Strasbourg professor Dr. Johann Schmidt, who died in 1658, exhorts in a school jubilee sermon, among others, with the following words: -

"A little tree, if it is to grow up fine and straight, must be tied to a post and stake very early in its first year. In the same way, one must not wait too long with a young horse, but soon accustom it to the bridle, otherwise it will be difficult to handle later on. So a young child must sit at the teacher's feet and listen even in his first years, when he can learn something.

"The Lord God has shown us this even in the unreasonable animals, since the young pay attention to the old and make an effort to imitate what they see and perceive in them. Experience teaches us most of all in young birds, which, as soon as they are fledged and dare to fly, follow the old ones, even if they are still weak, and a lot of effort is involved. The young storks, as soon as their wings have grown a little, lift themselves into the air, but in such a way that they hover above the nest and remain out of danger; indeed, if one actually notices it, it looks as if they were holding their fights in front of the old ones, and if one of them were trying to fly higher than the other.

"It's much more reasonable that young children who have

The children who are gifted with sensible souls should learn from wise and understanding teachers right in their first years how they should lead their lives as true human beings, in honor of God and for the benefit of their neighbors. For if one waits until the eighth, tenth, twelfth year, things do not generally go happily from place to place; the innate bad habits have already taken root too deeply at such an age; obedience is not there, but pride, stubbornness, rebelliousness break out with power, and prevent all wholesome instruction. Old dogs are hard to tame," is the old saying.

"Therefore the children of the saints submitted to the discipline of schooling at an early age, according to their parents' instructions. Solomon was very young when he began to go to school with Nathan the prophet (2 Sam. 12), as was the young Tobias when he went to his father's home school (Tob. 1). So the pious bishop Timothy has the glory (2 Tim. 3.) that he knew the holy Scriptures from childhood."

It is appointed for man to die once, but after that the judgment.

(Ebr. 9, 27.)

Many people, when they see that the wicked are often so well off in this life and that they sometimes even fall asleep in complete peace without any fear, conclude from this that there can be no just God in heaven and that what is taught about God's judgment is a fable. This is a great folly and blindness; that experience proves the very opposite. When Emperor Frederick III heard that a rich man and noble prince in Austria had died, who had led a very godless and lustful life, and yet had fallen asleep only in his 93rd year, gently and quietly, he said, 'the emperor: 'If I did not otherwise believe that there would be a last judgment, I could learn it from this. Man has led an ungodly life, and yet has had such good luck in the world and has even come to a gentle end, ei, so surely another judgment must still be back after this life!' W. [Walthert]

Certainty of Faith.

The ancient theologian I. Benedict Carpzov writes in his introduction to the symbolic books of the Lutheran Church:

Myconius reported the following strange thing about his father, that when he was still in the deep darkness of Pabstism, he had belonged to the true members of the true church who sighed under Pabstism, and he had often said: "That if there were only three men who should be saved by the blood of Christ, he certainly thought that he was one of those three, and that it was a blasphemy of the blood of Christ to doubt it.

Good dispatch of an impudent beggar.

Luther once told about the table: When an impudent beggar once asked the emperor Maximilian for a gift, and called him brother, because they both came from one father, Adam; he was poor, but the emperor was rich, who could help, - then the affable emperor said: "See, there you have two kreuzer, and now go to our other brothers; if they also give you so much, then you are richer than I."

(Walch, XXII, 1069.)

Two gems.

After the reading of the Evangelical Lutheran Confession of Faith on June 25, 1530, at the Diet of Augsburg, Chancellor Brück presented it to Emperor Charles V with the memorable words:

"Most gracious Emperor, this is such a confession, which with divine grace and help can stand against the gates of hell."

And Johann Arnd calls the "little Catechism of Luther" "a little Bible"; for, he adds, just as one gathers a fragrant bouquet from many little flowers, so the Catechism is bound together from the great pleasure garden of the divine Word as a strong, fragrant bundle of life. And as one makes a delicious and powerful medicine out of the best medicinal pieces, so the catechism is a healing soul medicine for children and for old people. And as the bees gather the sweetness of honey from many flowers, so the catechism is gathered from the noblest little flowers of the Holy Scriptures as a spiritual honey into a little handbook." (Elsasser Friedensbote.)

Annual report on the Lutheran Hospital, Asylum and Orphanage in and near St. Louis, Mo.

Since the charitable institutions mentioned in the heading are not a private matter, but institutions of the Evangelical Lutheran Church and are supported by the same, it is our duty to publicly present an annual report on how things have gone in the past year and how they stand now; and such a report will also be read with pleasure by our dear brothers and sisters in faith. First of all we have to praise the faithful care and the mild blessing of our God. Without them, these institutions would have died down long ago and there would be nothing to report except that they were once established but could no longer exist. The most gracious Lord, however, has preserved and blessed them for many years and has also kept his protecting and blessing hands over them in the last year.

In the past year there were 78 sick people in the hospital, as the report of our hospital physician, Dr. Schloßstein, testifies. Most of them were fellow believers and were cared for physically and spiritually; for this is what distinguishes our hospital from others, that God's Word is prayed for and read in it every day. 14 persons received Holy Communion. Holy Communion. The average time of feeding was 48 days. Of the patients, 35 paid in full, namely 4 dollars a week. 12 persons have paid half and 31 have been fed entirely free of charge. Among the latter were 10 students from the local seminary.

Many changes have occurred in the orphanage. At the end of the previous fiscal year, 61 were in the orphanage. During this year, from mid-February 1880 to mid-February 1881, 35 children were admitted and 32 were discharged. 128 children were thus in care for longer or shorter periods during the year. At present there are 66 children: 41 boys, 25 girls, 14 complete orphans, 44 half-orphans, 8 children of unfortunate parents. The reasons for the departure of the 32 children were as follows. 3 went into service, 2 learned a trade, 6 were given to Christian families for adoption at their request, and 21 were returned to their fathers or mothers or relatives. As great as the hardship may be for the fathers or mothers when they bring their children to the orphanage, it is precisely these children who cause so many changes. Either the fathers or mothers in question remarry, or they do not want to pay anything at all, since they could well do so, and take their children out of the orphanage again because they have been dunned for 1 dollar a week for the child. Nevertheless, it will always be of benefit to the children if they have been in the orphanage for even a short time. They learn something of the Word of God and of Christian discipline that they would not otherwise have learned. In total, we have had 296 children in the orphanage since its founding. At Easter 1880, 7 children were confirmed in the Lutheran Church. There were 75 children attending the school. At present there are 46 school children. The others are not yet of school age, partly children who are not yet a year old. Since August 13, 1880, the school has been presided over by the appointed teacher, Mr. A. Daake, formerly teacher of a district school in Addison near Chicago. Until November 1880, the father Siegert still taught the little ones with heartfelt desire and love. On December 10, 1880, in the 84th year of his life, his Lord called him to his new home.

and Savior, whom he had faithfully served on his lambs in Germany and America, from work into eternal rest. Since that time, our orphan father, Mr. Leubner, teaches at least 1 hour daily to the older students, while Mr. Daake takes special care of the smaller ones during this time. The older ones are taught the Catechism of Luther according to Dietrich, biblical histories, Bible reading, pericope explanation, reading and writing in German and English, mental arithmetic and blackboard arithmetic, geography and history. The children by nationality are 59 German, 4 English, 3 Dutch. From Missouri are 44, from Illinois 14, from Tennessee 3, and from Indian, Nebraska, Ohio, Texas, Virginien 1 each. The state of health among the children was not so good this year as in previous years. Several children had glandular swellings in the throat, pneumonia and infantile leprosy. It is difficult to bring often very neglected children into discipline; however, every visitor to the orphanage could see that Christian discipline and order prevail here. Our finances have also improved in the past year. A considerable part of our debts has been paid off. If this continues every year, as we hope, we will soon be completely free of our debt burden. In addition, special large expenditures have been made. A piece of land of 2 acres, consisting of an orchard, located just in front of our farm up to the main road, has been purchased. Also a new barn has been built. It would be very desirable that our orphanage building, of which only one wing stands, could soon be completed. There is something else good to report. This Easter, two boys were confirmed again, who would like to serve the church in the preaching and school ministry. They are both gifted by God and have performed well. One of them still has a father who has always done something for his son and will continue to do so; however, he cannot afford all the costs of studying alone, since he only works on a farm as a farmhand. The other, however, is a complete orphan and has no one to support him. Who will help to send one to Fort Wayne and the other to Addison next fall? Of dey gifts that are given for the orphans, we are not allowed to take for those who are studying. It would have to be expressly earmarked for that purpose. At present there is already a young man from our orphanage in Fort Wayne as well as in Addison. Accordingly, 2 couples are now coming to these schools. Another great benefit of the orphanage is that gifted and pious boys are won for the service of the church.

As for the asylum for old and incapacitated people who cannot support themselves, we can report that we have 2 men and 1 woman in the hospital and 5 men and 4 women in the orphanage, making a total of 12. In addition, there are 3 young boys who were raised and confirmed in the orphanage, but 2 of them are weak and stupid, and according to the doctor's report, temporarily insane, and one is crippled and has only one arm. These, especially the two stupid and insane youngsters of 16 and 18 years, are not to be accommodated and siiw also dangerous in the orphanage, they can instigate something. They will have to be taken to another institution. These unfortunate youngsters have brought us back to the idea that an insane asylum is a real need. Such sad cases of mental disturbance are also occurring more and more in our communities. And where should the most unfortunate of the unfortunate be taken? Either to the state asylums or to the asylums of the Roman nuns. But in the state asylums nothing of the word of God is said to the unfortunates. They also do not like it when preachers visit them frequently. And in the Roman insane asylums there is only false teaching and false worship. But it is the Word of God that "heals all things" and especially these poor souls. Even in the most raving mad people there are light hours when they are receptive to the Word of God. And in these hours there is no one to bring them that which alone can comfort their souls and make them happy. A Lutheran insane asylum, the like of which, to my knowledge, does not yet exist in the United States, should be established. We have sometimes taken in lunatics and fed them for a time in our hospital. But we have also sometimes had to painfully turn down urgent requests for the admission of insane people, because a hospital

and an insane asylum do not go together. The hospital is supposed to be quiet. And the insane are often not calm. Also, an insane asylum must be set up quite differently from a hospital. In addition to an experienced doctor, an insane asylum should also have a competent pastor who, even if he does not hold formal church services, comes to the aid of the poor people with God's Word and prays with them in pastoral conversations. A piece of land was offered last year in a dear Lutheran congregation of Missouri for this purpose. The preacher of this congregation was also willing to take care of the poor mentally ill with all love and faithfulness. Only a few thousand dollars must be available for the preparation of buildings, a wall around a garden and other things. It is not exactly necessary that this institution be established in a large city; only it must be possible to get there easily by rail or steam. Nor is it necessary to begin on a grand scale, but gradually, as needs require. Well, it is enough to have initiated this important matter. Hopefully, it will be further discussed here and there, consulted, prayed about, and finally acted upon. God grant it! He can make "all kinds of mercy abound among us," that not only the poor sick and orphans, but also the very poorest, the insane, may be helped. He wants to and will also richly reward all the benefits that are offered in the name of Jesus Christ according to his great grace.

St. Louis, Mo., April 21, 1881.

On behalf of the Board of Directors

I. F. Büniger.

ick - Report of the Lutheran Hospital at St. Louis, Mo. dated 1880.

From 1879, 12 patients remained in treatment on January 1, 1880, 66 were newly admitted, total 78. 48 were cured, 10 improved, 6 discharged without improvement, 5 died, 9 remained in treatment at the end of the year, total 78. The patients treated were bronchial catarrh 3, pneumonia 1, pleurisy 2, pulmonary consumption 2, laryngitis 1, heart disease 1, tonsillitis and sore throat 3, intermittent bilious fever 5, remittent fever 3, congestive fever 1, typhoid malaria 3, Sore throat 3, intermittent fever 6, bilious fever 5, remittent fever 3, congestive fever 1, typhoid fever 1, facial erysipelas 2, spinal cord disease 1, dysentery 2, dropsy 1, goitre 1, rheumatism 3, paralysis 1, neuralgia 3, epilepsy 3, anemia 1, senility 1, Lowering of the bladder 1, catarrh of the bladder 1, rupture of varicose veins 1, constriction of the foreskin 1, inflammation of the testicles 1, inguinal hernia 2, 14 incarcerated operated, ulcers 5, gland inflammation 3, gland tumor 2, elephant foot (mepimutiusw) 1, burn 2, fracture of bones 3, fracture of bones 3, dislocation 1, contusion 3, - Died: from chronic bronchial catarrh 1, pulmonary consumption 2, congestive fever 1, burn 1. Regarding age died: from 20-30 years 2, from 30-40 1, from 40-50 1, from 70-80 1. Dr. A. Schloßstein.

Annual accounts of the Lutheran Hospital at St. Louis, Mo. from Feb. 11, 1880 to Feb. 21, 1881. Feb. 1881.

	Intake.	
Paid by inmates\$1303	.55	
Regular monthly contributions in St. Louis- - - - 205.45		
Extra contributions	95.10	
Received back from the orphanage	200.00	
Total Revenue G1864.10 Expense.		
Remaining debt at last invoiceK	148.73	
For householdH8Z5	.90	
For operation	463.80	
Repairs to buildings rc	307.65	
For Utensilicn	36.25	
For the inmates	7.50	
		1651.10
		Summa of the output K1799.83
		Inventory 64.27
		\$1864.10

F. W. Schuricht. Kassirer.

Annual financial statement of the evang.-lnth. Orphanage for the "Little Child Jesus" at Peres near St. Louis, Mo. of Feb. 5.

1880 to Feb. 11, 1881.

Intake.

Charitable donations through voluntary contributions, wedding, childbirth and other collections; thank-offerings, collections in young people's and young women's clubs, schools 2c. within Lutheran congregations, according to temporary receipts in the "Lutheraner" and verified monthly invoices: From the "Kindcrblatt" by I. Beyer K50.00, from Arkansas 39.50, Alabama 5.25, Colorado 13.00, Illinois 362.71, Indian 102.52, Iowa 76.53, Kansas 12.32, Michigan 14.30, Minnesota 12.09, Missouri 3089.01 (of which 2084.36 from St. Louis, incl. 792.31 surplus of jubilee on June 27, 1880, and 411.26 yearly collections on June 6, together with 316.71 from the gravelly young men's clubs), Montana 1.60, Nebraska 47.50, New Dort 86.50, Ohio 25.00,

Tennessee 4.00, Texas 24.90, Wisconsin 35.05, Wyoming 2.50. SummaK4004. 28

For food received 989.55

For sold items (incl. 25.00 net profit of

Handicrafts made by the orphans 170.20 An advance made earlier recovered 100.00

Total revenueH5264 .03

Issue.

For food K1797.49, clothes and shoes 436.25, for prepaid board znrückbezahlt 70.00, repair of the roof and painting of the windows 53.50, travel expenses 30.00, fire insurance 50.00, for coal 110.10, 1 coffin 20.35, purchase of the new land 300.00, Frechten für Schulgeräthe, Doctorunkosten und Medicin 2c. 202.33, salary of orphan parents and teacher and wages 613.35, household equipment 179.32, farm equipment and seeds 93.15, construction of a new barn and wash house 355.72. For the college student Ernst Holm more spent than received, (except 30.00 from Germany nothing has been received for him in the last year) 115.09. Total expenditure H4426. 65.

Decrease in debt, resp. more in nabmen than expenditures 837.38

H5264.03

Debt at last financial statementG7324 .41

Decrease in the past year 837.38

Current debtH6487 .03.

St. Louis, Mo., Feb. 11, 1881. I. M. Estel, Cassirer.

Ordination and introductions.

In accordance with the commission received, I ordained the Candidate of Theology Mr. Georg Metzger of St. Louis in my previous branch parish at Waterloo, Iowa, on the 2nd Easter holiday (April 18) under the assistance of Mr. H. W. Rabe's ordained and inducted. I. C. Th. Brauer.

Address: liov. 6eor^4Vuter1oo , lcnvu.

On Sunday Quasimodogeniti, April 24, Mr. k^ W. Linsenmann was inaugurated by the undersigned on behalf of Praeses Beyer with the assistance of Mr. P. Heid in the congregation of Johannisburg.

Joh. W. Weinbach.

Address: Rev. IV. l'in^unmunn, 8t. .lotin8l>ur8, Xiu^nru X. V.

In accordance with commission received, Mr. G. Gerkcn introduced by me to his congregation at Pea Ridge, Brown Co. on Sunday, Misericordias Domini, Ill. L. E. Knee f.

Address: kuv. O. 6<wll<zn,
Eluz-tou, Xclnius 6o, Ill.

On Sunday, Misericordias Domini, Rev. W. Heinemann was installed by the undersigned, assisted by Mr. U. H. Kollmorgen, on behalf of Mr. President Wunder, in his congregation near Okawville, Washington Co, Ill.

F. Wolbrecht.

Address: Uov. ^V. Uviuviuunn,

Oknr vlllo, Wn8lim<N<m Eo., Ill.

On Sunday, Quasimodogeniti, Professor C. A. Frank, having been called by the Lutheran congregation at Zanesville, O., and honorably dismissed from the honorable Ohio Synod, was introduced into his new sphere of activity by the undersigned on behalf of the Presidium of the Middle District.

C. Dreyer.

Address: Uev. 6. -V. Viank,

16 Hurvez- 8tr., Annosvillo, O.

By order of the Reverend Presidium of the Middle District, Mr. Ernst Jehn, hitherto assistant preacher in Zanes- ville, O., was solemnly installed by me on Sunday Misericordias Domini in my previous branch, the congregation in Van Wert, O., as its first pastor. G. Grüber.

Address: liev. 14. .leim, Van ^Vort, Olllo.

Church consecration.

On Sunday Lätare the new Lutheran Zion Church in Belleville, Ill. was solemnly consecrated under numerous bctheilignng of the congregations of St. Louis - special train with 6 cars - and Mascoutah. Prof. G. Schalter, Mr. G. Link and Mr. U. Göhringer were the celebratory preachers. The collections of the day, intended for the repayment of debts, yielded K261.51.

It should also be noted that the new building, which, with the organ, bells, etc., will cost about 9500 dollars, is only about 1200 dollars in debt. C hr. Kühn.

Pastoral - Conference.

The general pastoral conference decided in Chicago will begin in Fort Wayne on Monday, May 23.

H. G. Sauer.

Conference - Displays.

The Nebraska Districts Pastoral Conference will hold, s. G. w., its sessions from June 15 to 20 at the church of Hrn. k. C. H. Lentzsch. Subject of the meetings: Theses on unevangelical practice (20 ff.).

With the R. L. I. R. R. Travelers to be picked up by Caldwell. E. I. Frese.

The Community Conference of Northern Ohio will meet, s. G. w., June 8 and 9, at Uppcr Sandusky, O. - Main subject: the XI article of the Formula of Concord.

Registration with the Pastor desired. H. Weseloh.

The Baltimore District Conference will meet, s. G. w., June 14-16, at the residence of Mr. I. Cl. Strengths at Baltimore. - Registration requested. I. G. Häfner.

The Northern Districts Conference of Iowa will assemble at Sioux City on June 14, 1881. Registration requested.

F. S. Bünger.

The Northwestern Districts Conference of Minnesota will meet, s. G. w., June 17-20, in Fairfield.

H. Cousin.

Revenue to the Western District's coffers:

To Synod Fund: From I. Lenk's congreg. in St. Louis \$5.00. Trinity Distr. 13.85. IL. Brandt's Gem. in Lowell 29.00. k. Schülke's Gem. in Palmyra, Mo. 6.60.?. Scholz's St. Petri Gem. in Holt Co, Mon, 2.55, St. Johannis Gem. 3.19. IX Janzow's Gem. in Frohna, Mon, 25.00. k. Polack's comm. in Paitzdorf, Mon., 5.65, its branch comm. in Perry Co, Mon., 3.20. k. Nething's congregation in Lincoln, Mon., 6.00.

Walther's Gem. in Brunswick, Mo., 13.65. I. G. Polack's Gem. in Marshall Co, Kans, 13.30. k. Adams Gem. in Glasgow, Mo., 6.00. I. Griebel's gem. in California City, Mo., 4.20. I. Gräbner's Gem. in St. Charles, Mon., 30.22. I. Hüschens Gem. in Gasconade Co, Mon, 5.00.?. Nützel's Gem, in West Ely, Mon., 7.50.?. Wischmeyer's congreg. in Spring Creek, Tex., 10 a.m. Zion's congreg. in Gordonville, Mon., 8 a.m. ?. Häßler's Zion congreg. at Marysville, Nebr., 7.28, whose Jmm. congreg. 5.57.

For inner mission: H. Schäperkötter in St. Louis, 52.00.?. Hofius' Jmm. congreg. at Brown Creek, Nebr. 4.00.

Lehman" in Jefferson Co, Mon, 1.00. Lenten Service- Collections by Michels in Franklin Co, Mon, 7.30. Mich. Mertz Sr. in St. Louis Co, Mon, 1.00. k. Pennekamp's Gem. in Topeka, Kans., 12.00. k. Sandvoß's Gem. in Augusta, Mo., 6.00. I. Slazik by?. Scholz in Holt Co., Mo., 2.00. by I. Klindworth in Washington Co, Tex, thank offering by Mrs. Wiesepape, 2.50, by Chr. Becker 1.00.?. Grupes Gem. in Eisleben, Mo., 4.50. by Bro. Melzer in Washington Terr. 4.00. by I. Polack in Marshall Co, Kans. by F. Friedrichs 5.00, H. Grote 4.00. I. Spehr's Gem. in Lake Creek, Mo., 22.00. F. Klauenberg by I. Meyer in East St. Louis, Ill, 2.00. k. Pennekamp's Gem. in New Wells, Mon., 7.00. I. Hüschens Filialgem. in Red Oak, Mon., 1.30. I. Hilgendorf's congreg. in Bell Creek, Nebr., 10.70. k. Häßler's Zion's congreg. at Marysville, Nebr., 4.01. Mrs. Sommer's at St. Louis, 2.00.

For Negro mission: by confirmands of k. Sievers in Cape Girardeau, Mon, 1.50.?. Matuschka's comm. in New Welle, Mon., 8.50. I. Slazik by k. Scholz in Holt Co.

For Negro children in New Orleans: H. G. Agena by ?. Citizens in Sterling, Nebr., 5.00.

For the deaf and dumb: Confirmands of I. Michels in Franklin Co, Mon, 3.00. k. Matuschka's Gem. in New Welle, Mo., 8.60. I. Nethings Gem. in Lincoln, Mo., 5.65. I. Biltz's gem. in Concordia, Mo., 5.00.

For the construction fund: k. Sievers' Gem. in Cape Girardeau, Mo., 12.90.

For the comm. in Tusumbia, Ala.: Coll. by?. Lehmann in Jefferson Co, Mo, 3.45.?. Grimm's Gem. in Washington, Mo., 8.50. k. Gräbner's Gem. in St. Charles, Mo., 6.30.

For the Wyneken and Krämer: Through k. Nützel in West Ely, Mo., 2.50. For M. Wyneken through?. Biltz already sent: By H. R. 1.50, C. St. I. O. N. 5.00.

For poor students: Wedding coll. at Joh. Becker by k. Geyer in Serbin, Tex. 9.00. F. Klauenberg by k. Meyer in East St. Louis, Ill, 3.00. H. Hampel by?. Wischmeyer in Harris Co, Tex. 2.00. Conference coll. in k. Geyer's Gem. in Serbin, Tex., 18.00. N. N. out of the bell jar in ?. Doescher's Gem. in New Orleans, 5.00. For Stud. H. allhier: Women's Society of the?. Biltz congregation in Concordia, Mo., 10.00. For Th. H. in Springfield: congregation of the?. Biltz congregation in Concordia, Mo., 6.00, ges. at F. Meyer's wedding ibid. 4.00.

For the Gem. in Sioux City, Iowa: k. Grimm's Gem. in Washington, Mo., 8.50.?. Gräbner's Gem. in St. Charles, Mo., 6.27.

For Hemplings Gem. in Allendorf, Hesse: Von-r in St. Louis 5.00.

St. Louis, May 8, 1881.

E. Roschke, Kassirer.

Revenue to the Illinois District's coffers:

To the synodical treasury: Easter Festival Collect from the congregations of H : Frese at Effingham \$8.30 (part), Schroeder at South Litchfield 12.25, Schieferdecker at New Gelfenbeck 13.00, Grosse at Addison 50.00, Frederking at Dwight 11.25, Brewer at Crete 17.75, Brewer at Beecher 11.37, Lochner at Chicago 25.58, Grosse at Hartem 15.35 (half), Wolbrecht at Okawville 13.25, Love in Wine Hill 9.65. Of the congregations of Eirich in New Minden 24.00, Lochner in Springfield 21.25 (Confirmation Day coll.), Norden in Squaw Grove 2.90, Grupe in Rodenberg 7.61, Strikter in Proviso 30.00, Hieber at Matteson 8.08, Holls in Millstadt 10.00, in Columbia 7.65, Nachtigall in Waterloo 2.20, Schröder in South Litchfield 8.40 (Communion Coll.

80

on the 1st Sunday of Lent): Ottmann in Collinsville 4.95, Kathain in Hoyleton 4.35, Dörmann near Norkville 41.00, Fiachsbart in Dorsey 2.80 and 8.20 (communion collections), Burfeind in Rich 9.20, Döderlein in Homewood 12.08, Achenbach in Venedy 15.00, Drogemüller in Arenzville 10.45, Graf in Palatine 7.25, Röder in Arlington Heights 18.00. From Chicago: from d. congregations of kk.: Bartling 35.00, Wunder 32.20, Succop 48.12, Wagner 53.00, Höller 34.00, Engelbrecht 38.50; by I. Wagner by N. N. 5.00, by Mrs. Bedukn 1.00 (for the Kingdom of God). By B. Blanken in Bucklet), thank offering by Bro. Lührsen, 2.00. By L. Wehrs in Oak Glen by Bro. Klüßmann 1.00. (S. -656.04.)

To the building fund: B. Steeges Gem. in Dundee, Palm Sunday Coll., 11.00. B. Döderleins Gem. in Homewood 10.00. (S. -21.00.)
For inner mission: L. Gotsch's congregation in York Centre 5.50. L. Erich's congregation in New Minden, Epiphany Festival Collecte 11.00. By I. Kühn in Belleville from F. Endres 50. By I. Rauscher in Dalton from s. congregations 20.00. By I. Engelbrecht in Chicago, collected by d. Confirmands, 46.03. By K. Bartling there from H. Gehrs 50. By B. Döderlein in Homewood by Mrs. Gebic 2.00, by Beerinnann 1.00. By B. Liebe in Wine Hill by Fr. Str. 3.00. (S. -90.13.)

For inner mission in the West: By B. Greif in Chan dlerville from I. Eichmann 5.00, W. Reiche! 2.00. By L. Merbitz in Beardstown to the Mission Fund of Sr. Gem. 27.00. I. Roeders Gem. in Arlington Heights 37.00. By I. Wol brecht in Okawville 2.00. By I.?. Kühn in Belleville, half of the Advent & Passion Collect. 7.00. (p. -80.00.)

For Negro Mission: By L. Buszin in Meredosia by N. N. 1.00. By L. Nachtigall in Waterloo by N. N. 5.00. By B. Wolbrecht in Okawville by Frbu M. Fricke 5.00. W. I. 2.50. By I. Wunder in Chicago by Mrs. Mickow 2.00. By I. Bartling there by H. Gekrs .50. By L. Brunn in Jefferson by members of sr. Gem. 2.25. By L. Trautmann in Gower by G. Klein. 50. (p. -18.75.)

For heathen mission: D. Iven by L. Achenbach in Venedy by Mrs. M. I. 3.00. N. I. Heyer's Gem. in Colehour 1.65. (S. -4.65.)
On the Negro mission in New Orleans: Through I. Schmidt in Schaumburg from the collection bag of his church. Congregation 10.00. Congregation in Addison 15.00 for the Negro school. Through I. Bartling in Chicago from F. Benig 1.00. By I. Sieving in Ottawa 2.00. (S. -28.00.)

On the emigr. Mission: By?. Hieber of s. Gem. at Matteson 5.18, sr. Filialgem. 3.76. Through B. Blanken at Bucklet), thank offering by Bro. Lührsen, 2.00. (p. -10.94.)

On the E in igr. - M i s s i o n in New Uork: By L. Schmidt in Schaumburg from d. bell bag sr. Gem. 10.00. I?. Ott- mann's Gem. in Collinsville 3.55. I'. Holters Gem. in Chicago 20.00. By L. Liebe in Wine Hill from Fr. St. 2.00. (S. -35.55.)

On the Emigr. - Mission in Baltimore: I. Holters Gem. in Chicago 12.51.
To the college household in St. Louis: I. Ottmann's Gem. in Collinsville 4.35.

For poor students in St. Louis: Through teacher Kam Mann of the Women's Association in Dundee 13.00. Through k. Greif in Chandlerville from I. Eichmann 5.00. L. Steeges Gem. in Dundee (from the communion fund) 6.00. By C. Mangelsdorf in Rock Island from N. N. 2.00. L. Strickers Gem. in Proviso 20.00. L. Roeders Gem. in Arlington Heights 10.00. k. Trautmann's Gem. in Gower 10.27. By I. Wagner in Chicago by the Young Women's Association 15.00. by the Women's Association 17.00. By L. Wolbrecht in Okawville 5.00. By?. Wunder in Chicago by the Young Men's Association for F. Herzberger 3.00. By k. Wolbrecht in Okawville for C. Schubkegel from Mrs. M. C. Fricke 5.00, J.H. Fricke 5.00, C. Niemeycr 1.00, T. 1.00, N. N. 3.00. (S. -121.27.)

To the college household in Springfield: L. Loßner's Gem. in Lake Zurich 6.63.
For poor students in Springfield: wedding collecte by L. Otto in Warsaw 2.65. L. Strickers Gem. in Proviso 10.00. By k. Nightingale in Waterloo by sr. Gem. 5.50. By L. Döderlein in Homewood from N. N. 2.00. By L. Blanken in Bucklet), thank offering from Bro. Lührsen, 2.00. k. Oef- tings Gem. in Elliottstown 3.95. k. Steeges Gem. in Dundee (from communion fund) for Gothic 6.00. For I. H. F. Hoyer: by miracles in Chicago from the Young Men's Association 5.00, from L. Burfeind's Gem. in Rich 15.50. (p. -52.60.)

For poor students in Fort Wayne: From Chicago: by L. Wunder vorm* singlingsverein for Job. Meyer 5.00; by k. Wagner von* Jungfrauenverein for Ch. Merkel 15.00; by L. Holter for E. Arndt of Jungfrauenverein 5.00, by Mrs. H. E. 50, Mrs. El. Th. 1.00. (S. -26.50.)

On the seminary household in Addison : B. Kathain's Gem. in Hoyleton 5.65.
For poor students in Addison: H. Mesenbrink in Addison 5.00. By L. Bohlen in Summit, wedding - Coll. at I. Raddatz for Gempel, 6.36. (p. -11.36.)

For sick pastors and liver: W. Grote in Addison 1.00. By B. Blanken in Bucklet), thank offering by Bro. Lührsen, 2.00. (S. -3.00.)
For I. Brunn in Steeden: W. Grote at Addison 1.00. I?. Hieber at Matteson 2.00. (p. -3.00.)

For the emigr. - Wyneken and Crämer: thank offering by Mrs.?. Trautmann in Gower 5.00. By L. Wolbrecht in Okawville 2.00. k. Loßner in Lake Zurich 2.00. (S. -9.00.)

To the widow's fund: L. Nordens Gem. in Squaw Grove 2.70. Contribution of I'. E. Hieber 4.00. By I'. Kollmorgen in Nashville: Easter Festival Collecte 7.00. by N. N. 2.00. N. N. 1.00. By I'. Flaxbeard in Dorsey by F. Rewerts, thanksgiving offering for happ. Delivery of sr. Wife, 1.00. By L. Blanken in Bucklet), thanksgiving offering by Fr. Lührsen, 2.00. (p. -19.70.)

For I'. O. H. Lee's Gem. in Chicago: L. Gotsch's Gem. in York Centre 2.00. I'. Burfeind's Gem. in Rich 4.55. (p. -6.55.)
For the church in Sioux City, Iowa: L. Gotsch's church in York Centre 2.00. By L. Schmidt in Schaumburg from the collection bag of his church. Gem. 10.00. I. Hieber's Gem. at Matteson 3.07. L. Döderleins Gem. in Homewood 13.00. (S. -28.07.)

For the congregation in Ellinwood, Kans.: By L. Schmidt in Schaumburg from the collection bag of his congregation. Gem. 10.00.
For the congreg. in Canton, Mo.: L. Wolbrecht's congreg. Okawville 7.00. I'. Döderleins Gem. in Homewood 4.00. (S. -23.00.)

For the comm. in Tuscumbia, Ala.: I'. Gotsch's gem. in York Centre 2.00. I'. Schröder's Gem. at South Litchfield 6.75. L. Burfeind's Gem. at Rich 5.00. L. Gross's Gem. at Addison 10.00. I?. Hieber's Gem. at Matteson 3.07. L. Döderleins Gem. at Homewood 13.00. (p. -39.82.)

For I'. Hemplings Gem. in Germany: By L. Wunder in Chicago by b. Schwieker 50.
For dic deaf-mutes in Norris: B. Buszins Gem. in Meredosia 8.05. By B. Kollmorgen in Nashville by N. N. 1.00. (S. -9.05.)

To the orphanage near St. Louis: By I'. Otto in Warsaw 5.20. By I. Kühn in Belleville by Mrs. S. Hesse 50 and half of Advent & Passion Collections 100. By I. Oetting in Elliottstown: Wedding Collecte at H. Rodekohn 5.80 and from W. Heimbrecht 50. (S. -19.00.)

To the orphanage near Boston: L. Loßner's Gem. in Lake Zurich 6.31.
To the hospital in St. Louis: I. Schröder's Gem. in South Litchfield 8.75.

Addison, Ill, Apr. 30, 1881. H. Bartling, Cassirer.

Incoming in dic caste of the "Eastern" District:

To the synodical treasury: from Wvleottsburg congregation -3.88. Wolcottsville congregation 4.41. Allegany congregation 4.69. Olean congregation 4.53. Paterson congregation 7.68.

To the widow's fund: Coll. at F. Pagels Begräbnis 1.06. Gem. in Allegany 3.74. L. Hefe!e 1.00. Gem. in Johnsburg, Pa. 2.06. Kindtauf-Coll. at H. Frenz! 2.75. Gem. in Bayonne 8.50. Estate of the deceased Wittwe Schulz 1.00. Coll. at silb. Hochzeit of N. Voskamp in Pittsburg 5.00.

For inner mission in the West: Confirmands of the I'. Walker 6.25. Ehler Wchrcnbcrgs children 3.50. G. Eiffler 1.50. Mrs. Marg. Eickhardt by L. Hanser, 2.00. Gem. in Little Valley 1.95. women's club of?. Schulz's Gem. 7.50. Gem. in Farnham 1.60. N. N. by I'. Michael 60. Carl Schmidt 1.40.

To the orphanage near Boston: Comm. at Accident 9.50. Comm. at Cove 5.50. Confirmands of L. Walker 5.00. Mrs. C. at Albany 1.75. Mrs. Hatty Pring 2.00. By Cassirer Simon 7.60. Comm. at Allen Centre 3.61. Comm. at Wellsville 6.41. C. Dederer by L. Frincke sr. 1.00. Thank offering for happy recovery to sr. E. Schmidt's wife in Pittsburg 1.00.

For the Negro Mission: From the charity fund of St. Matthew's parish in New York 100.00. Confirmands I'. Walkers 5.00. For poor ncger children in New Orleans from Mrs. V. M. in Albany 3.75. Mr. Emmerich 1.00.

For the deaf and dumb in Norris: From the Benevolent Wedge Fund of St. Matthew's Parish, New York 50.00. Parish in Wellsville 6.41. Virgins' Association of the Parish of L. Ahners 10.00.

For college maintenance: parish in New Dork 8.00. parish in Eden Valley for St. Louis 10.50.

To the orphanage at Addison: collected by the children's paper 75.00.

To the orphanage near St. Louis: Collected by the Kindcrblatt 75.00.

On the emigrant mission in Baltimore: By Cassirer Simon 9.00. Gem. in Cohocton 2.78.

For poor students in St. Louis: comm. in Bayonne 13.25.

For poor students in Fort Wayne: Drcieinigkeit's Gem. in Buffalo for Kastenhuber 13.00.

For the comm. in Tuscumbia, Ala: Gem. in Little Valley 1.95.

For sick pastors: Marie Bernreuther 1.00.

For the L I. M. Wyneken and H. Crämer: L. Book 2.00.

New Pork, May 3, 1881. I. Birkner, Kassirer.

For the preachers - and teachers - widows - and orphans caste

(Western Districts)

have been received:

1. contributions:
From teacher Mangold -3.00. From the : Th. Mießler, V. Sievcrs, H. Ph. Wille 4.00 each.

2. gifts:
By I. Nctbing from H. H. Kcuper 2.00. By Mrs. Hillmann from B. B. Sievers 1.00. By L. H. Ph. Wille from sr. Parish 11.70. St. Louis, May 2, 1881. C. F. Gunther, Kassirer.

For the preacher and teacher widow and orphan caste

(of the Illinois District)

1. contributions:
From the LL : F. Wolbrecht, C. Baumann, E. Riedel each 5.00. A. Detzer, E. Röder, H. Sieving, H. Loßner, H. Schmidt each -4.00. C. A. Trautmann, C. Schrader each -2.00. From the Chicago Teachers Conference -12.50.

2. gifts:

From the congregation of B. Baumgart -10.00. Aug. Budde at Bible Grove by B. Oetting -2.00. Thank offering from Mrs. Sophie Meier by I'. Hartmann -10.00. Wittwe C. Otto in Chicago -5.00. By L. I. Gehrmann collectirt at the after-celebration of the wedding of Heinr. Nawe -10.00.

By Kassirer Bartling -19.70 were delivered.

Chicago, Ill, May 6, 1881. H. Wunder, Kassirer.

(Delayed.)
Sincerely thanking the donors received for his sons at the proseminar at Springfield, Ill, -10.00 by Mr. B. W. S. StubnatzyG . Grüber.

139 William st.

Gifts of love for the household of the schoolteacher - seminary in Addison, Ill.:

From 1st W. Bartling's parish in Chicago, Ill. 2 ounces of onions, roots, cabbage heads, greens and red beets from the gardeners C. Kemnitz, I. Jacobs, W. Jacobs, P. Breis, C. Müller, I. Volkert, A. Rosten, K. u. I. Mann, I. Jacobi, C. Siebert u. C. Stammer. From Addison, Ill.: from H. Matthews, 1 cartload of cornblades; W. Buchholz, 7 sack oats, 3 p. potatoes, 2 p. grain; Bro. Leeseberg, 2 p. oats, 2 p. grain; W. Heuer, 4 p. oats, 4 p. grain, 1 p. potatoes; H. Heuer, 4 p. Oats, 4 p. grain; H. Heitmann 2 p. oats, 2 p. grain, 2 p. potatoes; I. Kuhlmann 2 p. oats, 2 p. potatoes, 1 p. grain; H. Oehlerking 4 p. grain, 4 p. oats; H. Firne 1 p. potatoes, 1 p. turnips; W. Neddermeyer 2p. Potatoes, 2 p. oats; Bro. Meyer 2 p. oats, 1 p. grain, 1 p. potatoes; D. Rosenwinkel 2 p. oats, 2 p. potatoes, p. grain; H. Hachmeister 2 p. oats, 2 p. grain; Herm. Marquardt 2 p. oats, 2 p. grain; Fr. Kruse 2 p. potatoes; L. Kruse 2 p. oats; B. Wilken 1 p. oats, 1 p. grain; H. Bergmann 1 p. oats, 1 p. grain; W. Fiene 1 p. potatoes, 1 p. grain; L. Blecke 2 p. oats, 2 p. grain, 1 p. potatoes; D. Fiene 2 p. oats, 2 p. grain; I. Banderer 1 p. oats; L. Fiene 2 p. oats, 2 p. potatoes; H. Geils 2p.oats; H. Heinberg 1 p. oats, 1 p. grain; D. Plaste 2 p. oats; Bro. Stuwic 1 p. oats, 1 p. grain; H. Backhaus 2 p. potatoes, 2 p. grain; H. Tunne 1p. Oats, 1p.grain; H. Heidorn 2 p. oats, 2 p. grain, 2 p. potatoes; Bro. Rittmüller 3 p. oats, 4 p. grain, 3 p. potatoes, 1 p. turnips; Bro. Tonne Jr. 1 p.oats, 1 p. Grain; G. Rittmüller 4 p. oats, 3 p. potatoes; F. Fröderke 1 p. oats, 2 p. grain; F. Tonne Sr. 1 p. turnips, 1 p. oats, 3 p. grain, 1 p. potatoes; W. Tonne 1s. Oats, 1s. Grain, 1 p. potatoes; F. Kückor 1 p. oats, 1 p. grain, 2 p. potatoes; H. Tonne 2s. Oats, 1 p. grain; H. Kückor 3 p. oats, 1 p. potatoes; W. Grote 1 p. oats, 2 p. grain, 1 p. potatoes; C. Trathoff 2 p. oats, 2 p. grain; H. Rosenwinkel 2 p. oats, 4 p. grain; A. Volkenhauer 1 p. oats, 1 p. potatoes; L. Hohmeyer 1 p. oats; Ch. Heidemann 1 p. grain, 2 p. Potatoes; Wm. Stünkel Sr. 1 p. oats, 1 p. grain, 1 p. potatoes; H. Winkelmann 2 p. grain; A. Buchholz 3 p. oats, 1 p. grain; H. F. Stünkel 2 p. potatoes; H. Mönch 2p. Oats, 2s. Grain, 1s. Potatoes; Aug. Graue 1s. Oats, 2s. Grain, 1 p. potatoes; Bro. Stünkel sr. 1 factory cheese; G. B. 2 p. oats, 2 p. grain, 1 p. potatoes; W. Marquardt 3 p. oats, 3 p. grain; D. Möller 1 p. grain; C. Schaefer 1 p. Oats, 2 p. Korn; I. Schlomann 2 p. Korn. From Harlein, Ill. D. Kornhaals 1 p. oats, 1 p. grain, 1 p. potatoes; F. L. Weiß 2 p. oats; From D. Röders Gem. in Arlington Heights, Ill. 8 w. Oats, 8 p. Korn. Konrad Wille in Kik Grove, Ill. 4 p. oats, 6 p. grain, 5 p. potatoes. From 1st Gotsch's parish in Pork Centre, Ill.: F. Meyer 5 p. oats; H. Meyer 2 p. oats, 2 p. potatoes; W. Goltermann 2 p. oats, 2 p. grain, 2 p. potatoes; W. Meyer 2 p. grain, 2 p. potatoes; Hanke 2 p. potatoes; H. Goltermann 2p. Potatoes, 2 p. Apples; F. Nordbruck 1 p. Grain; F. Ahrens 1 p. Oats, 1 p. Grain, 1 p. Potatoes; H. Nordbruck 2 p. Potatoes; H. Bade 2 p. Potatoes, 2 p. Oats; D. Meyer 2 p. Oats, 2p. Potatoes; Ahrens 3 p. grain; I. Kuhlmann 2 d. Oats, 2 p. grain, 1 p. potatoes; F. Goltermann 1 p. apples. By D. Löber in Niles, Ill. 16 p. Potatoes, 8 p. Grain, 8 p. Oats and K1.50. H. Heilstem in Bloomingdale, Ill. 1 barrel flour, 1 p. corn meal. From Addison: by Prof. C. A. T. Selle K3.50; from Prof. I. Merkel 1.00; by Kassirer H. Bartling K87.23 and H5.65. - Many thanks to all dear donors!

Addison, Apr. 23, '81. v. Dissen, superintendent.

For poor students raised with heartfelt thanks by Mr. D. Wille in Brownsville, Mo. collected at Mr. W. Dierker's wedding K5.90. By Mr. D. A. Brauer in Brecher, Ill. from I. C. H. 5.00. By Mr. D. O. Kolbe at Newburgh, O., 6.25. By Mr. D. Grabner at St. Charles, Mo. the churches Collecte on the 2nd St. of Easter: 9.10. By Mr. D. Beck at Jackonville, Ill. from Mr. L. Wiegand 5.00. By Mr. D. E. G. Frank at Steele's Mills, Ill. by Mrs. Beisner 1.00 and by Mr. H. Neuhaus 2.50. By Mr. D. Lohr at Jackson, Mo. from Mrs. Nothdurft 8 pairs of wvlen and 8 pairs of cotton stockings and 5.00. C. F. W. Walther.

With thanks to God and the generous donors, the undersigned received in support of G. Fleischmann: From Wih. Au- mann 5.00. Virgins' Association of the community in Kendalville 7.60. from the Women's Association 2.40. From Mr. Rector Schick 1.00. Part of the surplus of the jubilee collection of the local community 5.35. Joh. Goehring 2.00. Community of Mr. D. Zschoche 50.00.

C. F. Steinbach.

Changed addresses:

Uov. 111th Orulior, ^ltinonot, LKñ^lmni (1o., Ul.8.

Uov. 86NNO, 653 ÄUcliiMII 8tr., Lukkalo, X. V.

Uev. U. O. 8t6nzi, 321 Dust 121st 8tr, Xerv Vorll 6it^.

4. XuZ. Oiossmnnn. 329 IVttslnnsrtoil Lve. V1>>uiv. X. V.

For poor students raised with heartfelt thanks by Mr. D. Wille in Brownsville, Mo. collected at Mr. W. Dierker's wedding K5.90. By Mr. D. A. Brauer in Brecher, Ill. from I. C. H. 5.00. By Mr. D. O. Kolbe at Newburgh, O., 6.25. By Mr. D. Grabner at St. Charles, Mo. the churches Collecte on the 2nd St. of Easter: 9.10. By Mr. D. Beck at Jackonville, Ill. from Mr. L. Wiegand 5.00. By Mr. D. E. G. Frank at Steele's Mills, Ill. by Mrs. Beisner 1.00 and by Mr. H. Neuhaus 2.50. By Mr. D. Lohr at Jackson, Mo. from Mrs. Nothdurft 8 pairs of wvlen and 8 pairs of cotton stockings and 5.00. C. F. W. Walther.

Young Old Village - 1831 E. 1st St. Niles, Ill.

The "Lutheran" is sent to Germany by mail, postage paid, for tl.25 "er. sandt"

Lutorock nt lke Dost OKe "t 8t. I-onlls, Llo., äs skoolld-duss matter.

Volume 37.

(Submitted.)

Brief report on the Synod of Delegates at Fort Wahne, May 11-21, 1881.

The last "Lutheran" brought to its dear readers the opening speech with which the venerable General Praeses had opened the proceedings of the Synod of Delegates. The comforting word of Scripture: "Be satisfied with my grace, for my power is mighty in the weak," which was the basis of his speech, had set the faithful, victorious tone that permeated the entire long, serious and important negotiations, so that we may now boast to the glory of God at the end of them: These were days of refreshment from the presence of God, days of rich grace, of great blessing, which He has made us experience. May the blessing of the same go out into our communities! In the following, the readers of "Lutheran" will be given only a summary report of the most important decisions of the synod, because of the shortness of time, but it will certainly be welcome and show them the importance and far-reaching significance of this synodal assembly. The first and undoubtedly most important subject of the proceedings was the question: What is the attitude of the Synod of Delegates to the present doctrinal controversy concerning the election of graces and to the publications on this subject hitherto made by the venerable St. Louis Faculty? At first it was questioned whether the Synod should speak a word on the matter, since the treatment of the doctrine does not actually lie within its scope of business. But it was soon and easily recognized that the Synod could not do otherwise than to give a decisive answer to this doctrinal question. For various reasons, mainly because in the midst of the synod itself individual voices have been raised which do not agree with the doctrine presented in our synodal organs, but condemn it as false, as leading to Calvinism, and present a completely different doctrine about the election of grace, yet still consider themselves full members of the synod. That would be a terrible unionism, if two different doctrines were held in one and the same synod and the representatives of both even fought and condemned each other!

What would even the world say, what would the church have to say, if this present synodal assembly were to remain silent with regard to this doctrinal controversy and thereby, as it were, approve of such a dreadful state of affairs? - No, the moment has come when all the world should know and hear how the Missouri Synod stands in this doctrinal controversy. The following question was then put to the assembly by a committee appointed for this purpose:

"Does the Synod recognize di'm our publications published doctrine of election by grace, so far as summarily summarized in the 13 theses*) in the "Lutheran," for the doctrine of Scripture and of the Lutheran Confession?"

A loud, joyful "yes" from the large assembly confirmed to universal grateful rejoicing that the dear Missouri Synod still stands and intends to stand, by God's grace, unshaken on the very holiest foundation of Scripture and the Confession. Only six Synod members, stating their names, declared that they did not agree with this." This doctrinal discussion was followed by a discussion of the relationship of our Synod to the Synodal Conference and its next meeting in the fall of this year. After a lengthy discussion, the assembly gave the following instructions to its delegates: 1. our delegates are not to sit and deliberate at the meeting of the synodal conference with those who have publicly denounced us as Calvinists. 2. our delegates shall also not recognize any synod which has raised the same accusation of Calvinism against us as a synod. - With regard to the change in the synodal constitution concerning the general presidency, it was decided that the general presiding officer would no longer hold a parish office, but would nevertheless be employed as pastor primarius or secundarius in a congregation in such a way that he would have no other obligation and responsibility to it than to do what he can and wants to do during the time of his presence in the congregation without damaging his presidency. - The salary of the general presiding officer was fixed by the synod at eighteen hundred dollars per annum, together with free lodgings and

*) Compare "Lutheraner", Year 37. no. 2 f.
Travel expenses. Our educational institutions took up much of the time of the deliberations, and it was a most pleasing perception that the Synod had a large number of very intelligent lay delegates in its midst, who participated especially in these negotiations with as much interest as understanding. The dear communities can therefore be assured that they were represented in the best possible way by their delegates in the resolutions on the granting of funds, and it is only to be wished that their joyfulness and willingness may also be transferred to the dear communities and make them quite willing and joyful for the final execution of the same. Time and space do not permit us to go into the more detailed reasons for the resolutions that have been passed, so we are only permitted to briefly mention the most important ones. With regard to the St. Louis Seminary, it was decided to construct a new large building on the site of the present college, which is to be torn down; instead of the kitchen in the basement of the same, a new restaurant building is to be built and the whole warmed by steam heating. Instead of hiring a new professor at the seminary, only a so-called half-employee is to be hired with the title: *Professor extraordinarius* for Old and New Testament Eregese, with three hundred dollars per year salary. All buildings in St. Louis shall not exceed one hundred thousand dollars, including a new necessary apartment for a professor. - For Fort Wayner College, the Synod approved the installation of steam heating, enlargement of the apartments of Professors Schick, Crull and Bischofs, a barn and stable, in money about ten thousand dollars.-The present Director Zucker has resigned the directorship because it exceeds his strength, and is a candidate for Professor Stellhorn's vacated professorship. - For the practical seminary for preachers at Springfield, Ill, the employment of an assistant teacher for the proseminary with a salary of eight hundred dollars, a new teacher's dwelling and an indispensable enlargement of the institutional kitchen were approved. Also, the previous collaborator Mr. Kröning was made a member of the faculty with the title of professor and a salary of one thousand dollars instead of the previous eight hundred. - For the teachers' seminar

at Addison, Ill, the employment of a sixth professor was authorized at a salary of one thousand dollars, and for teacher's quarters, fume canals, and the like, seven thousand dollars. - At last, three new synodical districts were created by the Synod of Delegates, 1st the Nebraska, 2nd the Southern District, embracing Texas, Louisiana, and other southern states, 3rd the Minnesota and Dakota Districts; the name of the Northwest I District was changed to the Wisconsin District, the name of the Northern to the Michigan District. The previous president - Mr. H. C. Schwan - was unanimously re-elected as general president. - The spirit of unity and love dominated the entire synodal proceedings and made every synod member confess with joy that we have spent days of rich grace and great blessing with one another. Glory to God alone! Amen. O. H.

Sin and grace.

(Continued.)

Soon another error, which reduces Christ's work of redemption, and actually cancels it altogether, came into general acceptance among the so-called reformers. This was the error that, according to God's will, Christ had not redeemed the whole human race, but only a part of it, the elect, and that God did not earnestly desire the salvation of all men, but only of the elect. This error, which contradicts the clear Scriptures and disparages Christ's work, is already found in Zwingli and especially in Calvin. The Reformed theologian Wendelinus writes: "Christ has not done enough for all and for individual men, but only for the elect of divine justice." And Zanchius, referring to the fact that God does not want the conversion and salvation of all men, states: "Of all men, some are ordained to hear the gospel, others not to hear it. For from eternity God willed that the gospel should be preached to some, but not to others." With this teaching, we poor sinners are deprived of the comfort we need, and Christ is even taken away. We need to know that the whole human race has truly been redeemed by Christ and reconciled to God, so that we may freely conclude that Christ, by his obedience, suffering and death, has also acquired for us the righteousness that is valid before God and eternal life. We also need to know for our salvation that God earnestly desires to communicate to all men, none excepted, the righteousness and blessedness acquired by Christ, and therefore is always present with the power of his Spirit in the preached word, in order to begin and complete the good work in all who hear the word.

Luther therefore speaks very powerfully of the general redemption (encompassing all people) that took place through Christ, and of God's grace based on this, which wants the salvation of all people. He writes to Joh. 1, 29: "Behold, this is the Lamb of God who bears the sin of the world" thus: "It is preached by Christ our Savior in an exceedingly fine and comforting way; we can never attain it with words, even with our thoughts. In that life we will have our joy and pleasure in eternity, that the Son of God lowers himself so low and takes my sin on his back,

yes, not only my sin, but also the sin of the whole world, which has been done from Adam to the very last man, which he will have done, and also suffer and die for it, that I may be without sin and obtain eternal life and blessedness.... . Yes, you may say, who knows whether he also bears my sin? I believe that he bore the sins of St. Peter, St. Paul and other saints; they were pious people; if I were also St. Peter or St. Paul. Do you not hear what St. John says here: This is the Lamb of God, who bears the sin of the world? Now you cannot deny that you are also a piece of the world.... If you are in the world, and your sins are a piece of the world's sin, here is the text: All that is called sin, the world, and the sin of the world, from the beginning of the world even to the end, is upon the Lamb of God alone; and because thou art also a part of the world, and abidest in the world, thou also shalt enjoy the things which the text saith in this place" (E. A. 46, 99 f. 107 f.). Luther is talking about the general will of grace:

"It is God's earnest will and mind, also command, decreed from eternity, to make all men blessed and partakers of eternal joys, as Ezek. 18, 23. is clearly reported, where he says: God does not want the death of the sinner, but that he should repent and live. Therefore, because he wants to make and have sinners blessed who live and hover under the wide, high heavens everywhere, do not separate yourselves by your foolish thoughts, inspired by the devil, and separate yourselves from the graces of God. For his grace stretches from the going forth to the coming down, from noon to midnight, and overshadows all who are converted, do true repentance and penance, and make themselves partakers of his mercy and desire help. ... Come, all you who labor and are heavy laden, and I will give you rest (Matth. 11, 28.). He does not say only: come, but all; no one is excluded, he may be whoever he wants, even if he would be the very worst. Because all are to come, no one excluded, he is the same or thinks what he wants, so run along and also jump in, do not stay behind with the lost crowd, do not miss yourselves so carelessly and wantonly. (Letter to an unnamed person. 1528. E. A. 54, 21 ff.)

Yes, the Lord Christ wants to have the glory that he is the Lamb of God, who bore the sin of the world and inclined the heart of the Father to the whole world. This would also be an abridgement of the work of Christ and the grace of God in Christ, if someone taught that God wants to bring all people to faith for the sake of Christ, but does not want to keep all who have come to faith in faith. After all, Christ has purchased our blessedness and with it everything that is necessary to attain it. So above all also the preservation in faith. For only those who persevere in faith will be saved. Yes, for the sake of Christ, God also wants to preserve us in faith. St. Paul writes to the Philippians: "He who began the good work in you will carry it out until the day of Christ. (Phil. 1, 6.)

Finally, in the second half of the 16th century, a community was formed that still called itself Christian, but in its doctrine of Christ's person and work had nothing Christian about it. These were the Socinians. These returned to the grossest heresy of the 1st and 2nd centuries. From

Christ's person, they taught that Christ was a mere man, albeit endowed with extraordinary divine gifts, who was elevated to the dignity of the Son of God as a reward for his perfect obedience. With this doctrine of Christ's person, of course, there can be no question of an actual redemption that Christ would have accomplished. The Socinians explicitly denied that Christ, as the representative of mankind, endured death, fulfilled the law and thus redeemed mankind. Christ was our redeemer by revealing to us the will of God, by following which we could go to heaven, and by giving us an example, the imitation of which would also make us children of God. This is the meaning of the Socinian doctrine, if one disregards the Christian phrases with which one tried to externally connect oneself to the holy scriptures. The same doctrine was and is still held by the so-called rationalists, who usually introduce themselves to us under the name of "Protestants" or "free Protestants" and try to convince simple-minded Christians. Their teaching is pure paganism under a Christian name. For as we already noted at the beginning: without faith in a Christ who is true God and true man in one person and who redeemed us humans through his substitutionary life, suffering and death, there is no Christianity and no Christian faith.

Thus we have briefly outlined the struggle against the right doctrine of Christ's person and work. Christ is the cornerstone, which has been rejected at all times even by those who wanted to be builders in the church of Christ. They fought against the grace that is revealed to us in Christ. But this fight against the grace of God in Christ can also be waged in another way. One can seemingly let Christ's person and work stand, yes, praise and extol, and yet belittle and destroy Christ's work and God's grace in Christ. This happens when in some way, in addition to Christ's work, the work of man is placed in the trade that concerns our salvation. More about this, God willing, in the next number of the "Lutheran". F. P. [Pieper]

(To be continued.)

Why should we willingly and gladly look for assets to build, maintain and promote churches and schools contribute?

Christ was pleased with the gifts of the wise men from the East.

The third service is that they (the wise) open their treasures and worship the poor child Jesus. So we (who are able) should give money and goods so that the kingdom of our Lord Christ may be preserved and increased, and this child may have its nourishment in misery. That is, we are to help with money and goods to have fine church servants and schoolmasters, so that the poor, who cannot provide their food because of illness or other hardship, are preserved. And especially that young boys, who are capable of learning, are educated, so that our descendants can also have righteous preachers and church servants. For in such a case we should act like a prudent, careful gardener,

who always produces young trees, so that where an old tree dies in a year or two, another will soon be planted in its place to bear fruit.

Whoever invests his money and goods in such a way, gives and sacrifices to the dear child Jesus as well as the wise men. For there we have first of all the testimony of Christ himself, when he says Matth. 25, 46: "Inasmuch as ye do it unto the least of these that are mine, ye have done it unto me. It must be especially pleasing to him, however, when people gladly help to see that the churches are well provided for and ordered: for with this work, first of all, God's honor is promoted and his name is praised. Secondly, the people are helped by this, so that they can be saved from the tyranny of the devil. But how could the money be better invested and more useful?

Therefore, they must be wretched, blind people whom God has given great nourishment and fortune, and yet they do not help in such Christian work, so that young boys who are capable of studying, but cannot leave because of poverty, are kept in proper discipline and brought up in learning, so that in time they may also serve other people, teach them, comfort them, strengthen them, and guide and direct them in all kinds of hardships and challenges. It must also be an unholy, cursed money, because there will be little luck, which one does not want to use gladly and willingly for such blessed work.

(Luther. Walch XIII, p. 2512 f.)

Christ asked himself to be a guest of the rich but penitent Zacchaeus.

What else can we conclude from all this, but that Christ Himself, by His own testimony, shows that He does not want to exclude rich people from His kingdom, along with other sinners; but just as poor people should not pay for their poverty, God wants to be their God through Christ, and help them to eternal life; so the rich should not pay for their riches, God will gladly accept them and make them blessed; as the Lord also says according to the hard saying Matth. 19, 26.

For when the disciples were astonished at such a harsh judgment and said, v. 25, "Lord, who then can be saved?" Jesus looked at them and said, "With men it is impossible, but with God all things are possible. For that he saith, With men it is impossible, is this much that is said: As they are men by nature, they cannot but cleave to their temporal goods, and serve mammon: but if they are to come into the kingdom of God, they must be changed, that God may stir their hearts by his word, and the Holy Ghost work in them 2c.

Therefore, rich people should beware of thinking that God does not want them in His kingdom because they are rich; He only wants to have them if they repent and desire His grace and comfort from the heart.

He also has good need of it; first of all, because God has bestowed his blessing on them abundantly, they should take care of the church and promote it, so that it will be ordered all the better; as Isa. 49:23 says: The kings shall be thy nurses, and their princes thy nurses. For since the church office is a difficult one, in which one cannot wait for worldly affairs, and especially for food, it is highly necessary, according to the apostle's words, that such persons have their proper care, and can diligently attend to their office. Rich people should do the best they can, because the poor are not able to

do not like it. There is no doubt that this is a special service to God and pleases Him.

On the other hand, our Lord Christ also needs the rich to help raise fine, skilful boys to learning and godliness. For we commonly find that the children of poor people are more capable of learning. But if rich people do not help them, because it is not within their means, they have to stay behind and cannot progress.

Thirdly, there are other poor, needy people who are unable to provide for themselves due to illness or other accidents. Rich people should do their best and help them gladly. For this reason God has given them more than others, that they should be faithful stewards and make good use of such blessings.

This is the first thing we are to learn from today's history: That our Lord Christ does not throw away the rich Zacchaeus because of his wealth, but invites himself to him, and thus draws him to himself with great diligence, as if he were more interested in him than in other people. Since Zacchaeus could not have dreamed that the Lord would be so friendly to him, indeed, he was content just to see him, the dear Lord asked Zacchaeus to accept him as a guest, and acted as if he could not or might not stay with anyone else but with him. Come down quickly," he says, "for I must come to your house today. This is as much as if he could not avoid Zachaei, whom all others shunned as a great sinner and did not want to have anything to do with him. This is the first teaching. A wonderful, beautiful comfort, especially for rich people, that they should believe that they also belong to the kingdom of Christ, that God will also be gracious to them for the sake of his Son Jesus Christ, and make them blessed, if they mend their ways and believe the gospel.

"(Luther. Walch XIII, p. 2895 f.)

Christ takes pleasure in what is done for the preparation of His royal

Move-in thut.

Since the Lord Christ is a king, he must also have a kingdom or a people, and the same people must show proper service to this king. What such service is, history shows very well. For here one finds people who recognize the Lord Christ as a king and are not afraid to walk beside the donkey on which the poor wretched king is riding. Among them, the apostles are the first to recognize the Lord Christ as the true Messiah, who will make righteous and be a savior against sin and death. For this reason they bring the donkey to the Lord Christ, that is, they bring to Christ the Jews, who until then had lived under the law and had borne such a burden as a donkey. Then with the donkey they bring to Christ also the young colt, the Gentiles, who were still unbridled and had not been under any law; for Christ is a Savior of all men. Therefore all righteous preachers and teachers should lead and guide the people to Christ. This is the one worship due to this King, that he should be recognized, accepted, praised and glorified as a righteous man and Savior, and that everyone should be directed to him.

The other service is to sing Hosanna to this Christ; that is, after recognizing him and accepting him as a Savior, that one also wishes him happiness and salvation for his kingdom and does everything that serves to increase and promote his kingdom, give it to God, the Pharisees and high priests say what they want about it. Because Hosanna means in German so much as: Lord, help, Lord, give happiness to the son of David; just as we pray in the Lord's Prayer: *Zukommen uns dein Reich*. For the devil and his members will not leave it untried how they can hinder this kingdom and either destroy or counterfeit the word. It is therefore necessary to pray and wish that God will break the will of the devil and drive it back.

The third is that one should not only pray, but also take off one's clothes and strew them in the way of the Lord Christ, so that he may have a little glorious and honest entrance. This is what happens when we promote the ministry of preaching to the best of our ability, that we help with money and goods, so that we raise up fine, learned, pious people who lead the church with the word and good conduct, that we keep those who are in the ministry so that they wait for their ministry, are dedicated to study, and do not either leave it for the sake of food or have to deal with other trades. In sum, where money and goods can be used to ensure that the church offices are well appointed and the people are well provided with proper leaders, then the clothes are spread under the Lord Christ, so that he may ride in all the more honestly.

So one should serve this king and not ask anything of the chief priests and Pharisees, to whom this entry and poor pomp is very repugnant and contrary, and they would gladly resist it. But Christ wants to have it unhindered. For because he is a king, he must also have his court people and court service, and well to those who serve him. For he is such a king, who will serve us again, not with money or goods, which is a very small service, but with righteousness against sin and help against death and eternal damnation.

(Luther. Walch XIII, p. 21 f.)

Christ will boast at the last day what his Christians have done in faith in him and out of love for him.

Notice that he nevertheless also wants to distinguish the good works of his Christians from the Turkish and pagan works, because he speaks of such works that are done to him: yet they do not want to know about either part, and the wicked also excuse themselves that they have not seen him 2c. But herewith he has well interpreted the fifth commandment, that he who does it will be none but a believing Christian, who has done it to Christ; just as he also praised the woman who anointed his head and feet, Matt. 26:10, 11, 13, because she had fulfilled it, saying, "She has done a good work for me; for you always have other poor people with you, and if you wish you can do them good; but you do not always have me. Truly I say to you, wherever the gospel is preached in the whole world, what she has done will also be said in her memory. Matth. 10, 42. item: Whoever gives a drink of cold water to one of the least of these who believe in me, it shall not go unrewarded.

We should write this on our hearts and "consider" what a great and noble work it is to do good to a Christian; and again, what it is to do harm to a Christian; as I said about the pope, bishops, tyrants and nobles who take from Christ's feet what they did not give him,

Food, drink, lodging, and sustenance of the poor, who must be poor for Christ's sake, because they are (as, preachers, church servants, schoolmasters 2c.) not in such a state as the world has to govern, nor can deal with other trades, so that they might also acquire their sustenance; otherwise they would also be taken into the regiment and given enough. But because they have nothing to do with it, the world gives them nothing for their service; and if they are not given for God's and Christ's sake, they must have nothing and leave poor miserable widows and orphans after them.

For those who are in other ranks and offices, and who otherwise have plenty, do not want to and cannot take care of the church's offices and service, nor have they learned to do so; again, if pastors and preachers should also take up worldly affairs and regiments, they would step out of their commanded office. Therefore they must be fed (they must also have food) from the begging staff, of which Christ says here; but make it so delicious that whoever feeds or waters any of them, but his feet, and the least, most despised limb on earth, he will not recognize it as having been done and given to him. Now if we want to be Christians and wait for the high honor of Christ, that we may be praised and rewarded before all creatures, then we must truly also be undaunted to give freely to those who otherwise, because they have no right to the world, must also do their work in vain; Lest a curse and wrath come upon us, because we have not had pity on our poor brethren, who are too good for us in the world, and have to suffer hunger, thirst, misery, imprisonment, that they might bring us to Christ.

But how is it that the righteous do not recognize and know that they have done this to Christ, as they say: Lord, when did we see you hungry or thirsty? 2c. Of course, because it is of little account that this should be so precious in the sight of God, as what one gives to a poor priest, a captain, a schoolmaster, a sexton. Yes, the world considers it vainly lost money; and yet everyone must say: If no preaching chair, schools, hospital were kept, what would the world be richer, or what is it now the poorer for? without being all heathens; or would have to give enough in the devil's name, as hitherto, to those who cheated them of body and soul, and let them toil on the ridge. In sum, it is the very least and least that churches and schools get from the world; nor does it make their eyes so green, and weigh them down so heavily, that they alone cry out about what they have, for which they themselves give nothing everywhere, that they consider it much better invested, where they otherwise give a hundred times as much to impudent, loose lottery boys, jugglers; indeed, they can rather forget what they have to rob and take from brother Veiten by force, and let them get their skin full. It does not even occur to the world that it should believe or think that it was given to Christ himself; indeed, we cannot even consider it so ourselves.

But he can speak and judge rightly about this, and knows what is in it; for one cannot raise up the youth in particular to God's kingdom, except through the schools; nor receive God's word, except through the preaching booths. Wherever the schools are allowed to perish, Sodom and Gomorrah must become like them, and they too must fare as they did when they threw away God's word and could no longer hear or tolerate the pious plumb line.

(Luther. Walch XI, p. 2531.)

Adolph Clarenbach,

Lutheran martyr, † 1529.

This holy martyr was born on the Buscherhof in the parish of Lüttringhausen, not far from Elberfeld. He completed his academic studies in Cologne. He was not only an extremely diligent, but also a godly youth. After he became a master, he devoted himself to the school subject without entering the "clerical state". From 1520 to 1523 he was Conrector in Münster, then in Wesel. Already in the former city he had come to the knowledge of the truth through Luther's writings. Out of gratitude for the grace he had received, he sought to win others, not only the youth but also adults, for the truth. The papists, however, could not stand the testimony of truth, so Clarenbach soon had to feel their wrath. In Wesel, the Episcopal Fiscal Tripp sued him before the Official of Cologne for "heresy"; and Duke John III of Eleve, with whom he had been slandered, deprived him of his office and expelled him from Wesel. Later the duke discovered the fraud and he wanted to recall Clarenbach, but the latter had already found a new sphere of activity in Osnabrück. He had hardly lived here a year and worked beneficially when he was also expelled from this city. Now he returned to his home in the Buscherhofe. Here he taught his own and many neighboring friends the doctrine of the divine word and showed them the horrible heresies of the Pabst Church. "As often as," he later explained in court, "some of the holy day came and desired that I should tell them something of the Word of God and the Gospel, I held up, taught and interpreted to them the Ten Commandments, the Faith, the Lord's Prayer and the Word of the Lord, as much as God had given me by His grace." His work was not an easy one; his relatives, as is not uncommon in the papacy, had grown up entirely in ignorance (his mother knew nothing of the Resurrection), and knew only of submission to the pope and prelates. They often reproached him for how thoughtlessly he was acting, for wanting to punish and reform the great prelates at Cologne, and drew his attention to the great danger that would arise from this. But he did not lose heart.

The persecutions did not stop there. In Elberfeld he was forbidden to stay under harsh threats. Incited by the Roman priests, the Count of Waldeck, bailiff of Bleienburg, publicly announced in the church of Lüttringhausen that if Clarenbach were to be seen in his territory again, Bleienburg would become his home. Clarenbach defended himself in writing to the bailiff, but without success. He therefore decided to leave his home. Before doing so, he addressed a farewell letter to the town council and the community of Lennep, where he had always been well received. In it we find the following beautiful passages: "I will pray for them (his papist enemies) by the grace of God, as I do now, that God will forgive them all this along with all their sins, and convert them by his divine power, so that they may be blessed to God's praise and glory with all dear Christians. - "I beseech and exhort you that you hear the eternal Word of God only from such preachers as proclaim it purely and loudly, but those who do not, that is, those who do not preach it, that is, those who do not preach it purely and loudly.

Papists, more than dogs and snakes flee and avoid them as pestilence with all diligence. For they plunge body and soul into eternal death, while the pestilence but temporally corrupts the body." - Let this be your first and most urgent concern, that you chew the Bible, which is now also translated into German, and teach your children and servants the eternal Word of God most diligently, so that they may attain eternal glory and blessedness together with you. But above all, send your children diligently to school."

After Clarenbach had preached for a while in Holstein, he returned to his homeland. He accompanied a friend, Johann Kloppeis *), who had been summoned to Cologne before the Official to answer for several charges. He wanted to assist his like-minded friend. Both were captured immediately and Clarenbach was taken to the Frankenthurm.

On Monday after Palmarum (1528), members of the secular court, the tower masters, judges and deputies of the Council of Cologne, appeared in the prison to announce to Clarenbach that he and Kloppeis were to be handed over to the ecclesiastical court as "clergymen" for further proceedings. On Clarenbach's protest that he was not a "clergyman" and therefore belonged before the emperor's court, an interrogation was held on Wednesday after Easter by the aforementioned secular judges, in which, however, since Clarenbach could not be accused of any civil crime, the talk very soon turned to his Lutheran faith. The chancellor asked him whether he held to the new Lutheran interpretation of Scripture or to the conciliar and the old interpretation. Clarenbach answered: "I hold it with none, but with Christ, from which I have the name that I am called a Christian. Where Luther and the others hold it with Christ, I also hold it with them; where not, I do not hold it with them." After further questions, the chancellor announced to him that other people, those from the Inquisition court, would present these things to him more harshly.

On the next Tuesday after Easter the gentlemen of the council came again and with them the "clergy" and heretics, altogether ten persons, among them also the heretics A. von Tongern and the assessor Joh. v. Venradt, both his former teachers in Cologne. Clarenbach again asked not to be judged by the "clergy" but by those who sat in judgment in the name of the emperor and the community at Cologne. He also asked that his accusers be presented to him; after all, even a pagan authority had not denied the apostle Paul legal recourse. To the objection that that had been a different matter, it could not be so here, it was a spiritual matter, he replied, "Was Paul's matter also spiritual and much more spiritual than this." To this they could answer nothing. The chancellor finally broke the silence and addressed the chief heretic: *Magister noster*, the request of my lords of the council is that you examine this man in your own way.

So now Clarenbach stood before the Inquisition court. He had to give an account of his faith. He did it with great joy. He pointed out the 3 (the papists count 12) articles of our holy Christian faith. But they were not satisfied with that.

Unfortunately, he did not remain faithful, but denied and met a terrible end among the Münster Anabaptists.

Tongern put the question to him whether he believed that the pope was a head of the Holy Church.

Clarenbach: I cannot answer such a question rashly.

Tongern: Mr. Notary, writes: He did not want to answer. Adolphe, I ask you once again if you also believe that the Pope is a head of the Holy Church.

Clarenbach: No, because I believe that Christ is a head of the holy church. Now if the pope were also a head, she would be a monster with two heads.

Venradt: Help God, what do you say! I would not take this chamber full of gold that I said that.

Tongern: Do you not believe that one should be obedient to the pope and the bishops?

Clarenbach: Yes, if they preach and command God's word, one should be as obedient to them as to Christ himself. But if they do not preach it nor command it, one should not obey them.

Tongern: Says St. Peter himself: Be obedient to your masters with all fear, even to those who are not slain 2c.

Clarenbach: St. Peter speaks thus: You household servants, be obedient 2c. There he says nothing neither of popes, nor of bishops, but shortly before he teaches how one should be obedient to the worldly authority.

From now on, the interrogation took a different turn. They tried to blame him for the spiritual oath. If he had taken the same oath, he would have professed the teachings of the Pabst Church, recognized the pope and bishops as judges, and granted the heretic judges the right to condemn him as an oath breaker if he nevertheless remained a Lutheran. Clarenbach, however, noticed their deceit and did not allow himself to be caught by the questions put to him concerning the oath. After Clarenbach had testified that a Christian might well swear if it concerned the honor of God and the love of his neighbor, he asked

Tongern: Do you also believe that you want to swear an oath to tell the truth?

Clarenbach: Worthy sir, I am inconsiderate and imprudent of these questions, therefore I request that they be handed over to me to reflect upon.

The increasingly fierce urging made Clarenbach all the more cautious. He again asked for time to think it over, because he would not be able to answer unprepared. After a short consultation, the inquisitors granted the time for reflection, but nevertheless demanded an oath that he would give a written statement about the articles to be presented according to the truth. He promised to write the truth, but without an oath, on his yes and no. After various other things had been discussed back and forth, he was led back to his prison.

On Ascension Day, Clarenbach was brought to the Cunibert Tower and six days later as a prisoner to the Gate of Honor, where he had to wait more than ten weeks before a judicial interrogation was held with him again. However, he had answered in writing the articles presented to him by the heretics in German, and declared that if he was convicted of having erred from divine writings, he would gladly be instructed. On July 27, a new interrogation was held with him in the previous manner. Again, he was asked to take the oath, which he persistently refused, but he declared himself ready to answer the questions put to him in accordance with the truth.

Tongern first asked him: Do you know anyone called Martin Luther?

Clarenbach: Not face to face, otherwise I have heard a lot about him.

Tongern: Have you ever desired that Luther's writings should come out and be defended?

Clarenbach: Yes, as far as they agree with the Gospel, and no further.

Tongern: Have you also read Luther's books?

Clarenbach: Yes, quite a few.

Tongern: Is the condemnation of Martin Luther by the apostolic see of Rome justified?

Clarenbach: If it is done with and according to God's Word, it is right; if not, it is wrong.

Venradt: What? Do you doubt it? I have preached publicly against Luther here in Cologne, and the books have been in the fire and condemned by the Pope's and bishop's power; do you think that I have done wrong in this, or do you doubt it?

Clarenbach: If such condemnation may exist with God's word, it is right; but where otherwise, it is not right.

Venradt: Eidaß -

Tongern: Which (of Luther's writings) have you read?

Clarenbach: Ueber die 10 Gebote und über das Huno äimitt und von dem Sacrament des Abendmahls wider die Schwärmer.

Tongern: Is this against Oekolampadius and Zwingli?

Clarenbach: Yes, along with several others.

Tongern: Well - of Christian freedom, have you not read that?

Clarenbach: Yes, I read that, too.

Tongern: Did you find some heresy in it too?

Clarenbach: No, that would seem to me, to judge according to God's word, to be heresy.

Tongern: Have you given out books made according to Luther's teaching?

Clarenbach: I have written epistles according to the teaching of the Gospel of Christ, and I alone consider this teaching to be good, and where Luther holds and teaches the same, I hold it with him, not for his sake, but for the sake of the teaching.

Tongern: Do you also know those who have Luther's books?

Clarenbach: Yes, probably a thousand, but I can't count them all.

Of Holy Communion he confessed: "I believe that this is the true body and true blood of Christ, according to the words of Christ: This is my body.

Tongern: Do you also believe that atonement is a part of repentance?

Clarenbach: I believe that there is no satisfaction for sin, except the death of Christ. Hebr. 5: With one sacrifice he has perfected for eternity those who are sanctified. And 1 John 1: His blood makes us clean from all sin.

Tongern: Do you not believe that our good works are necessary for eternal bliss?

Clarenbach: No, because Christ is enough for us, if we firmly believe otherwise. But our works are signs, witnesses and pledges of such faith in Christ.

Tongern: Do you also believe that the Virgin Mary remained a virgin after the birth?

Clarenbach: Yes.

Tongern: Is she conceived and born without all sin?

Clarenbach: I believe that the Lord Christ alone was conceived and born without all sin.

Tongern: Do you believe that man has a free will and does good works freely with God?

Clarenbach: I believe that the senses and thoughts of the human heart are always inclined to evil, Gen. 6 and 8; and as the Hebrew text gives, they are always evil; from which it follows that man has no free will for good, as also St. Augustine says, when he gloriously deals with the grace against the Pelagians, the saying of Paul to the Philippians on the 2nd: God works in us to will and to do according to his good pleasure.

In answer to the question whether good works are meritorious and necessary for salvation, Clarenbach replied: "As much as one gives to good works, so much one takes from the Lord Christ.

After the heretic master had ended the interrogation of Clarenbach's doctrine with 39 question points, Clarenbach finally exclaimed: The Lord be praised! The articles about which the city council had questioned him were held up to him again. They wanted to accuse him of disobedience, since he had not heeded the mandates of the secular and ecclesiastical authorities against Luther's teachings and writings. He rejected all accusations and false charges.

"Mr. Notary," he said, turning to the scribe, "writes to me that I, a poor prisoner, have been forced to answer all the previous questions and articles carelessly and unawares before these heretics; and in such haste, as well as in all other ways, a man may easily err. Therefore I, a poor prisoner, humbly request, if I have erred in some part, that I be instructed in such error from the holy canonical Scriptures and taught the right way from them, but in such a way that the Scriptures remain in their natural understanding, in which they lie unchanged.

The spirit of his judges is shown quite clearly by the speeches they let fall. Venradt said, "Luther and Paul are your patrons!" Romberch said the following blasphemous words: "Let me tell you, all the articles on which you are asked, I wanted to substantiate from the Scriptures even more strongly than you have done, and yet afterwards present the opposite from the same Scriptures."

The archbishop's official said: "I have not read so much in the matter that I could judge rightly; we have so much to do with our own affairs that we cannot look around much for such things.

After six weeks, the two heretics came to Clarenbach in prison and presented him with 23 articles that they had compiled from the interrogation protocols as heresies and which he was now to recant. Some of them contained what he had said and proven from God's Word, but some of his statements had been distorted or mutilated. Since Clarenbach did not want to recant, he had to remain in prison.

The efforts of Theodor Fabricius to free Clarenbach were in vain. The Court of Appeal, to which he had appealed, had declared in a verdict that Clarenbach was being held illegally; the city council, however, had replied that the Court of Appeal had been satisfied by Clarenbach's surrender to the archbishop's Greven (on January 21, 1529). Clarenbach, who protested against this measure, received from Greven

the scornful answer: "We don't know any chamber court, you have to go to the basement court".

In the new prison, in Greven's cellar, Clarenbach became acquainted with another prisoner, Peter Flysteden, who had been imprisoned since December 1527. Peter, a native of Flysted, a place in Jülich not far from Cologne, had gone to Cologne as a student to testify against the errors of the Papal Church. Inwardly enraged by the idolatry practiced in the Roman services, he went into the cathedral, stood before the high altar with his head covered, and when the host was lifted for worship, he did not take off his beret, sighed deeply and spat. No one confronted him, as he had expected. For a time he continued to walk in the cathedral, as was the custom, and then departed to greet his friends. This appearance of Peter may seem strange, but quite different appearances took place in Cologne at that time. With the public service it looked at that time most sadly. Public scandals, such as beatings with stabbings, also occurred in the cathedral at that time, and the city council took up the cause of the citizens against the cathedral chapter in such cases. The stranger and heretic was to have a different fate. The canons reported him to the magistrate, and when he left the cathedral, he was arrested. He was put on the Frankenthurm and after some time he was interrogated before the deputies of the council and the heretic masters. Peter firmly denied the accusation that he had despised the Sacrament. The city council handed him over to the Greven for execution of the law.

Clarenbach was interrogated again on March 4 in the Greven house by the heretic judges and priests. Peter comforted him as he was being led out of the cellar. After this interrogation, if Clarenbach did not recant, the sentence was to be passed. The heretic Köllin took the floor this time. In his speech, he presented the Roman church as the church apart from which no one could be saved, and solemnly demanded that Clarenbach submit to the Roman church, renounce his errors, and give a short and round answer. When Clarenbach began to tell the audience the whole story of his trial, the heretic cut him off, explaining that they had not come together for that; if he did not want to give the desired answer, the sentence would have to be pronounced immediately. Outraged by this behavior, some laymen wanted to put themselves in the way. They shouted that he should be allowed to speak. But the judge's ears were deaf. Also a repeated appeal to the emperor, with reference to the example of the apostle Paul, was not heard. That would be heretical to appeal to the emperor in such matters, the heretic master remarked. "So Paul is also a heretic," replied Clarenbach, "who also appealed to the emperor." Clarenbach then asked at least once more for God's sake to convict him of his alleged heresies from the holy Scriptures. "No," said the heretic, "we have not come to dispute with you." Clarenbach continued, "If you will not teach me better, then at least read the articles, so that the bystanders will know why you condemn me." The heretic master replied, "We do not want to sully the good vessels with this evil poison." The people laughed. As Clarenbach then wanted to leave, the under-sealer seized him by the

arm, pulled him around and poked him in the neck with his fist, saying, "Go to your chair and hear the verdict." The verdict was read out in Latin. The conclusion read: "We therefore cut this Adolph Clarenbach off from the church as a mangy sheep and as a rotten, stinking member and hand him over to the secular authorities, however" - oh what hypocrisy! - "with the request that they may not harm him in body, life and blood." When Clarenbach heard this conclusion, he said, "Open the windows, so that this evil smoke may go out." To crown the work, the heretic gave the judges 300 years of indulgence, and the bystanders, who should not have come in vain, also received a crumb, namely indulgence for 11 years. A large part of them, however, did not seem to appreciate this grace, for they scoffed. The heretic judges therefore hurried away, fearing that they would be beaten.

With the comforting encouragement of many people, Clarenbach was led back to his prison. He sat there from March until Michaelmas. During this time, many people came to him to persuade him, where possible, to abandon his principles. Some did this out of love, others to frighten him. But Clarenbach did not let himself be swayed. One time he said: "Whom Christ teaches cannot err, and he has taught me. And even if they have my neck, they do not have their will. But I will have eternal life, and at last they will know what they have done." The Cologne council hesitated for a long time with the execution of the death sentence. Then, in the fall of 1529, a devastating epidemic called the English sweat broke out in the Cologne region, which the clergy openly described from the pulpits as a judgment on the heresies that were breaking out and on the care that was being taken with their authors. There was nothing left but to reconcile the wrath of God, which he let loose on the city of Cologne, with the death of the godless heretics. Now, in case of no recantation, the execution of Clarenbach and his fellow sufferer Flysteden was to be carried out.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

About the second tract: "The Doctrine of the Election of Grace, in Question and Answer" 2c. the "Witness of Truth" makes the following judgment: "What we said in the last number about the first tract, we repeat with all emphasis concerning the present booklet. It is most urgently recommended to our readers. Take and read, dear Christian, and as the fog disappears before the sun, so will all the lies of Calvinism etc. be torn from your eyes by the clear presentation of what Missouri teaches on the basis of the confession of our church. God bless and keep the dear hand that also wrote this tract."

An English preacher in Vermont gave an unusually large contribution for missions, to incite his people - rich farmers - by his example to do the same and give even more. But they did not take the hint or did not want to take it. They concluded that they were giving him too much salary and therefore humiliated him!

How a German Reformed Church Lost Its Church Property. A study that has been in progress since the beginning of the

The German Reformed congregation in Maryland, which had existed for a long time, became more and more English in the course of time. 25 years ago, the English part built its own church, with the help of the German members. The larger English part also claimed the old church and allowed the Germans to use it indefinitely. Recently the Germans, who remained German too long for the Americanized, were, as the "Reformirte Kirchenzeitung" says, "helplessly put out on the street. It reports the following: "Since the Reformed congregation in Frederick, Md., is entertaining the idea of tearing down the old German church, which was built in 1807, in order to erect a chapel for the use of an English congregation there, the Germans held their last service there last Sunday. At the end of the service, the choir, with lanterns, went up the tower, about 100 feet high, stood around the old bell, and sang there at the top of their voices, as only a German can, a moving farewell song. The Germans are very upset about the way the church was snatched from them. In the evening, they found a large mourning skirt quietly placed at the church, and next to it a placard bearing the following inscription: As you close this door on us, so the doors of heaven will be closed to the instigators of this movement. The day of judgment will decide everything. If our ancestors knew this, their dust would turn in their graves!" If one cannot approve of the content of this poster, one can explain the pain about the presumptuous, unjust appearance of the Americanists.

How much the Episcopal Church leans toward the Pabstacy can be seen, among other things, in the catechism published by Dr. Dix in New York. In it, prayers for the dead are advocated (p. 30). Justification is taught in a good papist way (p. 19) that it is sanctification, while according to biblical teaching it is only a declaration of righteousness. There is no mention of justification by faith. Although the true presence of the body and blood of Christ is taught in the Lord's Supper, the Lord's Supper is also presented at the same time (p. 49) as a sacrifice offered "to God the Father Almighty. Quite papistic are (p. 32.) the following questions: "What are the pieces that belong to repentance? Repentance, confession and satisfaction. What is atonement? Righting wrongs where possible and submitting to such punishment as may be imposed." According to God's Word, only repentance and faith belong to atonement. By the doctrine of the atonement of man, the atonement of our highly praised Savior Jesus Christ is blasphemed.

Albrecht people. Beautiful conditions are what emerge from the negotiations of the conferences of the Albrecht people. This sect is governed by 3 bishops, one of whom, Bishop Bowman, resides here in Allentown. Against the latter, the editor of the "*Ev. Messenger*", the official English organ of this community, Pastor Hertzler, has published an indictment in which he accuses Bishop Bowman: "of being a false accuser of his official brethren, and further, of being guilty of falsehood." These are indeed serious charges, especially against a bishop, and the editor is ready to give proof. How the matter may now turn out is clear: the perfect holiness doctrine of these people is a pure fantasy; for here are two people, bishop and editor, who occupy the highest positions of their church, both claim to be perfect saints, and both publicly insult each other!

(Herold u. Ztschr.)

Baptists and Jews. When the Southern Baptist Convention met recently in Columbus, Miss. pre

a member of the same also preached in the Jewish synagogue! What might he have preached? Christ the crucified, who is a source of irritation to the Jews, certainly not!

Re-baptism. Recently, a Baptist preacher has also been re-baptized, since the first re-baptism* was performed by a Methodist preacher who, according to the Baptist sect, cannot administer a valid baptism.

II. foreign countries.

Australia. In the "Lutheran Church Messenger for Australia" of March 9, it is reported that the "Lutheran Synod" there held its annual meeting at Hahndorf in the days from March 1 to March 4 of this year. The preliminary report states, among other things: "It was a special joy for the assembly to have Mr. B. Carlsen from the Norwegian Synod in North America as a guest in its midst. He has been sent by his synod to Australia to gather the Lutheran Norwegians, Swedes and Danes into congregations there, which are to be provided with teachers from America. Congregations have already been formed in Sidney and Melbourne, and Father Carlsen hopes that a Norwegian pastor can also be stationed in Adelaide. The Norwegian Synod in North America is a member of the Lutheran Synodal Conference. Fr. Carlsen brought warm greetings from his synod and our fellow believers in America and was instructed to return them from our side."

Catholicism. A Protestant missionary in Alcoy, Spain, was stoned to death in the street by Roman Catholics. A priest who took pity on him and protected him was called before his superiors and received a sharp reprimand for "protecting Protestants."

Turkey. Hodja Ahmet, who was sentenced to life imprisonment for translating the Bible into Turkish and distributing it in Turkey, escaped imprisonment. An earthquake shattered the walls of the prison at Chios, where Hodja-Ahmet was imprisoned. He managed to reach an English ship and arrived happily in England, where he is now staying. Ad. Bd.

We are to hold fast to our confessions.

We should keep our Symbola as flags of faith, adorn them, defend them until death, so that not even the smallest letter, nor a tittle of it is changed; we should not let ourselves drift away from it, like those peoples at the Jrenão: Jrenão, who do not want to hear anything other than what agrees with their symbol. For this is the best patrimony and inheritance that we can leave to our descendants. St. Paul, after commanding Timothy, his faithful and beloved disciple, to hold fast to the example of the wholesome words, immediately adds this thoughtful admonition: "Keep this good supplement through the Holy Spirit." If we consider all this diligently, the noble consolation of faith will follow: because the flag flies in the field, it has no need, but still stands well. This is our letter of arms, our blood flag, in which we fight chivalrously and want to reach our victorious Lord Christ through death and life. (Dannhauer, Catechism Milk 1653. p. 136 f.)

Let us leave them (the Calvinists) to curse, and let us consign them to the righteous judgment of the Lord, but let us remain steadfast in the teaching of our pure teachers, and let us faithfully and unanimously keep this supplement which they have commanded us as a precious and heavenly treasure.

because we know that we must give an accurate account to Christ, the heavenly Teacher, if we violate, corrupt and allow this treasure to be snatched away from us. For just as persistence in holding and defending error is to be fled, that we may escape the penalty of perdition, so is single-minded constancy in the true religion to be preserved and maintained. For the truth of the heavenly doctrine, explained in the Book of Concord (Concordia Formula), is a glorious supplement, which God has entrusted to the servants of the church, that they may diligently preserve it and faithfully hand it on to others, so that men may be more purely instructed, preserved, strengthened and fortified in the Christian religion by the communication of it. Then it helps to stand firm in this wholesome doctrine if we consider from which teachers we have received our doctrine, faith and confession, namely from such men who, awakened by God, have adhered exactly to the doctrine of Christ and the apostles and have refuted exactly and thoroughly the errors of the Papists, Schwenkfeldians, Anabaptists and Calvinists who are in conflict with it, and have faithfully defended us against their juggleries, seductions and deceptions. (I. C. Pfeil, f 1636.)

The enthusiasts consider Luther to be worse than the Pope and the papists to be the worst of the rotten spirits.

God has set me so that I must sing my mother's little song: There is no mercy for me and for you, it is the fault of both of us. I am the master of one who is able to do what the people are perverting, and (as they say) God give him what he wants, who is without cause to me. For I can (praise God!) well deserve, and would have long deserved, that the devil and his kind would have reduced me to ashes here on earth, and to eternal fire in hell, even though there is no lack of good will on both sides, as they themselves confess and show daily.

Moreover, I think that this book will become all the more hostile to the Münster spirits because of my preface, and will harden and harden them much more, because they will think that it is done out of pure revenge than by the one whom they have so vehemently shouted out through the print. For so they cry out: There are two false prophets, the pope and Luther. But Luther is worse, neither the pope. So it goes with me: whoever can make Luther the worst spirit among the pope, as the sun has shone on him, has hit it. Again, he who can make me among the "red spirits" a two-faced papist, and worse, neither the pope, he cannot miss. And yet, if Luther had not written, no red spirit would know what the pope is, and no pope can resist some red spirit (without with iniquity, fire and sword); but my doctrine is the goal, set by God, to which everything must shoot; but the purpose of them all will remain unmet, and must do vain misses, even over and beside the rampart, that everyone at last, who is entitled, must laugh at her, as the other psalm proclaims.

(Luther in the preface to Regii Refutation of Münster's . . . Confession. Erl. 63, 332.)

To the converts from Protestantism

The Romans promise not only eternal bliss in their church, which is the only one that can save, but also golden mountains, honor, wealth and all kinds of advantages in the world. But eternal blessedness is nothing; for "if any man worship the beast and his image, and receive the mark of the beast in his forehead, or in his hand, he shall be blessed.

He shall drink of the wine of the wrath of God, which is poured out and made pure in the cup of his wrath, and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. Revelation 14:9, 10. And as for the promise of earthly benefits, it is usually not kept. So it is now, so it was before. This and the shamefulness of Jesuit soul buying is shown in the following letter of a Strasbourg convert addressed to the Jesuit priest L'Empereur in the 17th century:

"Noble, Grand Respectable and Reverend, also Most Venerable Father!

I, finally reported to Your Honor, most humble client, am most astonished that, because I have accepted the only beatifying Roman Catholic religion with heart and mouth (as I was promised), neither the Marquis of Louvais, nor the General Monetary, nor even Your Honor, my Uatrono; since, if I had kept my promise and been given a service, I would not only have brought my wife and children, but also many other noble persons attached to the Lutheran doctrine and heresy, and all kinds of other people, to the motherly bosom of the Roman Church. But now, when the adversaries of our holy religion, even my own closest relatives, see that I am abandoned by Your Honor and all the high ones of our true religion, they retreat, boast, laugh at me, take me for a mockery and say: Where is your Father L'Empereur? where are your promises? where is your service? your Roman religion? Is it not so that the Jesuits promise golden mountains and do not keep the least? But so that all our adversaries may be disgraced, who nevertheless regard me as nothing, I will have humbly requested and appealed to Your Honor to consider me favorably with a pittance, whether I am nevertheless not worthy of it.

Your Honor, as my high patron, most humble client

Hans Jacob Epp,

converted citizen of Strasbourg."

Two unbelievers overcome.

An unbeliever had once again spread his unbelief, but was cornered by a Christian in the following way. The Christian asked him: "Do you want to stick to your own decision in two questions that I want to put before you? If so, I will gladly do the same; in this way we will reach our goal much sooner."

"Well," said the unbeliever, "out with it, and let us see if I can answer; there are few things about which I do not know something to say."

"Well, my dear," said the Christian, "my first question is this: Suppose all men were Christians according to the gospel of Christ, what would be the condition of human society?"

The unbeliever was silent for a while, lost in deep thought. Then he replied, "Well, if all people were really Christians, certainly, we would all live like brothers."

"I promised you I would stand by your answer, will you do the same?"

"Yes," answered the unbeliever, "no man can deny away the usefulness of the Christian religion in practice. But now the other question! Perhaps I can get away better with this one."

"My next question is this: Suppose all men were infidels, what would be the state of London or of the world at all?"

88

The unbeliever became embarrassed. After a longer silence, he said, "You have overcome me. I never looked at the two effects on society that way. I cannot deny: where the Christian builds up, the unbeliever tears down. I want to think further."

Another unbeliever, who was the president of an association of unbelievers, was riding through a forest in Kentucky that robbers were making unsafe. He got lost and the night overtook him. He was full of anxiety, for he was carrying a not inconsiderable sum of money. Finally he saw a light. With trepidation he rode toward it. He found himself in front of a straw hut. When he knocked, a woman opened the door and told him that her husband, who would soon return from hunting, would give him a place to spend the night. His restlessness, however, did not subside, and the appearance of the hunter, soon to return home, dressed in fur and wearing a bearskin cap, increased it. He reached into his pocket to see if his pistols were ready. He was ordered to camp for the night, but he declared his intention to stay out. When he was repeatedly asked in vain to go to rest, the hunter finally said: "If you don't want to lie down, I won't persuade you any further, but before I go to bed I will take my Bible and read a chapter of it according to habit." Immediately the unbeliever felt the fear leave his heart. The Bible convinced him that he was not with a robber, and with his Christian hosts he knelt down as they prayed. He realized the futility of unbelief.

Inaugurations.

By order of the Most Reverend President of the Illinois District, Rev. C. Th. Grüber was installed in his new congregation at Bethlehem near Altamont, assisted by Revs. Gößwein and D. Graf introduced by the undersigned.

G. A. Slater.

Address: Rev. O. Tu. Oruber,

Altamont, LMuaÜnm Co. III.

By order of Pres. Wunder, on Sunday, Misericordias Domini, Rev. H. Haake was introduced by me to his two new congregations at Bethel, Morgan Co. and Neelyville, Scott Co. III.

F. P. Merbitz.

Address: Rev. ck. U. Hanke,

Lettrel, LlorZnu Co., III.

On Sunday Misericordias Domini, May 1 of this year, Mr. B. I. Ansorge was installed in his new office at El Paso, Woodford Co, III, by order of Mr. H. Wunder, Pres.

B. Burfeind.

Official request

to the members of the electoral college and to our synodal congregations.

After 1. the professorship of Mr. Prof. Stelhorn at our high school in Fort Wayne, Ind. was terminated by his removal and

2. the directorship of Dir. Zucker's position at the same institution has become vacant due to his resignation,

3. the office of a second music teacher at our school teachers' seminary at Addison, Ill, and.

4. the office of second prosem inary lecturer at our seminary for preachers at Springfield, Ill, and finally.

5. an adjunct professorship of Old and New Testament exegesis has been established at the seminary in St. Louis, Mo. (with the obligation to give 4 lectures per week), has been newly established, the undersigned, in the name and on behalf of the supervisory authorities concerned, hereby requests the honored members of the electoral college to send to him as soon as possible, at the latest by July 1 of this year, the names of those persons whom they nominate as candidates for the five offices to be filled. At the same time, the worthy synodal congregations, as well as the respective Lebrercollegien, are hereby reminded that they, too, are entitled to the right to nominate candidates.

St. Louis, Mo. on June 1, 1881.

C. F. W. Walther,

d. Z. Secretary of the Electoral College.

Urgent request.

About 50 pastors have not complied with the request in the synodal announcement to send in their parochial reports to the undersigned. Since our statistical data only have a general value if they are given in the greatest possible completeness, all pastors concerned are urgently requested to send their missing reports to the undersigned immediately, so that this purpose may be achieved.

Reedsburgh, Wis.

Aug. Rohrlack,

Secretary of the General Synod.

Conference - Displays.

The Buffalo Districts conference will meet, s. G. w., June 14 and 15 at the North Ridge, Niagara Co., N. A. - pick up June 13 evening at the Exchange Hotel in Lock- port. Trains leave Buffalo: on the New York and Lake Eric R. R. at 5:30 p.m., on the New Uork Central at 6:35 p.m.. - Registration requested.

Following the conference, the joint mission festival of the congregations of Bergholz, Johannesburg, Martinsville, Cambria and Wilson will be held in Bergholz on June 16, and it is hoped that all conference members will participate.

G. Rade he make.

The convention of the 2nd District of Minnesota will meet, s. G. w., June 21-23, at F. Johl's.

Southern Indiana Eoncordia Conference held June 28-30 at the home of Mr. W. Huge in Vincennes, Ind.

F. W. Brüggemann, U.

The annual conference of teachers of St. Louis and vicinity will meet, s. G. w., July 13-15 at the school of Mr. Lehrer Backhaus in Vcnedy, III.

Registration requested.

H. Erck,

For the Lutheran Orphanage near St. Louis" Mo.

received since April 23: From John Ellmann in St. Johnsbury, N. U., K2.00. I. Scklazik through U. Scholz in Holt Co., Mo., 2.00. Gem. of U. Hüschen in Gasconade Co. Mo. 5.00. Mrs. Carol. Kammeyer in Concordia, Mo., 1.00. John Rühl in Grand Prairie, Ills., 2.50. From Zion District in St. Louis by Gohmann 8.00, from sewing club 20 shirts, 2 jackets, 6 aprons, 6 pairs of stockings. H. Quade in the Jmm. district 5.00. Fräulein Aug. Kaiser 5.00. L. v. Vehren 7 pairs of children's shoes and some dresses, by Willhard 3.00. From the Dreieinigk Distr. by Hapicken 5.25. by Senf 5.50. by Brockmeyer 5.70. From Kreuz-Distr. by Schumann 15.00. by Körner 2.00. Aug. Junghans in Collinsville, Ill. 2.00. By? Schrader in Ruma, Ills., Ueberschulß vom Kinderblatt 1.00. H. Neuhaus at Steeles Mills, Ills., 2.50. Confirmands des "Schalter at Red Bud, Ills., 2.50. A. W. Muller 5.00. C. Rauscher in Des Peres, Mo., 5.00; Gottfr. Merz das. 1 keg vinegar, Mich. Merz 1 parthie sausages, Will). Kah 6 dzd. Easter eggs, 1 sock tr. fruit, 1 bush. Apples, Mrs. E. Ude 1 parthie worn clothes, From St. Louis from Mr. Fienup a box of stove black and shoe wax. By U. John from Charlie P. in Ephraim, Wis., .25. by? E. Richter in Ellisville, Mo., from s. school children 4.10. school children of Lebrer Heinicke in Collinsville, Ills., 5.60. Walther in Brunswick, Mo., 5.00. From Cape Girardeau by? Sievers of the Maid's Club 2 quilts, 4 pr. wool. Stockings, 3 sheets, 6 pillowcases, 10 pr. underpants, 3 pr. boys' pants, 8 aprons, 5 little dresses, 50Cts. cash, Heinrich Sanders at East St. Louis, Ills., 3.00. U. W. Luker at Onaga, Kans., 25. children of Mr. C. Westphal .30. of M. Seidel by K. Krämer in Humbolt, Kans., 10.00. Mrs. Will). Schmidt by U. Janzow in Fronna, Mo., 2.00. Wedding coll. at I. Dumeyer in St. Louis 8.00.

St. Louis, May 26, 1881. I. M. Estel, Cassirer.

Corner 3cl L Untrer Ltr".

For poor students received with heartfelt thanks by Mr. U. Lübker in Washington, D.C., from the worthy Young Women's Association there H5.00, from Mr. A. Heitmüller 5.00, from Mrs. S. 2.00, from M. S. .50 and from N. N. .50. Through Mr. U. G. Grüber in Leslie, O., collected at the wedding of Mr. G. Reichenbach 2.71. Through Mr. ? Schierl in Janesville, Wis. collected by Mr. H. Scheele in Hanover, Wis. 5.00. By Mr. Jakob Schempp in Appleton City, Mo. collected by himself 1.00, by Mr. Goller 1.00, by Mr. I. P. Hermann 1.00, by Mr. A. F. Tröger 1.00, by Mr. Erh. Goller 1.00, by Mr. H. Jünmüller 1.00, by Mr. W. Stelter .50, by Mr. T. E. Goller .50, by Mr. I. H. Schallmann .50, by Mr. W. H. Herrmann .50. By Mr. ? A. G. Grimm in Washington, Mo., from the valuable Women's Association there 7.00.

C. F. W. Walther.

For the needy in my mission area in Kansas and Nebraska, I have received the following gifts of love, converted them into the most necessary foodstuffs and distributed them according to need: From the Support Committee for the Needy in Kansas (through Mr. Mangelsdorf in Atchison) H75.00 for my congregation in Decatur and Rawlins Co, Kansas. From members of the congregation of Mr. U. Warnke in Bethel, Ill. 7.00, distributed to Lutheran families in Danube, Kans. From the congregation of U. Böttcher in Mt. Pulaski, Ill. 10.00 for my parish near Indianola, Nebr. From the parish of U. Erdmann in Red Bud, Ill. 20.00 for needy in Webster Co, Nebr. From Mrs. Wilh. Scheer 5.00 for H. Rushe. - Individual receipts have been sent in by the recipients themselves to the givers.

factors and God's blessing C. Meyer.

The undersigned hereby certifies, with heartfelt thanks to God and the dear givers, to have received for his congregation further gifts of love from the congregations of the Lords? C. Koch K3.00, F. P. Merbitz 5.50, C. F. Steinbach 10.00, I. G. Präger 3.00, from himself 1.00, A. Ebendick 4.25, W. Hal-
 lerberg 12.00, Fr. Thieme 2.30, H. Bartels 3.30, H. Kowert 2.00, V. F. Goldweiler 7.00, F. I. Biltz 5.00, E. G. C. Mark-worth 2.76, P. Th. Rosener 20.00,
 I. Sträßen (von ell. Lunden) 3.10, F. H. Reichmann 7.25, Th. Mattfeld 2.80, E. I. Richter 5.00, G. A. Schieferdecker 4.00, H. Weseloh 5.00, D.
 Stemmermann 4.50, I. Trautmann 14.00, A. Landeck 5.00, W. Friedrich 3.00, H. C. Schwan 8.00, Th. Wichmann 8.00, Of the? A. Hansgen 1.10, I. G.
 Schwemley 1.00, By? I. Streckfuß by H. Oldsen 1.00, By? F. v. Strohe by W. Hanken 3.00, N. Hanken 50, Chr. Scheer 5.00, H. Hanken 1.00, A.
 Balster 1.00, I. Null 50, By? H. Kretz- schmar by A. Sylvester 2.00, By Kassirer I. Rademacher 55.20 and 30.37.
 At the same time, the undersigned takes the liberty of asking his dear brethren that, in order to save time and expense, they send all possible
 monies directly to him by means of registered letters or money orders or bills of exchange, if at all possible.
 On behalf of the First German Lutheran Congregation u. A. C. in Sioux City, Iowa, F. Eisen beilß, Rev.

With heartfelt thanks to God and the dear donors, the undersigned certifies that he has received the following gifts for the construction of the church
 in Tuscumbia, Ala. Through Mr. R. Biltz from his. Gemeinde K10.00, Gem. zu Osnabrück, Ill. 7.50, By? C. Koch von sr. Gem. 2.00, By? C. F.
 Steinbach of sr. Gem. 10.00, By? Fr. Arnold 1.00, R. C. Bolz 1.00, By? I. G. Präger, Kindtauf-Coll. at C. Böhke 2.00, By? H. Bartels by sr. Gem.
 3.30, By? I. Trautmann by sr. Gem. 12.00, By? F. W. Franke from sr. Gem. 2.75, ByR. F. P. Merbitz from Wittwe Jäger 1.00, W. Hüge 1.00, from
 "various friends of the kingdom of God" 4.50,? Fr. Sievers 1.00,? J. G. Kunz 1.36, from sr. Gem. 5.64, By? A. Hansgen from sr. Gem. 1.10, By k. F.
 Sievers sr., Kindtauf-Coll. at G. Jtner in Monitor, Mich. 2.00, By? C. Sträßen by sr. Gem. 5.00, By? A. Bapler from sr. Gem. 18.00, By R. G. A.
 Schieferdecker from sr. Gem. 4.00, By R. E. J. Richter from sr. Gem. 5.00,? I. G. Schwemley 1.00,? A. Wilder's Gem. at Big Cypress, Tex. 12.00, By
 R. F. Dreyer of sr. Gem. 5.94,? A. Rohneck 2.00, By R. M. Adam of sr. Gem. 2.40,? B. Muus 1.00, By R. I. Sträßen from members sr. Gem. 3.00,? M.
 Timenstein 1.00, By Kassirer I. S. Simon 12.00, By? H. C. Fincke of Glieder sr. Gem. 8.25, k. C. B. Jakobsen 5.00, by? I. C. Reynhout 1.50, gem.
 of? O. Spehr 2.00.

God's blessings to the kind givers!

On behalf of the congregation at Tuscumbia, Ala, May 23, 1881.

Traugott Thieme, R.

New printed matter.

Keep in remembrance JEsuM Christ. Sermons by F. C. Th. Ruhland, former pastor at the separate Lutheran St. John's Church
 in Niederplanitz near Zwickau. Collected from his estate. Third issue. Zwickau i. S. Printed by J. Herrmann. In commission with
 Heinrich J. Naumann in Dresden. 1881.

What was said in the previous volume about the first two volumes also applies to this one. It contains the same sermons for the Sundays
 Misericordias Domini, Jubilate, Cantate, Rogate, for Ascension Day, Sunday Exaudi, for the 2 days of Pentecost and the Feast of Trinity, for the 1st-7th
 Sunday after Trinity. The present booklet is one and a half sheets thicker than the previous one. The whole collection will contain about 66 sermons
 and, God willing, will be completed by the beginning of August. The printing of the 4th and last issue is already underway. What makes this third
 booklet especially valuable is the last sermon of Blessed Ruhland, which he preached on Sunday Jubilate 1879 shortly before his departure for
 America, with the topic: "The transformation of sadness into joy in the life of a Christian; 1. at the beginning, 2. at the continuation, 3. at the end of his
 Christian walk on earth."

Changed addresses:

R "v. 1. II. blanke, Heikel, hlörMin Oo., III.

Rov. hl. timenstein, 14 I'leknt 8tr., 8t. Raul, hlinn.

Rev. 6. II. Boeder, 412 Ruilrouck 8tr, hlilrvnulree, HVi". W. v. Renner, Riekkville, tuseoln Oo., hlleli.

? Rrninsie*, 764 Xortk ^sklnnck ^ve., OkienAo, III.

II. mekner, 113 hlneckison 8tr., Rort IVnz ne, Incl.

I?. HV. HVekle, church picture painter,

382 7tk str., hlilrvuukee, HVis.

The undersigned hereby certifies that he has received for the amount of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought to the house
 by carriers the subscribers have to pay nothing for postage.
 To Germany, the "Lutheran" is "er-sanded" by mail, postage paid, for \$1.25.

Lotereck "t tde rust Oilllee "t 8t. Louis, Llo." äs seeonck-eluss matter.

Call

to

all members of our synodal congregations.

Grace, mercy, peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you.
Amen.

Beloved brothers and sisters in Christ JEsu, the eternal invisible Head of His Church in heaven and on earth and the highly praised merciful Savior of all sinners!

As you know, the honored supervisory authority of our Concordia Seminary in St. Louis, Mo., has made a request to our Synod of Delegates, which met last month in Fort Wayne, Ind., that they propose and recommend to our dear congregations the construction of a new seminary building in St. Louis, Mo. on the old college grounds. (See the "Lutheran" of February 15 of this year, page 29.) From the last number of the "Lutheran" of June 1 you have already seen that the Synod of Delegates, after days of deliberation and careful consideration of all the circumstances, finally unanimously agreed to this proposal, and with great joy. The synod was of the opinion that a complete new building was not an absolute necessity, but that the institution would be able to manage with the old building for a number of years. However, two important reasons induced the assembled members of the synod to propose to the congregations represented by them the demolition of the old seminary building and the construction of a new one.

The first reason for a new building was this: because, although the outer casing (with the exception of the third floor of the southern wing) still appeared to be safe and usable, the interior was in such a precarious condition that it would have to be completely removed and all its parts rebuilt in order to be safe.

St. Louis, Mon., June 15, 1881,

No. 12

But since even this would cause great costs and since, despite the internal improvements, a completely new building would become necessary sooner or later, the synod thought that our dear congregations would hardly be willing to undertake such an expensive patching-up of the building, which was in part already more than 30 years old. Thus, the synod believed that it would be acting in the best interest of our dear congregations to propose a completely new building to them. And this all the more, since many congregations had already expressed the opinion that, after so much had already been done at other institutions, one should finally do "something proper" at the institution in St. Louis and be prepared to do so.

The second reason for a new building was this: because the old seminar building was so impractically furnished. As is known, it was not built all at once. In 1850, only the southern wing was erected, then in 1852 the northern wing was added to it, and finally in 1858, by erecting the main or middle building, the whole present construction was completed, with the exception of the third floor of the two wings, which received it only in 1871. The unavoidable consequence of the fact that the seminary building here was built bit by bit, always in pieces, but that the pieces were equipped for all needs each time, and therefore, as often as a part was completed, it always had to form the whole, the unavoidable consequence of this, I say, has been that we now have not a unified whole, but three times a whole, that even the adjacent floors of the three different buildings do not correspond to each other, that living rooms, bedrooms and classrooms are not arranged in rows, that therefore there is no corridor, i.e. no passageway between rows of living rooms and bedrooms, that no sufficient provisions have been made for the constant renewal of air, which is so necessary for health, especially in the living rooms and bedrooms, and so on. etc., All this makes the necessary supervision, order and cleanliness extremely difficult and endangers the health of our dear students.

One of the deputies, on behalf of his congregation, asked the assembly whether it might not be advisable to postpone the construction of the new building until after the end of the doctrinal dispute that had now broken out and had put many congregations into turmoil; the synod, however, could not share this concern, mainly for two reasons. The history of the church of all times shows first of all that the church only rarely and always only for a very short time experiences what is reported in Acts 9:31: "So the church had peace throughout all Judea and Galilee and Samaria, and was built up, and walked in the fear of the Lord, and was filled with the consolation of the Holy Spirit. As long as the church remains on earth, it is a contending one, because it is contested over and over again, sometimes by tyrants, sometimes by false teachers, sometimes by false brethren, by the own flesh of its members, by the world and by all the gates of hell. What is reported of the Old Testament people of God at the time of the second temple building in the book of Nehemiah Cap. 4, verse 17: "With one hand they did the work, and with the other they held the weapons", the church of the New Covenant, with few exceptions, has always had to do the same. This has been the lot of our dear synod from its inception and will remain so as long as it sticks to the pure truth. If, therefore, for the sake of a quarrel that has broken out, it were to refrain from doing anything that would be conducive to its further development, it would itself be to blame if it were to decline more and more. On the other hand, the history of the Church shows that it was precisely in the times of the fiercest battles that the Church gladly carried out the most glorious works, which demanded of it the greatest sacrifices. Consider the time of the Reformation. There, the whole territory of the true orthodox church was nothing but a great battlefield. The giant battle against the Antichrist had not yet been fought for a long time, when a terrible conflict broke out in its own army camp, which finally snatched whole countries away from the Church of the Reformation. But far from the orthodox church being disheartened by this, it only increased its joy in waging the Lord's wars, and far from it being the reason why it had to fight the Antichrist's wars.

If the Church should have laid its hands in its lap, this only inflamed its zeal all the more, not only to bravely defend its stormed Zion, but also to expand it further. Precisely that time of the most difficult battles ever fought in the church is the time in which the foundation was laid for all those glorious institutions for the preservation and expansion of the church, which for centuries have been of unspeakable blessing to the church. It is true that the present doctrinal controversy is no child's play, for it concerns a doctrine that infinitely exceeds the power of human reason to comprehend, that contains within itself the greatest mysteries of the divine counsels, that is a foolishness and an annoyance to every natural man, and about which a simple Christian can all too easily be misled; but compared with the doctrinal battles that our church once had to fight 300 and 350 years ago, it is a very small matter. May it please the Lord that this struggle be brought to an end soon or only after many years to the victory of truth, we want to follow our faithful, godly fathers in not leaving the necessary works of peace in this time of the Lord's wars and waiting for times of peace. After all, we are not worthy to be God's instruments in the fight for His saving truth and His co-workers in spreading it, and it is the highest honor that God shows us in doing so; therefore, let us also show our gratitude by working as long as it is day, for the night is coming when no one can work.

It was these and similar considerations that moved the Synod of Delegates to decide with joy, in the name of the Lord, to build our so-called theoretical seminary in St. Louis, and to instruct the undersigned to make the present appeal to you, beloved brothers and sisters in the Lord, concerning this decision of theirs.

Of course, the congregations of our synod are by no means bound by this synodal decision. Rather, they have complete freedom to either accept or reject this decision. In the fourth chapter of our synodal constitution, § 9, it expressly states:

"The synod is only a consultative body with regard to the self-government of the individual congregations. Therefore, no decision of the former, if it imposes something on the individual congregation, has binding force as a synodal decision for the latter. - Such a synodal resolution can only be binding if the individual congregation has voluntarily accepted and confirmed it itself by a formal congregational resolution. - If a congregation finds the resolution not in accordance with the word of God or unsuitable for its circumstances, it has the right to disregard the resolution and reject it respectively."

With the synodal decision that a new costly building should be undertaken, no noose has been thrown over your necks, dear Missourian congregations. You are still as free to do what you know to be right after the synod as you were before the synod. Our Missouri Synod does not want to be a kind of German Consistory, which has a right to prescribe laws for you, to which you must submit for the sake of owing obedience to a so-called "spiritual authority". On the contrary, our Missouri Synod has no right and does not arrogate to ourselves the right to lend you a single cent, let alone to demand such large financial sacrifices from you as are necessary for the planned new building. The decision in this matter is entirely in your hands. Gather together, deliberate and make your decisions, and what you decide can and will be carried out with God's help. This is not something you have to do, but something you want to do. Now that you have joined our synod, you are not imprisoned, so that you would have to do what the synod orders you to do. When the apostle Paul had urged the church at Corinth only to pay a lenient tax for poor Christians living abroad, he immediately added: "I do not say that I command anything." (2 Cor. 8:8.) So also the assembled synod now speaks to you through me. It too is far from wanting to "command" you something. It does not want to reproach you through me with your duty and guilt, but it appeals to your insight, to your good will and to your free love. It does not want to extort large sums from you by giving you a false conscience. On the contrary, our synod comes before you with the question: Do you not also realize that our institution, in order to equip capable preachers of the Gospel, needs a hostel that corresponds to its important final purposes? and if you now answer: Yes, of course, we realize this! Then our synod puts the friendly request to your heart: "Well, then, open your mild hand and make a greater sacrifice, which indeed requires the great undertaking of a new complete seminary building corresponding to its purposes. The reason for rebuilding is not shameful arrogance. It is not the intention to erect a magnificent palace because we want to be like other large and rich ecclesiastical communities and strut alongside them. We only want to erect such a building, which 1. is large enough, if, as we hope to God, the number of our students should also increase significantly in the course of time; 2. a building, which is arranged in such a way that all residents can easily be observed and supervised, as well as strict order can easily be kept among them and the utmost cleanliness can be maintained by them; 3. finally, a building, the furnishing of which is in no way harmful to the health of those who stay in it day and night.

It was also not the opinion of the synod at the time of its decision that, as soon as the congregations would say yes to it, the new building should be started immediately, whereby the congregations could easily be plunged into oppressive synodal debts. Rather, the elected building committee has received the measured instruction not to begin with the demolition of the old seminary building and with the construction of a new one until at least two-thirds of the necessary sum has already been signed by our congregations. It is also not the opinion of the Synod that what has been signed should be paid in cash immediately. Rather, everyone who signs a contribution for the support of the construction has full freedom to determine the dates themselves and to indicate within which he can and will gradually pay his contribution.

Far be it from me to urge you, dear members of our synodal congregations, to carry out with haste the decision of our assembled synod of delegates; for I know rightly

I know that God loves only a cheerful giver and that God's blessing cannot rest on forced gifts, so I ask you to allow me to make the following remarks.

If you contribute something to the new building out of love for Christ and for the souls so dearly bought by Christ, then you are doing a good work that is pleasing to God, which God will certainly reward abundantly in time and eternity out of grace for the sake of Christ. What the Lord once wrote to the church in Philadelphia: "Behold, I have set before you an open door, and no one can shut it; for you have a small strength, and have kept my word, and have not denied my name" (Revelation 3:8), was also fulfilled in our dear Missouri Synod. She, too, has only "a little strength" in comparison with the great army of her enemies, who reject her name as a wicked one (Luk 6:22); yet even many of those to whom she, by God's grace, was a guide to the pure beatific truth, are now leaving her.

The only thing that even her enemies must admit is that she "kept the word of Christ" until the end. However, even her enemies must admit that, despite all the disgrace she has suffered and which has often almost broken her heart, she has "kept Christ's word and not denied His name" until this very hour. Only ignorance or malice can now accuse her of apostasy from the truth. Therefore Christ also "gave before her an open door, and no man can shut it." When she left the first time, people immediately prophesied her imminent downfall, because she left in such an un-American way and wanted to do everything according to God's Word and the confession of our church. Then it was said that we would soon realize that the founding of a Lutheran church, as it had been before, would not be possible.

The fact that the same thing had been in Germany for four and a half hundred years was an impossibility here in this free country. But what has happened? Not only did our synod not perish, but it spread from year to year over this whole new world on the ground it had laid. The immigrant Lutheran Christians soon realized that the preachers of the Missouri Synod were not seeking money, but the souls of the members of their congregations. The immigrant Lutheran Christians soon realized that the preachers of the Missouri Synod were not looking for large congregations that promised great salaries, but that they wanted to alleviate the poverty and hardship of their small congregations with

and that when their congregations melted down into small groups for the sake of the unbending truth, they did not abandon those who remained faithful, but endured with them, and that

they also preferred to co-administer the difficult office of a school teacher in addition to the heavy preaching office, before they would have let the dear youth degenerate spiritually without instruction in God's Word. The immigrant Lutheran Christians soon realized that the preachers of the Missouri Synod did not bring them a new doctrine, but the old doctrine, which they found in their old catechisms, in their old hymn and edification books and in their old Augsburg Confession. The immigrant Lutheran Christians soon realized that in the sermons of the preachers of the Missouri Synod they were shown the straight path to salvation, and that through the sweet pure full gospel of the universal Savior of sinners preached by them, they could were made certain of their state of grace with God and of their blessedness. The immigrant Lutheran

Christians soon realized that the preachers of the Missouri Synod, with rare exceptions, were not dead, unconverted Orthodox people, but that they preached what they themselves believed and had experienced in their hearts, and that they also lived what they taught. Thus from year to year the call has come to the Missouri Synod from all places and ends, as once to the apostles from Macedonia: "Come down and help us!" (Apost. 16:9.) Even the terrible suspicions and blasphemies which our Synod has experienced in the last two years have not deterred the small congregations who have come to know the Missouri Synod from asking that it send them preachers of the gospel. When, only a few weeks ago, we compared the number of students leaving our seminaries with the number of professions received, we found to our horror, though at the same time to our joy, that we had scarcely half as many candidates for the holy preaching ministry as professions received. The number of our available graduates was only 38, but the number of vocations was 80!

So do not think, dear members of our synodal congregations, that it is unnecessary for us to think about increasing our institutions for equipping faithful Lutheran preachers. God has not yet dismissed our dear synod from its service. On the contrary, more and more doors are opening, especially in the far West, where crowds of immigrants are drifting like clouds, many of whom are children of our Lutheran Church, and the cry is ringing in our ears everywhere: "Come down and help us! You can therefore boldly believe that you cannot use the earthly blessings God has bestowed on you by grace more fruitfully or lend them at a higher interest, namely to your God and Savior, than by offering some of them for the purpose of training and sending out ever greater numbers of evangelists. Giving for this purpose will not make you poor, but rather rich. - The more you give according to your ability, the more you will have. Remember the widow of Zarpah who, in the time of drought and drought, gave the prophet Elijah the last of what she had, when she received the divine promise from the prophet: "The flour in the cad shall not be consumed, and the oil jar shall not lack anything, until the day the LORD rains on the earth." (1 Kings 17:14.) For has not this promise been gloriously fulfilled? Yes, it says: "The flour in the cad was not consumed, and the jar of oil lacked nothing, according to the word of the LORD which he had spoken by Elijah." (V. 16.) But as little, beloved, as Elijah, for his own sake, asked the widow to provide him with bodily food and need (for the Lord could have provided the prophet with ravens), so little and still less do I, in the name of the synod, make the heartfelt request that you open your hearts and hands to do something for our planting garden of faithful servants of Christ; For I, as an old man soon to be seventy years old, already have one foot in the grave and would therefore, if I were looking at myself alone, rather wish that I could spend the remaining days of my miserable life quietly in my old Concordia and conclude my life. No, only for the sake of the dear church and so that this "fruit" of love "may be superfluous in your account" (Phil. 4, 17.) and that the Lord may give you for it bodily and in body.

Spiritually, temporally and eternally, yes, only for this reason I appear in this "appeal" as a beggar before you, and that in the hope that you will also prove this time your love for God's kingdom, which has already been proven a thousand times, and your evangelical generosity and charity, which has already been put to the test so often and not in vain, to the joy of all righteous children of our church and to the shame of our so numerous enemies, who are just now thinking of our downfall with renewed but vain hope.

So I have no doubt that your pastors and your church leaders will carry out their duties and, after you have given them permission to do so, will go from house to house and will not be ashamed to beg you, old and young, rich and poor, in the name of Jesus, while at the same time I am confident that you will not put them to shame, but will fill their hands with the offerings of your love.

If it is the Lord's will that we build, may the new seminary soon rise to heaven as a shining monument of your love and gratitude for the incomparable treasure of the pure beatific teaching of the divine Word, which God has given to our Synod according to His wonderful causeless grace and mercy for the sake of Christ's most holy merit. For the sake of Christ's most holy merit, God has given it to our synod and preserved it for 34 years until this hour. And may the new Concordia Seminary then also bear its name with truth and reality, and may the golden doctrine of our church, as laid down for all times in its Concordia of 1580, continue to flourish in the new building, even when we old people have long since rested in our graves from the sour work we have been given and from the hot battle we have been ordered to fight; Yes, until the last day, which is certainly not far off, when our dear Lord Jesus Christ will finally bring his cross church home, so that it can triumph with him in his Father's dwelling place in unspeakable joy and glory from eternity to eternity. To this end, may he help you all and also me, your least brother in the Lord Jesus,

C. F. W. Walther.

Can and should a Christian be certain of his blessedness?

(Answered by Pastor V. Koren in the Norwegian Lutheran "Kirketidende", and translated from it by Fr. S.) †)

It might seem strange that this question is raised, and it might seem superfluous to make many words to answer it. It might seem that it would be enough to refer to our Creed, in the third article of which we say that we believe in eternal life, or to the explanation of this article in our Small Catechism, where we say: "I believe... that the Holy Spirit has given me, together with all believers in Christ, eternal life...".

The dear "Abendschule" will soon bring the ground plan of the projected new seminary building, whereupon, according to a friendly agreement with the editor of that paper, the "Lutheraner" will also share the same drawing with its readers in the next number.

†) Like us, our dear readers will certainly be very grateful to Pastor Sievers for taking the trouble to translate this essay from the journal of our Norwegian brethren from Norwegian into German and to share it with us in the "Lutheraner". Unfortunately, there is all too much talk now about the certainty of blessedness, and

life", or to one of the many passages in the Holy Scriptures in which God has promised to save those who believe in Jesus Christ. If I nevertheless want to try to deal with this question in more detail here, I have several reasons for doing so, both general and particular. In part, there are many who think they are sure of their salvation, but deceive themselves, and therefore need a warning; in part, there are many who would like to be sure of their salvation, but do not dare, and therefore need encouragement; in part, finally, this question has lately become a subject of dispute among us, a dispute which is closely connected with the dispute that has broken out concerning the doctrine of the election of grace, or rather is a part of this dispute.

If one wants to avoid misunderstanding in dealing with this matter and to be protected from errors both to the right and to the left, then certain truths are to be sent in advance, which one must strictly hold and always have before one's eyes.

For the time being, we have to state that when we ask about our finite bliss, there can be no question of a so-called absolute certainty, if the word "absolute" is used in its correct meaning. But here, unfortunately, the use of language is confusing, in that [the word] "absolute" is often (but not properly) used in the sense of "wholly," "perfectly," and the like. We do not take the word here in this meaning, for, as we shall see later, a believer can and should be wholly and perfectly certain of his blessedness. For certainty is a superlative term; *) if certainty is not perfect certainty, it is not certainty at all, but only a more or less well-founded supposition. But "absolute" here means: independent, which is not bound to anything, not determined by anything else. Thus a man can have absolute certainty that he has existence, and of that which he perceives with his senses, sees with his eyes, etc., furthermore of that which can be demonstrated, of so-called mathematical truths, that 1 and 1 are 2, and so on.

An absolute certainty is therefore a certainty which we have in and for itself, and which is not dependent on or bound to anything else. Of this one generally needs the expression "I know". A believer cannot have such a certainty of his blessedness that is not bound to anything, an absolute certainty in this understanding. Only God can do that. The certainty we are talking about here is first of all a certainty of faith, which can only be where faith is. So we come to such a certainty with the help of another tool, another ability,

It is immediately apparent that the speaker or writer is without inner experience, follows only his reason, and therefore speaks of this high object of Christian experience like the blind man speaks of paint, which is then followed by others who are equally blind, until they both finally fall into the pit. But from Pastor Koren's essay shines such a bright light of scriptural understanding and rich heart experience that every experienced Christian must immediately say yes and amen to everything he reads in this essay. May no reader overlook this precious gift from the Norwegian Lutheran Church, but may everyone read and reread the essay with attention, so that he will be promoted in wholesome knowledge as well as strengthened in faith.

Editorial.

A so-called certainty not connected with doubt; for that is just nothing else but uncertainty.

than by which we come to the certainty of that of which we say that we know. Then the certainty of faith is not absolute, because it is bound to God's word, and to the order and way which God has ordained to salvation. But, as said before, it does not follow from all this that the certainty of faith is weaker than the absolute certainty. Faith is certainty, and the Holy Scriptures often use the expression "we know" what we believe or hope, e.g. 1 John 3:2, 5:13, 2 Corinthians 4:14, 5:1, and so on.

Secondly, we must note that since the certainty of salvation is a certainty of faith, only he who is truly a believer can have it. Therefore, no unconverted person, no hypocrite, no name Christian, no one who has only the historical faith can have it. It is true that many such people imagine that they are certain of their salvation (Matth. 7, 21. 22.); it often seems as if they think that nothing more is necessary for salvation than to belong to a congregation, to live somewhat decently and to die that way. But their certainty, just like their faith, is only a delusion, for their faith does not have the characteristics of faith as given in the New Testament. Those who do not seek salvation have no promise of finding it, nor do those who seek it by any other way than that which God's Word has shown us; but where there is no promise, there can be no true faith; and where faith is dead, the certainty of faith can only be sinful certainty. For the same reason, those who have a reason for their faith other than Christ and God's promises through Him cannot have assurance of faith concerning salvation. Since their faith has no ground, their assurance will have none either, except in their own imagination.

Third, we must note that we are not speaking here of a certainty which all believers must necessarily have in the same degree, or which all believers must necessarily feel, so that if this were not the case, they would then have to conclude that they do not have the right faith. When it is asked whether we can and should have certainty of faith in a matter, we are not really asking about the degree or strength of faith. We know that the strength of faith can be different without changing the essence of faith. So the question is really this, whether we can and should have faith in this piece. If we recognize this, it follows of itself that we can and should have certainty, for faith is by its nature and essence a certain confidence. It can be so, even if it is weak, so that it is not felt as a certainty, if it is only a true and sincere faith. If faith is not a firm confidence, it is not faith at all, but only a frivolous thought. Thus in common life the word "believe" is often used of things about which one has only one opinion, which is why one sometimes hears someone say: I believe that, but it may be that I am mistaken. This is not faith in the biblical sense. Luther says: "I would that the word 'believes' were either not so common, or in its proper sense or usage, that one would call faith that, that one is quite sure and undoubted of a thing.... That is why the Scripture "faith is called *emunah* in Hebrew, and Paul *plerophoria*, that a heart is completely certain and has no doubt.

I have doubts about the word. Then the Holy Spirit belongs to it, who judges the hearts in this way, as the Psalm also confesses Ps. 51:12: -Create in me, O God, a clean heart, and give me a new and sure spirit/Ah, he says, I would like to have a spirit that does not doubt nor waver, that could freely say, I know nothing of which I am certain, but of thy word alone. Then he freely confesses that faith is not a delusion, which grows in our heart in itself; for he says: Create thou in me, etc. w.... Dear, it is not such an art that can be learned at once. I am now an old doctor, have preached, written and read much about it, and still cannot do it. I cannot get anywhere with it; if I have learned a good bit today, tomorrow it will probably come that I forget it again. This is what our dear flesh and blood does; it cannot crawl so deeply into the word and hide itself that it would die and perish there, as it should and must." (Walch XI, 2082. 2083. 2087.) If, then, certainty belongs to the essence of faith, the having of this certainty or the striving after it is so far from being presumption that it is rather sin that we do not have it; for it is sin that we are inconstant and weak in faith.

4 We must remember that faith and hope in the biblical meaning are not different in such a way that faith is stronger than hope. The word hope is often used to mean something that is weaker or less than faith. Thus, for example, when asked, "Do you believe that you will be saved?" some will not like to dare to say, "Yes, I believe it," but will perhaps have no hesitation in saying, "I hope it," as if something lesser were said. This use of language, however, has no basis in the Holy Scriptures. Christian faith and Christian hope are placed side by side. The difference consists only in the fact that hope is primarily concerned with future goods, while faith is concerned with past, present, and future things; and further in the fact that while faith is the assent of the heart to the word and the appropriation of the promises contained therein, hope is the heartfelt expectation of the goods promised in the word. Faith and hope are therefore inseparable. While faith trusts the word, hope expects the good promised in the word. They go side by side, and how intimately they are connected can be seen, among other things, from the explanation given of faith in Heb. 11:1, that it is "a certain confidence of that which is hoped for, and not doubting of that which is not seen. Just as Christians are called to one faith, they are also called to one hope (Eph. 4:4, 5), and just as we confess that we believe in eternal life, we also confess that we "hope for eternal life, which He who was not false, God, promised before the ages of the world. (Tit. 1, 2.) Therefore, whoever has access by faith to the grace of God through JESUS Christ, also boasts of the hope of the future glory that God is to give, and "hope does not put to shame." (See Rom. 5:1-5.)

(5) Further, we must hold that there is no difference between: Certainty of his blessedness, and: Certain

His election. It is possible that a believer has not heard of the election of grace or has not understood this doctrine, but this would not change anything, because these two terms: being blessed and being chosen, have the same effect. All the elect will be saved without exception, and none more than the elect (Matth. 24, 24., Rom. 8, 30. 33.). To be chosen and to be blessed are therefore the same thing; and if someone believes that he will be blessed, it is the same as if he believes that he is chosen.

Finally, we must be convinced that we cannot attain to the certainty of our blessedness by "presuming to search the secret, hidden abyss of divine providence" or by brooding over it. Whoever wants to begin with this will either fall into presumption or despair, but will not come to a certainty of his blessedness by faith. On the other hand, whoever, according to Luther's advice and the guidance of the Concordia formula, wants to follow St. Paul in his development of God's eternal counsel, as it is presented to us in the Epistle to the Romans, will learn by God's grace in the gospel to make the same conclusion that Paul makes when he exclaims Rom. 8:31: "What shall we say to this? If God is for us, who can be against us?" And when he stands face to face with the unfathomable mystery of God's counsel, he will also repeat the apostle's words: "O what a depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments and his ways inscrutable! For who has known the mind of the Lord? Or who has been his counselor? Or who hath given him aught before, that he should be repaid?" (Rom. 11.)

For "a special distinction must be made here between what is expressly revealed and what is not revealed in God's Word. God has revealed to us in Christ all that we need for our instruction in salvation; but of his secret counsel he has concealed and hidden much. We should not brood over this, and "this remembrance is most necessary. For our prescience is always more concerned with this than with what God has revealed to us in his word, because we cannot rhyme it together, which we are not commanded to do. (Concordia formula p. 484.)

After these introductory remarks, let us now give an account of whether a believing Christian can and should be certain of his blessedness. About this, as said above, we find for the time being an explicit confession in our third article of faith, in which we say: "I believe in eternal life.

It is true of every link in all articles of faith that our faith is a true Christian faith only if we can add the words "for me" in truth and thus make that which we profess to believe our own. So it is now with this limb. Yes, with this member, which indicates the final goal of our faith, it is even more obvious how important it is that we appropriate what lies in it, because all the other members are of no use at all if this one is not added; for all the others aim at this one, and are given precisely for the sake of this member. "Therefore let them that believe on Christ,

be sure and certain of eternal glory, and together with all creatures sigh and cry that our Lord God will hasten to bring the blessed day when such hope shall be fulfilled. For this very reason he has also called us to pray in the Lord's Prayer: "Thy kingdom come" ... For we are not baptized into this present life, nor do we hear the gospel because of it, but all things point to that eternal life." (Luther, Walch XII, 969 ff.)

"If we hope in Christ alone in this life, we are the most miserable of all men" (1 Cor. 15). But how can a Christian have assurance of his salvation, or, in other words, assurance that he will be preserved in true and living faith to the end? He is to believe this. "All the life that a believing Christian leads after baptism is no more than waiting for the revelation of the blessedness that he already has. He certainly has it completely, but still hidden in faith." (Luther, Walch XII, 183.)

He is to believe this, i.e. he is to rely humbly and childlike on the promises which God has given him for this very reason. These promises are firmer than heaven and earth, and are given to us precisely so that we may believe them and have a certain confidence that He will fulfill them in spite of the devil, the world and our own flesh.

In ourselves we are powerless. We can neither believe God nor do anything else pleasing to Him. "It is God who works in us both to will and to do according to His good pleasure" (Phil. 2:13), and who "makes us ready in all good works to do His will", and He "creates in us that which is pleasing in His sight, through Jesus Christ" (Heb. 13:21).

What has our heavenly Father promised to do for us and to work in us? He has promised us, who are waiting for the revelation of our Lord Jesus Christ, "that He will keep us until the end, that we may be blameless until the day of our Lord Jesus Christ," and for even greater assurance He has reminded us "that He is faithful, by whom we are called to the fellowship of His dear Son Jesus Christ our Lord" (1 Cor. 1:8, 9).

He assured us that "because He is faithful, He will not leave us tempted beyond our ability, but will make the temptation come to an end so that we can endure it" (1 Cor. 10:13). He said that "because He is faithful, He will strengthen us and keep us from evil" (2 Thess. 3:3). He wants us to be "confident of this, that He who began the good work in us will carry it out until the day of Jesus Christ" (Phil. 1:6). For "God's gifts and calling may not make Him sorry" (Rom. 11, 29.) and "He has called us, who suffer a little while, to His eternal glory in Christ Jesus" (1 Petr. 5, 10.).

Our Lord Jesus does not want our hearts to be afraid, but that we should believe in God and also in Him. That is why He said: "In My Father's house are many mansions.... I go to prepare a place for you. Even if I go to prepare a place for you, I will come again and take you to myself, so that you may be where I am" (John 14:1-3). He promised another Comforter, the Holy Spirit, "that He might abide with us forever" (John 14:16), and He said, "I live, and ye shall live also" (v. 19). In His high priestly prayer, He asks that God "be with us forever.

true from evil" and says: "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me". (John 17:24.). He promised, "He will be with us always, even to the end of the age," and at the same time reminded us that all authority in heaven and on earth has been given to Him (Matth. 28, 18. 20.). Therefore He can also promise and has promised us that His sheep, that is, those who hear His voice, "will never perish, and no one will snatch them out of His hand" (John 10:28).

Therefore, God wants us to "hold fast the confession of hope and not waver, for He is faithful who promised it" (Heb. 10:23). If we are frightened by the thought of how easily we can fall away, and how difficult it is to "keep our spirit whole, with soul and body, blameless for the future of our Lord Jesus Christ," we should pray and believe with Paul, saying: "Faithful is He who calls us, who will also do it" (1 Thess. 5:23, 24). He must do it, otherwise it will not happen. For only "by the power of God we are preserved through faith unto salvation, which is prepared to be revealed in the last time" (1 Petr. 1, 5.). But we should also firmly rely on this power of God, because He promised and said: "I will not leave you nor forsake you" (Hebr. 13, 5.) and therefore wants us to "cast all our care upon Him" (1 Petr. 5, 7.). This is what we do when we think and believe: "Let Him watch and take heed where my soul shall dwell, who hath so faithfully provided for it, that He hath laid down His own life to redeem my soul. Praised forever be He, the only true and faithful shepherd and bishop of all souls who believe in Him. And indeed, He will not begin to learn in me first, how He shall preserve and protect the blessed, who hear and keep His voice, from the devil's power and the world's wickedness and tyranny. He says: They will never perish, and no one will snatch them out of my hand, and I will leave them there. Therefore, do not ask me any further to take care of my soul and to have it in my hand and power, since it would be truly ill provided for. For the devil could soon, indeed at any moment, tear it from me and devour it. But it is much more preferable to me that He has her in His hand; there, according to His word, she will be and remain safe. (Luther IX, 1429.)

For what do we need in order to be preserved in faith to the end? Is there anything we need for this, which God should not want to give us? "Who spared not His own Son, but gave Him for us all; how shall He not with Him give us all things?" (Rom. 8, 32.) Hence it comes that St. Paul can promise believers so straightforwardly: "When Christ, your life, is revealed, then you also will be revealed with Him in glory" (Col. 3, 4.). Therefore he can teach us to wait in godliness and sanctification for the blessed hope and appearance of the glory of the great God and our Savior Jesus Christ (Tit. 2, 11-14. cf. Phil. 3, 20. 21.). Therefore he can comfort himself and us and say: "We know that if our earthly house of this tabernacle is broken down, we have a building constructed by God, a house not made with hands, which is eternal in the heavens" (2 Cor. 5, 1.) and: "We boast in the hope of the glory to come, which God will give to us.

(Rom. 5, 2.), a hope that cannot be put to shame (v. 5.), because we did not give it to ourselves or invent it, but it is the "hope offered to us", which we should therefore hold on to and which we should have "as a sure and steadfast anchor of our soul" (Ebr. 6, 17-19.). Therefore, St. John can testify so straightforwardly and so surely: "We know when it will appear that we will be like Him" (1 Jn.

3, 2.). Yes, that is why Paul can challenge all principalities and powers, all enemies and dangers, be they present or future, in his glorious song of victory (Rom. 8.) and be sure that nothing can separate us from the love of God, which is in Christ Jesus our Lord.

Yes, God certainly wants us to believe that it is absolutely certain that we will be saved one day, because he has given us all these wonderful words and promises for the very purpose that we should believe them. He did not give them to us so that we should doubt them. "The Son of God, Jesus Christ, was not yea and nay, but there was yea in him. For all the promises are Yea in him, and are Amen in him, to the praise of God through us." (2 Cor. 1, 19. 20.) Therefore, whoever believes these promises, believes that he will be blessed one day, because God has promised it to him. He will also be saved. "He that believeth not God maketh him a liar." (1 John 5:10)

Of course, we should not forget, and if we stand in faith, we will not forget, that if we are left to ourselves, we can not only easily fall away from the faith, but will certainly fall away immediately. But to help us against this, the Lord Jesus Himself taught us to pray to our heavenly Father, "Lead us not into temptation." And if in this prayer we ask "that God may preserve and keep us, that the devil, the world, and our flesh deceive us not ... and whether we are thereby challenged, that we may yet at last win and retain the victory": shall we not then believe and be sure that God will do this? And if in the third petition we ask that God will break and hinder all evil counsel and will, which will not sanctify the name of God and will not let his kingdom come to us, as it is the will of the devil, of the world and of our flesh; and if we further ask that God will not let our will but his gracious and good will be done, that is, that he will strengthen us in his word and faith and keep us firm to our end: shall we not believe and certainly think that he will do this? Or if we ask in the seventh petition that God will deliver us from evil and at last, when our hour comes, bring us to a blessed end and take us with grace from this pitiful valley to heaven, shall we then consider it uncertain whether we will get what we ask? Shall we not rather, as Luther says, "make the Amen strong always," which our Lord Jesus has taught us, and thus consider it to be unbreakably certain that we shall get it? "Amen, Amen, that means: Yes, yes, it shall thus come to pass!"

Therefore, because God has promised it, we should believe it and consider it to be unbreakably true that we will be saved. For "from such a promise and assurance of God, promised to us out of pure grace and mercy, without any merit on our part, arises the hope that I will be saved from the things promised to me.

is, certainly wait.... and let nothing deter me, whether it be sin, death, the devil or hell, the world or our own flesh. Just as faith alone looks to the promise of God, so hope alone looks to the pure and undeserved mercy of God, that is, to that which is promised to us freely in his word and promise; thus says Psalm 26:3: "Thy lovingkindness is before mine eyes, and I will walk in thy dignity: the work and fruit of faith is a cheerful conscience, and a sure heart, and a steadfast confidence in God: but hope keepeth still, and waiteth for that which God hath promised it, that whatsoever falleth, it shall fall: and it is especially proved in adversity. St. Paul has finely summarized this in Romans Cap. 5, 1-5, and says thus: "Since we have been justified by faith, we have peace with God through our Lord Jesus Christ ... and boast in the hope of the glory to come, which God shall give..... But let not hope be put to shame?" (Luther XI, 2589. f.)

We are baptized into Christ's death and resurrection, and have one promise over another from God's mouth, and we are not supposed to believe that? Is it not enough of the miserable and shameful unbelief with which we have to drag ourselves and fight against because of our old man? Should we also think that we are doing the right thing, that it would be godly, if we doubt what God has promised us?

"In the next number I will now, God willing, refute the objections which are made against this teaching.

(To be continued.)

In honorary memory of the blessed Pastor Husmann.

Friedrich Wilhelm Husmann was born November 9, 1807, in Nordel, Hanover, where his father was a schoolteacher. Becoming a teacher was also his goal from childhood. However, he also understood that if you wanted to teach, you had to learn first. With great zeal he threw himself already as a boy on the usual beginnings. However, since the school of his birthplace did not go far with the sciences, he had to learn what he wanted to know, mostly without help, and - he learned it. With untiring diligence he strove forward. Even in the years when young people usually spend their free time in foolishness, the sweetest thing for him was to devour one good book after another. When he was admitted to the school teachers' seminar in Hanover, there was no end to his studies. - And this thirst for knowledge remained with him until his last days. There are probably not many who would have made it further through their own studies than he did. But there are many of us who did not learn what he knew at the best opportunity. He not only studied old and new languages without the help of a teacher, but there are not many areas of human knowledge where his thirst for learning would not have led him from time to time.

So he was already so eager in his youth. He not only learned the various things that belong to the school subject, he also learned the one thing that is need. Of course, not from himself. He had a teacher, the very best, the Spirit of God in holy scripture. In his homeland

At that time, living Christianity was quite unknown and the pure doctrine was almost completely forgotten. A kind of religion of reason filled the heads and mouths of the vast majority. Although our Husband remained a respectable, God-fearing youth even under these influences, he only gradually came to a true knowledge of sin and grace, to a personal acquaintance with the salvation of sinners, and to a full understanding of the doctrine of salvation, probably with occasional encouragement from Christian circles, but really only by reading the Holy Scriptures. But the more he ran out of the one thing that is need, the more he also did like the merchant who looked for good pearls and found the one delicious one. With even greater zeal than he had previously pursued all kinds of human knowledge, he now threw himself into the study of the heavenly teachings.

When he was prepared in this way, God led him from the school office, in which he worked with blessing in Bremen, to the church teaching office. As is known, the need of the Lutherans scattered and abandoned here in North America had driven Blessed Wyneken here in 1837. His repeated urgent call for help from here moved many godly hearts in Germany. In 1840, our Husmann was called upon by those who knew him well to hurry to Wyneken's aid. And he did not confer with flesh and blood. He went. He was the first to help Wyneken pull the net at Fort Wayne. And how faithful and zealous he was in this work, with what self-denial he served the Lord and how no toil and trouble was too much for him, whether it was keeping school, or preaching (for which he was soon licensed in the American Lutheran Church according to the custom of that time), or wandering through primeval forests to bring Word and Sacrament to individual souls - all who had him as teacher and shepherd know this and praise it to God's honor and glory.

After thus serving several communities in Indiana, he finally came in 1863 to Euclid, near Cleveland, O. Here, too, he was the same indefatigable worker. Although age gradually began to bend his back, he would not let up from his usual work. Almost against his will, it finally had to happen when the school was given to his own teacher. - Since Pentecost of last year, his frailty visibly increased. A heart ailment had become apparent and was becoming more threatening from day to day. It was pitiful to see how the man, whose solid health had withstood so many strains and illnesses, whose iron will kept forcing the aging body to do full youthful work, was gradually overcome by the infirmities of old age and, despite all his efforts, forced to leave one job after another. Even if it seemed at times as if the earlier forces wanted to return once again, and he then immediately put his hand to the plow again full of joy - the joy did not last long. Finally he lay there completely powerless. While the spirit was incessantly busy, one limb after the other failed the service. Haggard, parched by a creeping fever, gasping for breath, dreaming and fantasizing about heavenly things, especially about Psalm 23, he breathed his last on the fourth of May with the words: "God so loved the world that" 2c.

He leaves behind a widow, three sons, two married

rather and two unmarried daughters. The youngest child is 16 years old.

His people can and will certainly never forget what a righteous father they have had in him. All godly hearts in his communities will remember him as a pious and faithful servant. His modesty, his fearlessness and his zeal earned him respect and love everywhere. Even if he could once be quick-tempered, every sensible person saw at once that he was dealing with a man who was fundamentally honest and had no falseness in his heart. Those of us who knew him better admired especially the unusual trust in God that animated him. There are not a few who are sincerely attached to what the second article of faith holds out to us, but for whom it is a great trouble in trouble and tribulation to believe, according to the first article, "that the heavenly Father provides for us abundantly and daily, protects us against all danger, and guards and preserves us from all evil. Husmann was not one of them. His faith in the Son of God, who shed his blood for him, produced in him a truly admirable childlike trust and surrender to all the guidance of the heavenly Father. No matter what happened to him, even when hard blows came unmercifully, he was quick-tempered, he was cheerful in tribulations. In this above all he was a model for us all.

But not only his family and his closer acquaintances have lost much in him; our whole community no less. He was one of the founders of our synod, held important offices in it for many years, and has always been an ornament and decoration of it.

On Sunday Jubilate, May 8, the funeral took place. Pastors, teachers and listeners from all neighboring congregations were present in large numbers. The funeral sermon was preached to his congregation on the words Hebr. 13, 7: "Remember your teachers who have told you the word of God, whose end look upon and follow their faith. May his memory remain in blessing! Amen. H. C. S.

To the ecclesiastical chronicle.

I. America.

In the "Lutheran Standard" there is a report on our last delegate synod in Fort Wayne, which contains gross distortions of the facts. For the time being, we only warn against it and, since there is not enough space in this issue, we will expose the distortions in the next one.

A good counter-witness. The New York paper "Witness to the Truth" is one of the few papers which not only profess the pure doctrine of the election by grace clearly contained in the Lutheran Confessions, but are also not ashamed of those who share this doctrine and are therefore reviled and blasphemed from all sides. In the June 1 issue of "Witness to the Truth" there is, among other things, an advertisement from the pen of Pastor Sieker in New York of a pamphlet which Professor Stellhorn, formerly of Fort Wayne, now of Columbus, has published against us. In this advertisement, Mr. Pastor Sieker writes as follows:

"Prof. Stellhorn wants to state in this paper what the contrast is between him and those who teach like him and the 'St. Louisers'. To those who do not read the scriptures and only go to

If you like to believe in the 'terrible things of Missouri', you may be mildly shocked. But whoever knows the controversial question and grasps its relations to other doctrines, regrets from the bottom of his heart that a man who has just taken up the office of a theological professor does not exercise more clarity of conception and truth of exposition. The reason why he has placed himself in opposition to the "St. Louisers" and why he writes is stated in the following words: "We do not want to be robbed of the clear and distinct teaching of the Word of God and the sweet consolation of the Gospel for all men! Yet he must admit: There is an election of grace, and part of it consists in the fact that God has also chosen certain individuals from among all men who alone and infallibly will be saved. Where is the consolation for 'all men'? O lamentation upon lamentation! And this is written by a teacher of our future preachers?"

Pastor Sieker has, as they say, hit the nail on the head. The terrible doctrines which Professor Stellhorn accuses us Missourians of are, as he himself knows, doctrines which we condemn from the heart, but which he tries to impute to us by reasoning. Among other things, he presents himself as if he had to defend against us the doctrine of universal grace contained in the Gospel, of becoming blessed through faith alone. He accomplishes this by teaching, according to God's clear word, the election of certain individuals from the damned human race who alone and infallibly become blessed. (Matth. 22, 14. 1 Cor. 1, 26 - 29. Ephes. 1, 3-6. Joh. 13, 17. 18. 15, 16. 19. Apost. 13, 48. 2 Petr. 1, 10. 2 Tim. 1, 9. 10. Rom. 8, 28-39. Matth. 24, 21. Mark. 13, 20.) But Prof. Stellhorn also teaches on page 4 of his book with explicit words: "There is an election of grace and a part of it consists in the fact that God has also chosen certain individual persons among all men, who alone and infallibly will be saved." What would Prof. Stellhorn say if we did to him what he did to us? If we replied that this teaching of his overturns the doctrine of universal grace and deprives people of the consolation that they can all be saved, because according to his, Prof. Stellhorn's, teaching, God has already chosen certain individuals from eternity who alone and infallibly will be saved? Without a doubt he would answer that these are nothing more than miserable reasoning; for he nevertheless teaches in all seriousness that God wants all men to be saved. Is it not appalling that he wants to argue to us, who teach the general grace of God in Christ with at least as much earnestness, that we are overthrowing the general grace of God with our teaching? Prof. Stellhorn obviously commits in the spiritual the sin which God's word so earnestly forbids: "You shall not act unequally by weight with the cubit, by weight, by measure. Right scales, right pounds, right bushels, right pitchers shall be with you." (3 Mos. 19, 35. 36.) His teaching weighs namely Mr. Pros. Stellhorn weighs his teaching on a different scale than ours. But this is an abomination to the Lord. (Deut. 25, 13-16.) Unfortunately, Prof. Stellhorn knows how to wrap up his rationalistic reasoning in such a way that the simple Christian hardly notices that he is being led behind the light, and that those who have already agreed with him before are gladly deceived by him. May God have mercy on the poor, simple-minded Christians, so that they do not, through all kinds of rationalistic deductions, take God's clear Word and the sacred confession of our orthodox church out of their hands.

let play. Let every Christian be faithfully warned against Prof. Stelhorn's pamphlet. Our opponents, of course, say that it is wrong to advise people against reading the counter-scriptures, for it is clearly written: "But test everything, and keep what is good. (1 Thess. 5, 21.) But this reason is based on a shameful perversion and distortion of the divine word. For it is not written, "Read everything," but, "Test everything." The apostle, then, does not mean to say that a Christian should hear all kinds of prophets and read all kinds of Scriptures, but of course hear and read with examination; but if he has a calling to hear a prophet (which is the case, for example, with his own preacher), or if he has a calling to read a Scripture, then he should examine everything according to the Scriptures, 'the Bereans did (Apost. 17:11.), and accept and retain only that which is good. It is downright nonsense, if anyone preaches or writes against the doctrine that is led in the community of a simple Christian, to make it his duty and thus his conscience to hear and read all this. Rather, right divine scholars and pastors warn the souls entrusted to them not to hear and read everything that is said and written against their faith, because they can get confused by the apparent reasoning of the opponents. When the Corinthians had lent their ears to Paul's opponents, the holy apostle wrote to them: "But I fear lest, as the serpent deceived Eve with his craftiness, so also your minds be deceived from the simplicity of Christ". (2 Cor. 11:3) Like the devil in paradise, St. Paul's opponents had tried to present the pure doctrine of St. Paul to the "Corinthians" by all kinds of reasoning. How, by the way, our opponents themselves think in their hearts, when they want to make it the duty and conscience of the people to read their things, and when they misuse the word of God for this purpose: "Test everything!" - This is evident from the fact that they, on the contrary, never make it a duty and a conscience for anyone to read our things, but, on the contrary, secretly warn against it, because in it there are "only lies." So we hereby publicly repeat our warning that simple Christians, who cannot easily see through fallacies, do not read the writings of our opponents; but, since they know that our doctrine is now being condemned by some, we ask and exhort them most urgently to examine our doctrine all the more seriously and carefully according to God's Word and according to the confession of our orthodox church. For our dear Christians should believe nothing, nothing at all, because we have said it, but be like those Samaritans who said to the Samaritan woman: "We do not believe now because of your words; we have heard and known ourselves that this is truly Christ, the Savior of the world. (Joh. 4, 42.) Our opponents will of course exploit our warning according to their own way and say everywhere that we shun the light, that we forbid our Christians to read what is written against us, because we are afraid that our Christians would find out that we teach falsely. But let them do so: they do so with an evil conscience; for they too, as already mentioned, warn simple-minded preachers and laymen against our writings. Some have even, as soon as the controversy began, persuaded the "Lutheran" readers in their congregations to cancel the "Lutheran"; which, if they are stuck in an erring conscience, we do not at all count as a great sin, but which proves so much that

*) We report this not on the basis of hearsay, but on the basis of black on white.

they cannot make it wrong for us if we do not forbid their writings to our own, for we have no right to do so, but warn them against them. We do this because we owe such a warning especially to the less grounded, inexperienced and untrained Christians entrusted to us by God and must take care that they are not misled by our fault to the great detriment of their souls. W.
[Walther]

II. abroad.

A correction. In No. 10 of the "Lutheraner" we reported a letter sent from America to Germany, which the Saxon "Kirchen- und Schulblatt" had recorded. We expressed our regret about it and explained that we would have expected something better from the editor. We therefore now feel compelled to inform our readers that the editor of the "Sächsisches Kirchen- und Schulblatt" published the following in an article about the "Missourian Dispute over the Election of Grace" in the issue of May 12, as a result of an objection raised by two representatives of the Saxon Free Church:

"We consider it our duty, and this **is the main purpose of these lines**" (underlined twice by the Kirchen- und Schulblatt itself), "to declare that that American letter, which accuses Walther of the Calvinist doctrine of predestination in spite of his express declaration to the contrary and which we have communicated to p. 122 without exact examination and insight into the American papers, is to be substantially corrected". (Underlined by the "Lutheran.") "The letter draws consequences (conclusions) which Prof. Walther does not draw and does not want to be drawn, but which, we repeat, are very close. Incidentally, it should also be noted that this question has already been discussed in the American Lutheran Church, and is therefore not new (cf. 'Lehre und Wehre' 1872, No. 7. and 1873, No. 6.), and it should also be corrected that Prof. Walther did not, as it appears from the letter, want war by force. *Peccatur enim etiam ab altera parte* (for there is also a lack from the other side)."

Hereby pretty much everything is taken back what that American letter wanted to lie to the Lutherans in Germany. With other lies about us, God willing, it will be the same. For lies, especially printed ones, run fast, but have "short legs" according to an old well-tried saying. W. [Walther]

Ordination and introductions.

Mr. Candidate H. Bruß, by order of the Reverend Presidency of the Canada District, was ordained and inducted on Sunday Rogate by the undersigned in his congregation at Wilberforce Township, Ont. R. Eifert.
Address: Uev. U. Uru88,

LZauvUle, Reukerv Co, Out, Cauacia.

By order of Mr. President Fuerbringer, on Sunday Cantate, Rev. S. Hertrich was installed in his new office at Burr Oak, St. Joseph Co, Mich. by S. Gose.
Address: Rov. 8. uc-rtieü,

Uurr Oak, 8t. 9o8ox>ü Co, Lliöü.

On Cantate Sunday, Mr. U. A. W. Frese, on behalf of the Presidency Western District, was installed by the undersigned in his new office at the church at Port Hudson, Franklin Co, Mo. A. Grimm.

On Ascension Day, as May 26, Rev. E. A. Frese was installed in his new office by order of Mr. President Biltz at Trinity^ Parish near Hanover, Washington Co, Kansas, by the undersigned, assisted by Mr. U. Th. Jungck. G. Polack.
Address: Rov. V. k'rose,

Uauovor, WasüluAtou Co., Laus™.

Church dedications.

On Rogate Sunday, St. Paul's Lutheran congregation in Leavenworth, Kansas, dedicated its new church to the service of the Triune God. The festival preachers were Pastors C. L. Jan-zow, I. Matthias, and I. H. Rabe. The participation of so many of our dear fellow believers from near and far was especially sweet and gratifying.
M. Meyer.

On Sunday Exaudi the small Lutheran congregation of St. Paul at Jvesdale, Ehampaign 60, Ill, consecrated their new church to the service of the Triune God. In the morning E. Wartens preached, in the afternoon the undersigned.
Ms. Schröder.

Conferenz displays.

The Northwestern Teachers' Conference of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., July 26-28, at Crete, Will Co., Ill. Those who intend to attend the conference are asked to contact teacher Ch. Brase a few weeks in advance so that lodging can be arranged. A. Dorn.

The Western Missouri and Kansas Districts conference will meet the second Wednesday in July at the church of ? M. Meyer in Leavenworth. Registration at least 8 days before at ?astor lod.

C. E. Günther.

Revenue to the Western District Fund:-

To the synodical treasury: from Trinity District in St. Louis. 15.60. Jmm.-Distr. 25.60. ? Lenks. Gem. 5.00. O. of Fremont. Rev. 10.00. ? Lehmann's Gem. in Jefferson Co. Mon. 4.05. ? Halmer's Gem. in Prairie City. Mon. 8.50. ? Vetter's Gem. in Osage Bluff. Mon. 7.65. branch gem. in Cole Co. 2.40. ? Heinemann's congreg. in New Bielefeld. Mon. 17.75. Friedr. Gerlach by? Gümmer near Cape Girardeau. Mon. 5.00. ? Zimmermann's parish at Columbia Bottom. Mon. 3.00. ? Maack's parish near St. Charles. Mon. 10 a.m. ? Schülke's parish in Palmyra. Mon. 3.65. ? For inner mission: ? Mueller's congreg. at Clarks Creek. Kans. 1.30. ? Jben's comm. at Farmington. Mo. 8.00. ? Roschke's gem. at Pierce City. Mo. 6.75. ? Brandt's congreg. at Iowa. Mon. 5.25. com. ? Winkler's confirmands at Central. Mon. 5.30. Chr. Müller by? Polack at Union-town. Mon. 5.00. Joh. Sommer by? Cousin. Cole Co. at. Mon. 1.00. Chr. Lowes by? Carpenter at Columbia Bottom. Mon. 1.00. For negro mission: ? Mueller's Gem. at Clarks Creek. Kans. 1.25. For Negro Children in New Orleans: Barbara Beck by? Cousin in Cole Co. Mon. 1.00. For the deaf and dumb: Mrs. K. Baden through ? Krämer in Humboldt. Kans. 1.50. ? Bender's Sunday School in Red Wing. Minn. 3.00. Thank offering from Mrs. Wih. Schmidt through ? Janzow in Frohna. Mo. 3.00. Ges. at F. Sanders wedding by? Adam in Glasgow. Mo. 4.00. N. from the collection bag of ? Döschner's congregation in New Orleans 5.00. N. by? Grabner in St. Charles. Mo. 5.00. On the emigrant mission in New Dörk Heinr. v. Bekren by? Büniger in St. Charles. Mo. 1.50. For? Hemphings Gem. in Allendorf. Hesse. Trinity District in St. Louis 73.58. ? Graves in St. Charles. Mo. 2.00. For the Norw. congreg. in Chicago: Trinity Distr. in St. Louis 29.92. For Gentle Mission: Chr. Lowes through? Carpenter in Columbia Bottom. Mon. 1.00. St. Louis, June 8, 1881. E. Roschke, Cassirer.

Entered the caste of Illinois "District:-

To the synodical treasury: Easter Festival Collect: from? Erich's St. Job. - Gemeinde in New Minden by C. L. Winte -19.22. ? Dunsings St. Paulus-Gem. in Strasburg 14.00. ? Schmidt's congregation in Schaumburg 24.00. ? Müller's congregation in Bremen 5.50. ? Winter's congregation in Hampton 10.00. ? Krebs parish in Aurora 26.25. ? Halm's compound in Staunton 15.00. ? Dorn's Gem. in Pleasant Ridge 12.04. By? Wagner in Chicago by Wittwe C. Lübke "for the kingdom of God" 1.00. By? Landgraf of Zions Gem. in Decatur 14.00. Communion Coll. by? Sckurichts Gem. in St. Paul 15.84. By? Müller in Ehester 9.20. (Summa -163.05.) To the building fund: Durchk Hartmann in Woodworth Oster- festcollecte. 20.41 and of N. N. 5.59. (S. -26.00.) For inner mission: ? Geeske's Gem. in Sccor 6.80. ? Miesler's Gem. in Earlinville 2.00. By? Love in Wine Hill 4.00. By? Achenbach in Venedy by L. Marten 2.00. (pp. -14.80.) For inner mission in the West: ? Dorn's congregation in Pleasant Ridge 10.00. For the tight! Mission in the West: By ? Müller in Bremen wedding coll. at M. Müller, 5.60. On the heathen mission: ? Miesler's Gem. in Earlinville 2.00. On the Negro mission: k. Heinemanns Gem. in Okawville p.50. On the Emigrant Mission in New Uork: By V. Weisbrodt in Mount Olive. Mission Hours Coll. on May 8 of whose Zions Gem. 6.35. To the college household in St. Louis: ? Heinemann's Gem. in Okawville 25.00. For poor students in St. Louis: By? Schieferdecker in Hamel, half of the wedding scoll. at A. F. W. Niemann, 8.25. ? Brewer's Gem. in Brecher 7.00. By? miracle in Chicago from the women in his Gem. for L. Schwartz 3.00. By?. miracle for Herzberger from Mrs. N. N. 50. (p. -18.75.) To College Household in Springfield: ? Heinemanns Gem. in Okawville 28.50. For poor students in Springfield: By?. Reinke in Chicago from W. Bohl 5.50. By?. Schieferdecker in Hamel, half of wedding scoll. at A. F. W. Niemann, 8.25. (p. -8.75.) For poor students in Fort Wayne: From Chicago: By? Wagner from G. Koller for C. Koller 20.00; by? Reinke from the Jünger-Verein for Joh. Meyer 15.00 and from Auguste Schwarz for W. Köpchen 2.00; by ? Henr. Reiffert, Christen-lehr Collecten for Karl Selle 5.4; by ? Wunder for W. Köpchen from Wittwe C. Otto 2.00 and for C. Köbel from the women in sr. Gem. 3.00. (p. -47.00.) For poor students in Addison: W. Grote in Addison 2.00. From Chicago: By? Wagner from the Women's Association 15.00; by? Engelbrecht for Aug. Eickmann from the Women's Association 15.00, from the Young People's Association 5.00; by? Wunder for C. Kambeils from Wittwe C. Otto 2.00 u. von? Wagners Gem. für Alb. Weder 25.00. Communion coll. from? Bräuer's Filialgem. near Champaign for Ph. Mertens 5.74. (p. -69.74.) For sick pastors and teachers: By? miracles in Chicago by Wittwe Otto 5.00. For the? Wyneken u. Krämer: Teacher Johnson in Chicago 2.00. For the? Hemphing's parish in Allendorf: ? Schieferdecker's church in Hamel 19.00. ? Engelbrecht's parish in Chicago 30.00. By? Lochner in Springfield: Sckurichts parish in St. Paul 10.94. ? Schieferdecker's church in Hamel 19.00. ? Engelbrecht's parish in Chicago 30.00. By? Lochner in Springfield: from the parish mission fund 10.00, from L. Gerns 10, a school child H. G. 10, Beruh Vogel, Miss Nagel, J. Forthmann, Mrs. N. N. and F. Ladage 1.00 each, C. Schütte and Wittwe Müller 2.00 each, Mrs. ? Lochner 4.00 and from the Women's Association 5.00. ? Riedel's Gem. in Bloomington 5.00. (p. -123.14.) For the deaf and dumb: ? Mariens' Gem. in Danville 15.50. By? Wunder in Chicago from Wittwe C. Otto 2.00. By?. Müller in Ehester 22.30. ? Riedel's Gem. in Bloomington 11.35. By? Bartling in Chicago from C. Schiplack for Herm. Heier 5.00. (p. -56.15.) To the orphanage near St. Louis: By?. Müller in Bremen, thank offering by D. T., 2.00. Addison, Ill, May 25, 1881. h. bartling, cassirer.

Incorporated into the caste of the Northwest District:-

To the building fund: From? I. v. Brandt's comm. in Blue Earth -2.92. ? Krumsiegs comm. in Benton 12.00. (Summa 14.92.) For poor students in Addison: ? Winters Gem. 4.50. For poor students in Fort Wayne: ? Rohrlacks Gem. 7.00. For poor students in Springfield: ? Kaselitz's parcel 5.00. ? Ahners Gem. 2.00. Miss I. K. in Sheboygan 2.50. For W. Schmidt? Wambsganßs Gem. in Adell 10.00. (p. -19.50.) For poor students in St. Louis: ? Aulich's Gem. in Ellisville 3.00. For the community in Planitz, Saxony: Coll. at the wedding of? F. Lochner u. Fräul. v. Haugwitz 17.25. From the cent- bückse of Ruhland's children 7.04. (p. -24.29.) For? Brunn in Steeden: ? W. Friedrich 5.00. To the orphanage near St. Louis: ? Schaafs Gem. 2.50. To the seminar household in Springfield: ? Borneke's Gem. in Alma 4.28. ? Hudtloff's Gem. 9.50. (p. -13.78.) For the needy Lutherans in Saratov, Russia: St. Peter's Parish in Olyskin 10.00. To the negro mission: Gem. in Gratton 3.50. Louis. ? Diehl. Ida Geffert each 1.00. Regine Rohlack 50. Mrs. Kippis in Williamsburg 100. Wittwe Capelle in Adell 25. Jmm. comm. in Milwaukee 1.93. ? Pheins Gem. in Brush Prairie 1.21. ? Winter 1.00. H. Toensing in St. Paul 1.00. Mrs. R. N. C. Rolf each 1.00. C. Sprengeler 2.00. Miss I. K. in Sheboygan 2.50. (S. -20.80.) For travel money to Australia: ? G. F. Schilling's Gem. in Auburn 4.75. To the widows' fund: From the?? Rehwinkel Damm, Aulich, Markworth, Streckfuß 4.00 each, Winter, Wesemann, Hild 2.00 each. From the teachers: Darin Steinmeyer, Wilde 4.00 each. Wambsganßs Gem. in Adell 7. ? Fmli N. N. by? Strasen 5.00. ? Schillings Gem. in Auburn 4.00, in Scott 8.5. ? Hilds Gem. in Town Herman 9.05. Wedding Coll. at Justus Lauterbach in Cedarburg 8.50. C. Sprengeler 2.00. (p. -82.47.) On the emigrant mission in New York: ? Wesse- mann's parish in Gratton 6.00. ? Horst's parish in Hay Creek 7.00. Licht brothers 2.00. ? Schilling's Gem. in Auburn 2.00. Mrs. A. K. in Sheboygan 1.00. ? Schullenburg's Gem. in Josco 9.80, its branch in Wilton 8.02. (S. -30.62.) For the deaf and dumb: ? Horst's Gem. in Hay Creek 4.96. Confirmations Coll. in Chippewa Falls 7.12. Valentine in Ellisville 4.00. ? Dam 2.00. Ges. on pb. Bushman's silver wedding in St. Paul 10.25. (p. -28.33.) For the?? Krämer & Wyneken: ? Osterhus 1.00. For poor and sick pastors: ? Stevers Gem. in Ahnapsee 2.30. To the orphanage in Addison: Confirmands of? Sprengeler in Milwaukee 5.85. Wedding coll. at W. Huebing in Reedsburg 3.00. Mrs. Popp in Milwaukee, thank offering to Mrs. ? Geisler desol. -2.00. Jmm. congreg. in Milwaukee, 2 collects, 30.63. ? Strasen's congreg. in Watertown, 24.50. N. N. by? Lehmann, 1.40. ? Schaafs Gem. 2.50. (p. -72.88.) For the needy in Kansas: ? Dam 2.00. For Mrs. ? Ruff: Mrs. A. K. in Sheboygan 5.00.

For Seminarian Müller in Addison: Dreieinigk.-Gem. in Freistadt 7.66. WeddingS.-Coll. at G. Pipkorn 5.43. (S. -13.09.)
 For Stud. Doehner.?. Schillings Gem. in Auburn 5.00. in Scott 6.00.
 For poor Wisconsin students in St. Louis.?. Geor- glis Gem. in Cedarburg 5.25.
 For Inner Mission in the Northwest.?. Wesemann's congregation in Grafton 3.43.?. Stülpnagel's congregation in Potsdam 10.00. H. v. der Ohe
 2.00.?. Oetjen's church in Springfield 3.00. Jmm. church in Milwaukee 10.58.?. Plehn's congreg. in Dutch Settlement 1.50.?. Weber's congreg. at
 Wausau 5.75.?. H. Menk's at St. Paul 2.00.?. Damm's Gem. in Weyau- wega 8.75. By?. Daib, Missionst.-Coll. 7.63.?. Grotbe's church in Lowell 5.00.?.
 Joli's church in Hart 7.00.?. Leis- mann's parish 5.20.?. Markworth's Gem. at Wolf River 3.00. at Rat River 1.09. at Caledonia 2.30. at Fremont 1.23. at
 Schroeder's Corner 1.86. at Manteufel 65.?. Walker, thank offering for genesing of his children 2.00. Confirmations-Coll. at Apple Creek 2.11. Mrs.
 Kuhlmann at St. Paul 1.00.?. G. F. Schilling's Gem. in Scott 6.00. C. Schubert in Milwaukee 2.00.?. I. Friedrich's parish 10.00.?. Krumsiegs Gem. in
 Ben- ton 12.35.?. Borneke's church in Danville 2.93. H. Duhlmeier 5.00.?. Wesemann's Gem. in Grafton 3.66. (p. -129.02.)
 To the synodal treasury.?. Zorn's congregation in Sheboygan 28.35.?. Schmidt's congreg. in Rochester 4.25. Trinity congreg. in Milwaukee 33.65.
 Cross congreg. 7.80. St. Stephen's congreg. 28.80. Jmm. comm. 18.90.?. Osterhus comm. in Williamsburg 7.25.?. Wambsgang's gem. in Adel
 5.58.?. Maurer's gem. in Lake City 2.40.?. Horst's gem. at Hay Creek 6.04.?. Rehwinkel's gem. at Jenny 5.00.?. Eberts Gem. at Belle Plain 1.75.?.
 Prager's St. Peters comm. at Granville 4.00.?. Herrich's parish 10.00. Trinity parish in Freistadt 7.50.?. Friedrich's congreg. in Waconia 10.00. in
 Watertown 5.00.?. Borneke's congregation in Danville 8.25.?. C. Strasen's congregation in Watertown 26.43.?. Damm's Gem. in Bloomfield 6.90.?.
 Herzer's gem. in Plymouth 7.75.?. Daib and its gem. at Ojibosh 16.00.?. Walker's Gem. in New London 8.82. in Maple Creek 7.0. in Larabee 1.85. in
 Musquito Hill .85. in Bear Creek 2.24.?. Rolf's Gem. in St. Paul 19.50.?. Crck's gem. in Vienna 8.15.?. Georgis Gem. in Cedarburg 3.75.?. Landeck's
 church at Norwood 12.00.?. Feustel's parish 5.00.?. Schaa's community 7.47.?. Seuels upper Ge. 10.00. lower 7.00. (S.-WS.S9.)
 For vie **Ge** in Aliendorf, Hesse.?. C. Strasen's Gem. in **Watertown 18.00.** Aug. Krenke .50.?. Ahners Gem. in "rlington 8.00. (G. -15.50.)
 Milwaukee, May 84, 1881. c. Eißfeldt, Kassirer.

Fir dir Preachers and Teachers Widows and Orphans Fund

(Western Districts)

find received:

1. contributions:

From the??: Häßler -5.00, Biedermann 4.00, I. Hafner 1.00, Vetter 3.00.

2. gifts:

Coll. of the Gem.?. Kösterings 23.25. Bon Mrs. B. Beck .25.?. Claus and some limbs 18.25. By?. Endres of W. Heiden 5.00. C. F. Günther, Kassirer.

Far the preachers" and teachers" widows" and orphans fund

(of the Iowa District)

have been received:

1. contributions:

From the??: Brammer, Günther, Haar, Mallon, Strobel each -4.00, Bretscher 3.00, Gülker, Händschke, Maaß each 2.00. From teacher Steuber 8.00.

2. gifts:

From the community in Sumncr 5.00. Mrs.?. Maaß 1.00. By Kassirer I. P. Rademacher 43.70. (Summa -86.70.)

Luzerne, Iowa, June 4, 1881.

Ph. Studt.

For poor students received through Mr.?. Kretzmann in Dudlevtown, Jnd. collected at the wedding of Mr. H. Ruwe -5.00. By Mr.?. H. Maack in St. Charles Co. Mo. from whose congregation the Pentecost Festival Collect in the amount of 11.36. - In addition, through the District Treasurer, Mr. E. Roschke, received the following items: -9.00, collected at Job. Becker's wedding by Mr.?. Geyer in Serbin, Tex.; 3.00 from Mr. F. Klauenbrg in East St. Louis, Ills.; 2.00 from Mr. H. Hampel through Mr.?. Wischmeyer in Harris Co. Tex. : 18.00, ges. at time of conference in Mr.?. Gevers's Gem. in Serbin, Tex. : 5.00 from N. R. out of the bell bag in Hrn.?. Döscher's Gem. in New Orleans; 8.70, ges. on F. Schütz's wedding by Mr.?. Suls in Schulenburg, Tex.; 7.00 from the comm. of Mr.?. Roschkes at Pierce City, Mo. For Stud. Hamm in particular: 10.00 by the women's club of the Gem. of Mr.?. Biltz at Concordia, Mo. - By Mr.?. Gräbner in St. Charles, Mo. from whose congregation the church collect on the 2nd day of Pentecost 6.10, and a house collect (esp. to cover board) 44.00. C. F. W. Walther.

Get

for Stud. Chr. Otto by Mr.?. Großberger from his congregation-13.00. M. Guenther.

With heartfelt thanks to God and the dear donors, the undersigned received for the support of the proseminarist M. Leimrr: From the? Theiss, Krämer, Matthias. Günther each -5.00. Johannina 2.00. By Pres. Biltz 5.00, C. H. Laker 10.00.

Prairie City, BatesCo, Mo 1 June 1881. C. H. afner.

With heartfelt thanks I hereby certify to have received from the congregation at St. Johnsburbg, Niagara Co, N. B., -10.95. May the Lord be a rich recompense to the dear givers.

RedBud, Ill, May 30, 1881. Margaretha Schmitt.

Changed addresses:

8. 8ekrUox, West lexua (?eäor), I-ee Oo., lexns. 1?rLr>80tt Clsssr, 449 Ontsrio 8tr., l'olecko, O.

Lotsreä at tke?ost OMee at 8t. l,outs, blo., us seeouck-olass matter.

Volume 37, St. Louis, Monday, July 1, 1881, No. 13.

Sin and grace.

(Continued.)

Whether man, as he is after the Fall, can also contribute something to the attainment of his blessedness has been a matter of dispute as long as there has been a Christian church. Not as if the Christian church, that is, the entirety of those who have true faith in Christ, were uncertain how to answer this question. The Holy Spirit, the teacher of Christians, is - to speak with Luther - "no skepticus (doubter), he has not written an uncertain delusion in our hearts, but a strong, great certainty" concerning all the things that concern our blessedness. But the devil, the enemy of the church, has at all times challenged the certain doctrine and sought to sow error. And, unfortunately, he has always succeeded in misleading a part of those who are in the outer association of Christianity in this matter and in keeping them in it. That is why the true church has always had to fight against those who did not give the right answer to this question. In this matter, we too must fight for the truth, firstly, to prevent others from being deceived and deprived of their salvation, and secondly, so that we ourselves do not fall into error, to which our hearts are only too inclined, and lose our salvation.

So: can man, as he is after the Fall, also contribute something to the attainment of his blessedness? Indeed, an extremely important question. A question with regard to which every human being should come completely clean. After all, when we undertake earthly things, we carefully weigh our strength and our costs. We consider him to be a fool who sets out on an important enterprise without having come to an understanding of how and by what means he would be able to carry it out. But our question is about the most important thing there is for a human being, about his blessedness. We want to attain blessedness. But how? by what means? If we miscalculate in this trade, if we perhaps reckon with powers that do not exist at all, then

this miscalculation - it is obvious - is the most fatal one one can make. We may notice the error too late, and then not only earthly goods, not only honor and reputation before men are lost, then our blessedness is gone and eternal shame and disgrace is our portion. Among the opponents of Luther, who appeared against this man of God in controversial writings, was also a certain Erasmus. Among other things, Erasmus said to Luther that it was unnecessary for a Christian to know whether he had free will, that is, whether he was able to do something by natural forces in matters concerning his salvation or not. Luther answered Erasmus, among others, thus: "I will also present your theology to you with several parables. If a poet wanted to write a good poem, or an orator to describe a history and story, should he not first consider whether he too had the intellect, the good nature, the practice and readiness, so that he would not be too weak, not too small, but mighty in such a thing, if he wanted to describe it? As Horatius, the poet, warns all poets for such a thing. If he were now to lead and think thus: I want to try myself, I want to go, it will be well, would that not be quite foolish, mad and foolish? Or that I give another simile. If an agriculturist, who does his work in order to obtain much fruit, does not first examine the nature of the land, whether it is fertile or barren, but plows sand, mountain and valley where he comes to it, and does not at all follow what Virgilius, Pliny and others write about the difference of the field or what experience teaches, would he not also be a careless, foolish man? Or if a king or prince were thinking of starting a great land war, taking on many thousands of horsemen and servants, or otherwise governing land and people in peace, and did not think or calculate what his fortune would be, what his estate, pension and income would be, what enemy he would have against him, how long he would dare to pay knights and servants.... who plunged into it rashly, like a blind horse, before he had calculated his fortune and all his support:

would that not be a fine warlord for me? ... Now tell me, my dear Erasmus, what would you think of such poets, farmers and warlords who are not more careful with their things? Yes, what does Christ think of him who wanted to build a tower, and did not first calculate the costs, whether it could lead out, as the Gospel says Luc. 14, 28. ... If you then refused us to act thoughtlessly in agriculture, in warfare and in land management, it would still be tolerable for Christians, who should despise the damage to temporal goods. But that you teach Christians to act so thoughtlessly in matters that do not concern temporal goods or food, but rather salvation, and forbid, and also consider it unnecessary to inquire what we can or cannot do, that is, to teach people blasphemy and grave sins publicly. For if we do not know what we can or cannot do, we do not know what we should do; if we do not know what we should do, we cannot repent or amend when we err. Now, not to repent or not to know is the greatest sin. ... For this reason it is not a remaining concern, vain, useless trouble, to ask and inquire what our will is able to do, but it is the highest article of one that a Christian must know, even without which no Christian is, namely, whether our will is able to work something or not in the things that serve salvation. For that is what we ask and seek, what the free will is able to do, and what it allows to work in it, how

skillful it is in the face of grace. Verily, whoever does not know this will know nothing at all about Christ and all Christian things and will be worse than a heathen. He who does not understand this, let him not say that he is a Christian; but he who despises to know it, and does not consider it a necessary question, is a true enemy of Christ and of Christians." *)

Thus, dear reader, Luther inculcates in every Christian that he may come to the certainty whether or not he is able to do anything by his own efforts in the matters concerning his blessedness.

So what is the right answer to this question? The answer - it is well to remember - is not with

That free will is not. Dresden edition p. 22-24.

of human reason, or of human beings in general. Whoever wants to give a correct answer to the question: "What is a man able to do by his own efforts to attain salvation?" would have to know exactly the original sinful corruption that came into human nature through the Fall. But our confession rightly says: "Such original sin is such a deep evil corruption of nature that no reason can know it, but must be believed from the revelation of Scripture. Therefore, what the school theologians have taught is vain error and blindness against this article." (Schmalk. Art. III. Theil. Jubelausg. p. 230.) Therefore we get the answer to the question, what a man is able to do by himself to attain salvation, only from the holy scriptures, from the words of him, who alone knows the heart of all the children of men (1 Kings 8, 39.).

And the Holy Scripture answers the question whether a man can contribute something to the attainment of his blessedness most clearly with "No! We want to refrain here from the gross papist heresy, according to which the work of Christ is virtually denied and the work of man is praised as meritorious to beatitude and expressly placed next to the work of Christ. We want to limit the question here to what man is able to do in relation to the appropriation of the merit of Christ, through which beatitude is acquired for us. In other words, we want to answer the question of whether a person is able to do anything by natural means to come to faith in Christ and to remain in this faith until the end. Can a man do anything here, even if (to begin with the first) only so much that he can by natural powers keep still the effect of the Holy Spirit, who wants to give him faith, or that he can be converted? We answer according to the Scriptures No! and again No! God the Holy Spirit must do everything here. The Holy Spirit must not only produce the first effects aimed at bringing about faith, but must also cause us to keep quiet about these effects; he must cause us not to have the wilful and stubborn reluctance that prevents conversion; in other words, he must also cause us to be converted. By nature we not only do not want to be converted, by nature we also do not want to be converted. As much as is in us, we only hinder the converting grace.

Thus God's word says: "Since we were dead in sins, he made us alive together with Christ", Eph. 2, 5. Cf. Col. 2, 13. 2c. In view of these and similar passages, our Confession says: "The Scriptures teach that man is not only weak and sick in sins, but completely dead and dead" (p. 403), and adds further as a correct explanation: "As therefore a man, being bodily dead, cannot by his own powers prepare or send himself to receive again temporal life; so a man, being spiritually dead in sins, cannot by his own power send or turn himself to the attainment of spiritual and heavenly righteousness and life, unless he be made free and alive from the death of sin by the Son of God." "The conversion of our depraved will, which is nothing else but a revival of it from spiritual death, is uniquely God's work, as is also the resurrection of the sinner.

The fact that the resurrection of the flesh is to be attributed to God alone. (p. 403,415.) Furthermore, God's word says: "To be carnally minded is enmity against God, since it is not subject to the law, for neither is it able to be." Rom. 8:7 "To be carnally minded" means to be minded as man is minded by nature, according to his natural constitution. If man is an enemy of God according to his natural disposition, how will he by nature refrain from resisting divine grace, to which he is by nature an enemy? Therefore our Confession (p. 405 f.) not only says that man can do, work, or cooperate in his conversion "as little as a stone or block or clay," but also adds: "(Man) also keeps himself worse than a block, that he is contrary to God's will, unless the Holy Spirit is strong in him, and kindles and works in him faith and other virtues and obedience pleasing to God." All those who teach that man cannot bring about his own conversion, but that he can allow himself to be converted, teach against the clear scriptural word Rom. 8:7, which says that man, according to his natural disposition, is an enemy of God. For he who allows God to work in the word according to his natural mind is pleased with the divine effect of grace and is not an enemy of God.

That man is unable to do anything for his conversion, but only hinders it as much as is in him, is also taught in all the passages where it says of the natural man that his mind is blind, darkened and obscure in spiritual things, even that he considers the gospel to be foolishness. Cf. Eph. 4,18. 5, 8. Apost. 26, 18. Jn. 1, 5. 1 Cor. 2, 14. 1 Cor. 1, 18. 21. Eph. 5, 8: "You were darkness before your conversion." 1 Cor. 2, 14: "The natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it." As little as we have anything to do with earthly things, as little as we want to accept what we consider foolishness, so little does the natural man want to put up with the gospel, the grace of God in Christ JEsu, and accept or believe it, because he considers it foolishness. Therefore, our confession says that "man's reason or natural understanding, although he may still have a little knowledge that there is a God, as well as Rom. 1:19 ff, of the doctrine of the law, yet is so ignorant, blind and perverse that even the most sensible and learned people on earth read or hear the gospel of the Son of God and the promise of eternal blessedness, yet cannot by their own powers hear, grasp or understand it, nor believe and consider them to be truth, but the more diligence and earnestness they apply

and want to understand these spiritual things with their reason, the less they understand or believe, and consider all this to be foolishness or fables alone, before they are enlightened and taught by the Holy Spirit." (p. 402 f.)

Thus, our Lutheran church also confesses in its confession clearly that the conversion of a person is exclusively God's work, which God accomplishes in him by grace for Christ's sake through the Word. It not only confesses that

The first is that man cannot cooperate in this work in the least, but also that man cannot give his consent to this work or be converted by natural forces. Thus it says in the Concordia Formula, Ex. Erkl. Art. II. P. 402: "(It) is our doctrine, faith and confession, as follows: That in spiritual and divine matters of the unregenerate man, his mind, heart and will, by their own natural powers, cannot understand, believe, accept, think, will, start, perform, do, work or cooperate at all, but is completely dead and corrupted for good, so that in man's nature, after the fall before the new birth, there is not a speck of spiritual power left or present, With which he can prepare himself for the grace of God or accept the grace offered, nor be capable of it for and from himself, or apply or send himself to it, or be able to help, do, work or cooperate in his own strength for his conversion, neither in whole nor in half or in some least or smallest part, from himself or out of himself, but be the servant of sin, John 8:34, and of the devil. 8:34, and a prisoner of the devil, whereof he is driven, Eph. 2:2, 2 Tim. 2:26. Therefore the natural free will, according to its perverse nature, is powerful and active only for that which is displeasing and repugnant to God." In the Formula of Concord we further confess, p. 404: "that the free will, by its own natural powers, not only cannot work or cooperate for its own conversion, righteousness and salvation, nor can it follow, believe or give its consent to the Holy Spirit, who through the gospel beckons to it God's grace and salvation, but by its innate evil and contumacious nature is hostile to God and His will, where it is not enlightened and governed by God's Spirit."

Thus it is clear that those who want to ascribe to man in the work of his conversion only so much that man can be converted by his own efforts or can decide in favor of grace or keep himself so inwardly in check that the willful resistance which prevents conversion does not occur in him, also teach against the confession of our church. Rather, our confession clearly states (p. 402) that man "is and remains an enemy of God until he is converted, believes, is born again and is renewed by the power of the Holy Spirit through the preached and heard word out of pure grace without any effort on his part. Of course, only those are converted who do not willfully and persistently resist the effects of the Holy Spirit. But the fact that those who are converted do not resist in such a way as to prevent conversion is pure grace; God the Holy Spirit has protected them from this. This is why our Confession, p. 406, says: "As the Holy Scriptures do not attribute conversion, faith in Christ, regeneration, renewal, and all that belongs to the real beginning and consummation of the same, to the human powers of natural free will, neither in whole, nor in half, nor in some, to the least or least part, but in solidum, that is, wholly and entirely, to the divine effect and the Holy Spirit alone, as also the Apology says."

To this also every Christian who has experienced the work of conversion in himself says. Yes and amen. He knows that he did not seek God, but God sought him, that he did not promote his conversion, but, as much as was in him, only hindered it, that he did not meet God kindly, but God overcame him through the action of the Holy Spirit. A Christian considers it a blasphemy to say, "that I of all people am converted is because I behaved better than others in conversion, that I let God work in me." On the contrary, the Christian says: "In my conversion, God has made me obedient out of the unruly, and willing out of the unwilling. To Him be thanks forever and ever."

Next time, God willing, we intend to go into more detail on how one deviates from this teaching of Scripture and the Confession, partly consciously and partly unconsciously, and how one tries to cover up or justify this deviation. F. P. [Pieper]

(To be continued.)

The "Lutheran Standard" and our last Synod of Delegates.

The *Lutheran Standard* of June 4 carried a report on our Synod of Delegates at Fort Wayne which is not only partly false, but also contains gross denigration of our Synod. The writer of the report is Prof. Stellhorn, recently appointed from Fort Wayne to Columbus. The publication of this report is all the more to be deplored, since such papers as wish us ill have already printed it, either in whole or in part, and will do so in the future. And our correction will hardly help much. As experience teaches, not all "anti-Missouri" editors of church periodicals have so much sense for justice that they correct false reports which they have spread in matters of the Missouri Synod, even if a correction is given on our part.

But back to the report in the "*Lutheran Standard*". It is unpleasant work to have to correct reports which are given on the basis of hearsay and where truth and falsehood are mixed together in such a way that everything comes out wrong. The *Standard* finds it strange that the Synod, before holding the pastoral conference (at which the doctrine of election by grace was to be discussed once again), "felt called upon to decide not only on its own position in this controversy, but also on how the opponents were to be regarded. 2. it is claimed that the 13 propositions published on the doctrine of election by grace were presented as a basis of *possible agreement*. 3. it was not designed to discuss the theses, not even to read them out one by one, although it was seriously and repeatedly requested. The theses were read out only once in the context. 4. It is implied that this procedure was adopted out of concern that the "lay delegates" would not "vote" as they wished if they were given the opportunity to hear "the other side" as well. 5. A large number are said not to have "voted" at all. 6. Dr. Walther is said to have said, with the silent consent of the synod, "we condemn the teaching of our opponents in the Ab ground of hell." 7. The "*Standard*" makes venomous and spiteful remarks about the instruction that the Synod gave to its delegates to the Synodal Conference.

First of all, it is incorrect to call what the assembled synod announced regarding its doctrinal position a resolution (to psss resolutions). It was simply a confession on the part of the Synod. In the synod and in the synodal conference some men had already appeared for some time, who claimed that in the public writings of the synod a doctrine of the election of grace was presented, which could be called Calvinistic or at least contained Calvinistic approaches. But the doctrine presented was not the doctrine of the Missouri Synod. It was also said by those outside the Synodal Conference that the doctrinal position of the Missouri Synod was unclear. Thus, the assembled Synod of Delegates considered it their duty to confess what they believed about the election by grace, and at the same time to declare what they believed about the doctrine as it is stated in the public writings of the Synod. The synod expressly refused to pass resolutions on how to regard the opponents in the synod. It expressed the expectation that the district synods, or rather their presidents, would now deal in good faith with those who oppose the teaching of the Word of God and the confessions of our church. The reason why the Pastoral Conference was held only after the Synod is that the pastors themselves had already made this determination before the Synod. The Synod of Delegates, apart from anything else, had no reason to postpone its declaration also because the opponents publicly asserted that they were not uncertain and confused as to their position, but clear. 2. and 3. from what has been said it is already clear that the 13 propositions published in the "Lutheran" were not presented as a basis of a possible settlement. On the part of the Synod it was only a confession and a declaration. And for this there was all the less need for a long discussion, since the Synod decided to submit the question: "Does the Synod recognize the doctrine of the election of grace published in our preblications, as far as it is summarized in the 13 theses in the "Lutheran", for the doctrine of Scripture and of the Lutheran confession?" These 13 sentences, however, were already known

and also in the hands of the "lay delegates" since year and day. Therefore, to our knowledge, no lay delegate demanded a discussion of the Thesm, although it was pointed out from one side that the lay delegates might lack the necessary clarity in doctrine. The lay delegates found it quite all right and perfectly sufficient if the 13 sentences were read out again in context. Just as little was it "seriously and repeatedly requested" by the opponents that a discussion of the 13 sentences take place and that they be read out individually. Nobody in the Synod understood it in such a way that with the 13 sentences a basis of "a possible settlement" should be presented. Everyone knew, because it had been decided in this way, that it was simply a confession and not a discussion of doctrine. 4 What an opinion the writer in the "*Standard*" has of the "lay delegates", if he does not let it be unclear that they would have "voted" differently if they had been given the opportunity. to hear the other side as well! An understanding lay delegate is not easily persuaded that our dear confession, without saying so, speaks sometimes of an election "in the broader sense", sometimes of an election "in the narrower sense". Just as little does he allow himself to be easily persuaded by "the other side" that the sentence: "election, which alone passes over the children of God, is a cause of their (the elect's) blessedness and of all that belongs to it, thus also of faith" - is a Calvinistic heresy. What "the other side" calls Calvinistic heresy, the "lay delegate" finds clearly taught in Scripture and clearly expressed in the confession, since he has not then practiced to mine the clear Scripture and the clear confession. Incidentally, the opponents at the synod did have the opportunity to advance their views of the election. Before a declaration on the 13 propositions was made, the doctrine was discussed for hours, and the opponents also made diligent use of their freedom of speech. So they had enough opportunity to pull the lay delegates to "the other side". It was hard for them to get anyone to do so.' But the writer knows that one lay delegate, who was known to him as the only supporter of the opponents, decidedly turned away from them during the synod. 5 A large number of lay delegates are said not to have voted at all. How does the "Standard" know this? It is possible that some lay delegates did not vote. The general president reminded the readers that no one wants to say "yes" who has not yet come to clarity inwardly. However, it is not likely that a large number of lay delegates remained silent, since the "yes" sounded with approximately the same strength from all parts of the church. In the case of the "standard," "the wish is the father of the thought. As for the statement that is put into Dr. Walther's mouth, the "*Standard*" has already corrected itself that Dr. Walther did not make this statement, but that Mr. Rohrlack, the secretary of the general synod. Mr. Rohrlack did not make this remark during the negotiations, but casually during the correction of the minutes, in the context that it was expressly said: we do not condemn or heresy the persons of the opponents. If the Synod did not object to P. Rohrlack's remark, it was because the Synod is convinced that what actually constitutes the wrong position of the opponents cannot be rejected decisively enough. The opponents pervert and heresy a clear teaching of the Word of God and do not want to allow the Christian to be completely certain of his blessedness and election in faith.

We drew the attention of the secretary of the general synod to the report in the "Standard" and asked him for information from the minutes. We are therefore sharing here from a letter of the secretary what relates to the points just discussed.

"Gladly complying with your request, I inform you that the relevant passage in the minutes read thus: They' (our fathers at the time of the Concordia formula) 'proved to them' (the cryptocalvinists) 'that' (that they were enemies of the Lutheran church) 'also strikingly and, when that was of no avail, they made short work of them and terminated their domiciliary rights. Following in the footsteps of our fathers, we too, since something similar has happened among us, as in our fathers' times, are serious.

We are not opposed to the Lutheran Church. We also say openly and honestly to anyone who leads a different doctrine among us, even though he refers to the confession of the Lutheran Church: We do not belong together and must therefore go our separate ways. This does not mean that we condemn and condemn our opponents for their teachings. After all, we do not do this to the Unirten and Reformed either. We are only saying this: We can no longer go together. So we can also no longer pray with each other. For you will pray for our prayers and we will pray for yours. But such praying together is an abomination in the sight of God, and so on.

"The underlined words of the above passage from the minutes are the ones that come into consideration here. - A member of the Synod - but not Dr. Walther - who wanted to have heard that instead of 'whether their doctrine' was read 'or their doctrine', believed that the latter, if it was in the minutes, needed improvement. After the passage was read again, the undersigned explained to that member that he could not have written the motto: -or their doctrine'; for false doctrines - as opposed to false teachings - we condemn to the abyss of hell. The undersigned, when he spoke these words, was not thinking first of all of the teaching of our 'opponents', but had only false teaching in general in mind, although the teaching of our opponents, insofar as it is false, is also affected by this judgment. - Dr. Walther said nothing more in this whole business than that he moved that the words "ob ihrer Lehre" be deleted, which was done with the consent of the Synod.

"Furthermore, when it is reported in the Standard that the Synod had passed resolutions on how to regard the opponents, this is another error. The synod has obviously been confused with the pastoral conference held after the conclusion of the latter. The Synod did not pass any such resolutions, but only declared: It (the Synod of Delegates) has fulfilled its duty by encouraging the district synods, or rather their presidents, to do now what is their duty.

"When it is further said that the opponents had repeatedly and earnestly requested that the theses be read out individually and that resolutions be passed on the individual theses, this is again based on distortion. It was pointed out that the lay delegates in particular lacked the necessary clarity in this doctrine, and it was answered that one did not believe that this was the case. If this were the case, however, we would have to discuss the doctrine itself in detail. But none of the lay delegates demanded such a detailed discussion of the doctrine itself, for which - as everyone well recognized - we lacked the necessary time. Even on the part of the opponents it was emphasized that the wording of the theses was not objectionable. The difference would only lie in the different sense in which the theses were understood, on which - as was said by others - it would be difficult to agree, even if we negotiated about it for a whole year.

"As for that passage in the 'Standard' in which it is said that the theses were presented '*as a basis of possible agreement*,' the whole negotiations about them testify to the opposite, namely this, that they were rather intended to serve these theses as a distinguishing mark of those who belong to us or do not belong to us. Yes, already the question addressed to the Synod: 'Does the Synod recognize the doctrine presented in our publications, in so far as it summarizes

The fact that the 'Standard' is summarized in the sentences read out, for the teaching of the Holy Scriptures and the Lutheran Confession' - as well as the statements of the 'opponents' who voted with 'no', as the same statements will later be before everyone's eyes in the printed minutes - show sufficiently that probably no one among the delegates shared the delusion of the 'Standard'."

Finally, the "Standard" also touches on the instruction given by the Synod of Delegates to the delegates to the Synodal Conference. This instruction is to the effect that the delegates of the Missouri Synod shall not recognize as a member of the Synodal Conference anyone who has publicly raised the accusation of Calvinism against us. This instruction was given by the Synod because those who have publicly made the accusation against us have broken the order which the members of the Synodal Conference have bound themselves to observe; but primarily because by what they have rejected in us as Calvinism, they have rejected and heresied a clear teaching of the Word of God and of our Lutheran confession. It is mainly about the proposition that eternal election is a cause of the blessedness of the elect and everything that belongs to it, thus also a cause of the faith of the elect. We would have to lose all shyness before God's word, we would become obvious traitors to the confession of our church, if we wanted to remain in church fellowship with those who reject the above proposition as Calvinism. *) Who are we to call a clearly revealed truth of God a heresy! What is a matter of conscience to us, the "Standard" calls "a *smart device*" to exclude from the proceedings of the Synodal Conference all those who "have had the courage" to say openly and without reserve what they think of the position of the Missourians. What a strange rationale: Whoever has the "courage" to expose one doctrine in opposition to another must not be excluded from the negotiations of the Synodal Conference! The question is, what kind of doctrine is the "courageously" confessed doctrine, and above all, what kind of doctrine is being

rejected. If the "courageous confessors" reject God's will and the Lutheran confession, then the matter is clear, despite all courageous development. Arius also once confessed his doctrine "courageously". The writer in the "Standard" seems to be much too keen on the "courage" with which one sets up a doctrine in contrast to others. He speaks of those who have recognized what is contained in the 13 sentences as the teaching of Scripture and the Confession as having declared their "submission". He thinks that in the Synodal Conference, besides the Missourians and like-minded people, only those "who have no opinion of their own, or yet dare not make the same known publicly, would have a seat and a voice." It almost seems as if the writer belongs to those people who, when discussing a doctrine, are concerned above all with how to preserve their "independence," that is, are careful (often unconsciously themselves) not to say the same thing that others have confessed before them from God's Word. Such striving for

Our attitude towards those who have doubts about the correctness of our doctrine and express them freely and openly in the Christian order is quite different. We deal with them as with our dear brothers. The Synod has also stated this.

"Independence" has always been very dangerous for those concerned. This striving has nothing in common with true independence, which above all wants to be sure from God's Word whether a teaching is in accordance with Scripture or not.

Adolph Clarenbach,
Lutheran martyr, † 1529.

(Continued.)

On September 28 (1529) the last hour was to strike for the two men. Aleff, a clergyman who had not stopped worrying the prisoners the day before, appeared with two Augustinian monks at 8 o'clock in the morning at the hole in the cellar where Clarenbach and Flysteden were sitting. The following conversation ensued:

Aleff: "Adolph, what's the score?"

Clarenbach: "Good, Mr. Aleff; but we hope today will be even better."

Aleff: "Of course it would, if you wanted to be told. But if you stick to your opinion, you must die."

Clarenbach: "We desire nothing else than to die, so that we may be delivered from our enemies, namely from the flesh, sin, hell and the devil. Can this not be a glorious comfort to us, that we may be rid of the enemy who daily opposes us? We also long to be rid of the enmity of Satan, who prowls about like a roaring lion. We desire to die, and are called by God to these sufferings, because Christ suffered for us, and left us an example, that we should follow in his footsteps." Clarenbach then said 1 Pet. 2. and struck his hands, exclaiming enthusiastically: "Is this not true? If we have Christ, we have enough."

Aleff: "But you know that we must be members of the holy church; whoever is cut off from the body of the church cannot be saved. Therefore, be advised, and reunite with the Roman Church!"

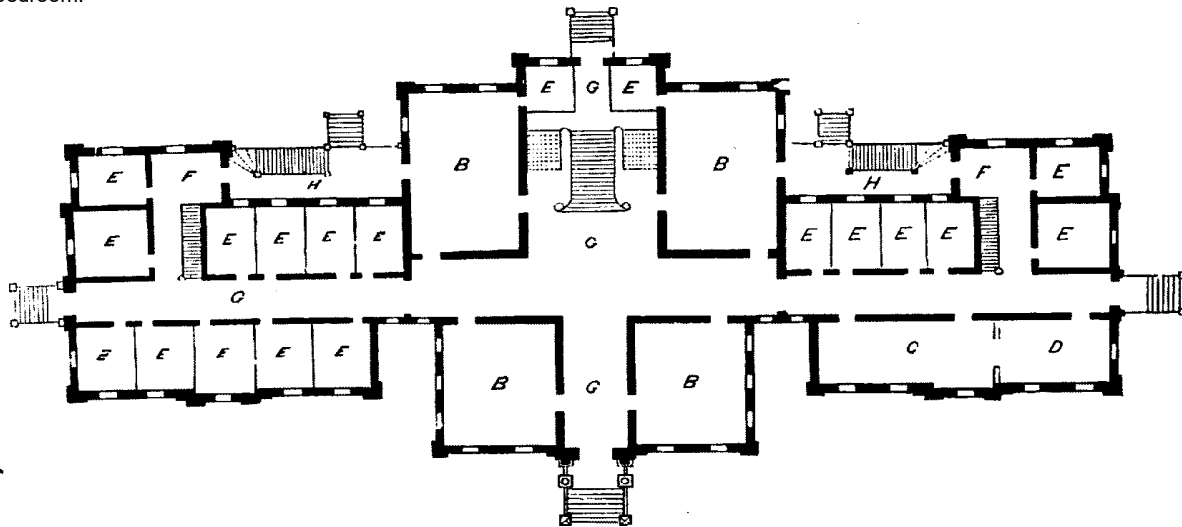
Clarenbach: "Christ our Lord is the Head of the Christian Church; therefore we hold to the Head, and are joined to Him." - They spoke further. But as Clarenbach referred to passages of the Holy Scriptures, they said again: "Dear Adolph, we do not want to dispute with you, but to give you the end to consider; God will help you out of the error." Then Clarenbach spoke: "We hold to the Lord Jesus Christ and his God, so we cannot err. We will confess his word as long as our mouths are open, and we will confess him, our Lord, before men, and we will confess us again before his heavenly Father. Neither flame nor fire, neither hunger nor thirst shall turn us away from this confession. We do not rely on any man, however holy he may have been, nor on our good works, for we have none of them. If we have none, and yet we are to die today, where shall we go? We do not want to go to the devil; human consolation does not help us, and all our work is in vain, because we are only useless servants with everything we have done. Therefore we rely solely on the death of our Savior, which he suffered for us, and on no other thing in the world, let it shine and glow as it may.

Hereupon Aleff and the Augustinian monks departed.

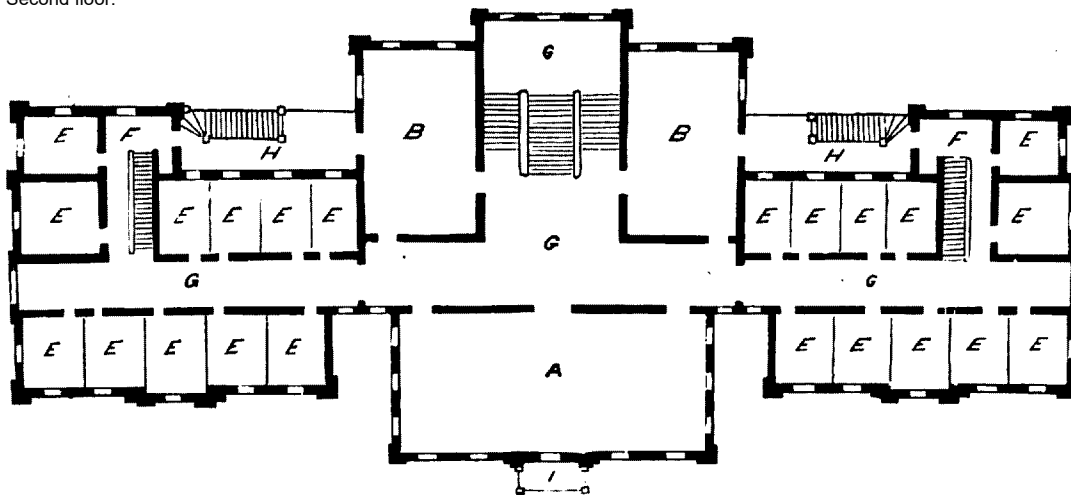
(To be continued.)

Floor plan of the projected new seminary building in St. Louis.

In accordance with our promise, we are sharing with our readers this ground plan, which the "Abendschule" already brought in its last number and has now kindly left to the "Lutheraner". This ground plan will serve as a basis for the architects. Whoever knows the old, so poorly furnished building, will see at first glance the excellent furnishings in the projected new building. Dr. Dümpling's explanations in the "Abendschule" are as follows: "The distribution of the room will become clear to the reader from the drawing. He will be convinced that not only the necessary teaching rooms, an assembly hall, a library and reading rooms, but also a large number of study rooms and bedrooms have been provided for. For four students each will be allocated a living room and a bedroom.



Second floor.



Second and third floor.

A) Assembly hall, 66 feet by 31 feet, extends through "wide and third floors. B) Classrooms, most 34 by 23 feet 8 in all. G) Library room, connected by sliding door to D) Reading room. E) Living and sleeping rooms, 10 feet by 12 feet, 12 beds for students each. F) Wash, also dormitory, 10 feet by 12 feet, 12 beds for students each. H) Porches, 10 feet by 12 feet, 12 beds for students each. I) Annexes a narrower staircase. Stairs also lead down from the porches. Total length of the building is 228 feet. Greatest depth 96 feet. point out. And it is good that these young people, who are to be prepared for a profession that demands a great deal of mental and physical strength, are provided with sufficient living and sleeping quarters..... Wide corridors will run through the building from north to south, from east to west, leading fresh air everywhere. Moreover, artificial ventilation will be provided so that... clean air can be supplied. In order to prevent a musty cellar air, the basement will be used only for some bathrooms and for the installation of the gymnastic equipment for the winter, but the kitchen will be kept out of it.... . One will... a separate restaurant building will be erected. High rooms, high windows reaching up to the ceiling will also contribute to making the whole building airy and bright".

(Submitted.)

Sunday Pienies.

The world won't let them, No one wants to go back on God's word; They've learned nothing more, For only eating and drinking very much.
DaS is a sign before Judgment Day.

Her greatest art is banketir'n und in der Büberei studir'n: das kann sie aus der Maßen wohl, Die Welt ist aller Schalkheit voll.
This is a sign before Judgment Day.

This was the lament of our pious fathers more than 300 years ago. Things have not gotten any better in the

meantime. The world does not want to let it resist, and it does not turn to God's word. Here it wants to enjoy its heaven, and the great masses know no better than a life of unbridled freedom and lust of the flesh. Gorging and drinking, chambering and fornication, dancing and gambling are their heavenly pleasures. If she can feast on these, then she has her Sunday. A Sunday, as the Christians celebrate it, causes her the worst boredom. One of her chief amusements on Sunday during the summertime are picnics. Gymnasts, lodges, singing societies, etc. go out into the open and spend the Lord's day as it suits their God-estranged carnal sense. Beautifully situated country towns

are often the gathering place of all that pines for such freedom in the nearby big cities. As a rule, the crowd arrives with music around the time when the service begins. The reckless youth and other lukewarm members are all too easily caught up in the excitement and carried away, and so, while God wants to talk to them in His house, are comrades of the world. Sunday afternoon not infrequently unites even those family members on the pleasure grounds who in the morning had still made a conscience of visiting the same. Christian instruction is also poorly attended by the youth, and when the teachers ask their students on Monday about the reason for yesterday's absence, they receive the quite unbiased answer that they had been at the picnic with their parents.

Truly, the devil is opposed to the word and hinders where he can and knows that it will not be heard and believed.

A Christian cannot take part in the described world being, because it is the same.

firstly, an abominable desecration of Sunday and contempt of divine word.

The Catechism explains the third commandment thus: "We are to fear God and love Him, that we may keep the pre

and not to despise his word, but to keep it holy, to hear it gladly and to learn it. Is not the person who on Sunday, instead of hearing and learning God's word, amuses himself with the world in clear contradiction to this commandment? Is it not great self-deception to think that even if he misses the service because of the world's pleasure, he still does not despise God's word? What one loves and holds in high esteem, one also seeks and desires. If the lure of the world approaches the Christian on Sundays, he stands, as it were, at a crossroads. God courts his heart; the devil and the world also seek to take possession of it. God wants to talk to him in his house and promises to give him the blessing of his word. The world offers him its goods "lust of the eyes, lust of the flesh, and arrogance" for sale. He who refuses the call of his God and goes with the world to its market of sin cannot say that he loves God and his word, that he respects them more than the fleeting lust of the world. He despises God and his word so much that he does not even like to listen to God when he wants to talk to him. He deprives himself of the blessing that God intended for him today, either by not listening to the word at all, or by listening to it in the morning with a worldly heart, and then going under the desires of this life, and suffocates it, and brings no fruit.

On the other hand, Christians also cause great trouble by participating in Sunday picnics, because by their example they incite others to sin and encourage them to do so.

Do such careless parents think about the serious misery they give to their children by their example? They teach their children the 6th petition: "Lead us not into temptation", i.e.: "We ask in this prayer that God may protect and preserve usand if we are tempted, that we may win at last and keep the victory." They lead them to the baptismal font and the altar of confirmation, and witness how they renounce the devil and all his works and all his nature - and the same parents take their child by the hand, as it were, and lead him to the enemy, right into the temptation. How can anything good follow? Can one hope that "people will be born" who remain faithful to their vow of confirmation? If, in the following time, the parents are shocked that their children run after the world and no longer ask anything about themselves, they wring their hands and complain about the godless children, absolving themselves of guilt, because they have sent them to the parish school for so many years and let them learn the whole catechism; do not "think" that, by their godless example, they have destroyed the seeds of the school and the confirmation lessons themselves and are now reaping the bitter fruits of their evil deeds.

But you have no children, or you are still a young man and a virgin; and yet you also give offense when you participate in this worldly being, and even more so in the day of the Lord. Behold, your peers or other members of your congregation see your walk with the world. If they are true Christians, they will be moved to sigh over you and will go astray. On the other hand, others, like you, who already walk with the world, are led away from Christ by you and are strengthened in their apostasy. At the beginning they still had an unhappy conscience, but to their great relief they see you and many others among the crowd of those who love the world. Then you go home in the evening, boasting that you have done nothing wrong, for you have remained sober and have not taken part in any brawl, and do not suspect what terrible guilt you have loaded onto your conscience.

Thirdly, your behavior is also an equalization with the world and denial of your Christian profession.

If you are a true Christian, you recognize that there is a sharp borderline between you and the world. You have a different spirit from them, and from this it follows: "World, you do not like mine, and I do not like yours." But how? You feel completely attracted to the world, you mingle with it without being called, and its activity is also your desire. If one observes you and the declared children of the world together, then in fact no difference is noticeable. O, be ashamed! You put yourself on a par with the world and deny your Christian vocation, which consists in proclaiming by word and deed the virtues of Him who called you from darkness to His marvelous light. On the other hand, you say by your conduct, and your worldly comrades also take it thus: "You must not think that I am such a strict Christian; I certainly still go to church and to the Lord's Supper when it pleases me, but for that reason I am also one of yours." But if you still have a spark of faith in you, be sure: the danger is great.

that you fall away completely. Think of Peter, how soon he fell, when he was in the palace of Caiphas and had unmanned intercourse with worldly men.

Help us not to turn away from the word of the loose mocker;

For their mockery, with them on it, With horror comes to an end.

Give thou thine own thunder strength, that thy doctrine may abide in us, that it may dwell in us abundantly.

(Submitted.)

A Milwaukee high school.

Probably with astonishment this headline is read by will be read by not a few. So far, at least, the "Lutheran" has not reported anything about a high school in Milwaukee. And indeed, such a school does not yet exist, but, God willing, it is to be opened here on September 1 of this year. The purpose of this posting is to make this known to the general public.

Our synod already has a high school in Fort Wayne. At the same time, however, the wish has long been expressed from various sides that more of them be established within our synod. Is that necessary? This year again, about 80 petitions for preachers were received from the various districts of our synod, but unfortunately, due to a lack of candidates, not even half of them could be considered. With the present mass immigration, it is to be expected that in the future the number of requests for preachers will be more rather than less. Now, only about 40 new students entered the lowest class of our high school in Fort Wayne last year. As experience has taught us so far, not all of them will graduate from high school, but in the course of 6 years this number will be reduced even more. But even if we assume that out of 40, about 25-30 will come to St. Louis and can be sent out from there after three years, this number, including those trained in our practical seminary, is still far from sufficient to supply all vacant and newly formed congregations.

Why is it that, in the face of such a shortage, not more boys are being sent to Fort Wayne from the large number of our congregations? That the state of health there still leaves much to be desired is certainly not the sole cause - earthly sense and a deplorable lack of the right zeal for the cause of the kingdom of our Lord Christ will probably be the main causes; but should it not also be expected that the number of pupils would increase considerably if - and that in quite suitable places - a second and a third grammar school were to be established, even if they were only lower grammar schools? Would not many parents be reluctant to send young boys far away, who would gladly let them study, if they were offered the opportunity, at least for the first three years, to hand them over to an institution closer to them?

The Delegates of the Illinois and Northwestern Districts, on the occasion of the recent Synod of Delegates, have taken this matter under serious consideration, and have, with the freudent consent of the entire delegate synod, made the decision to go to the It- work, such a high school in Milwaukee. and, God willing, to open it as early as September 1 of this year. As supervisors were chosen: H. Wunder, President of the Illinois District, C. Strafen, President of the Northwest District, Messrs. C. Eißfeldt and Joh. Pritzlaff, members of the local Trinity congregation, and the undersigned. The matter was then immediately taken up and the introductory steps have already been taken. We want to start No. Only one teacher, for a sexta, is to be employed in the first year. A suitable man has already been promised and hired. In addition, some of the local pastors will take over a few hours each week. The local Dreieinigkeitsgemeinde, where Mr. Sprengeler is a member, immediately agreed to provide a suitable room in their beautiful and spacious school building for the teaching hall. Some students have already been registered, and all those who wish to take advantage of this opportunity and send students here are hereby requested to notify the undersigned, as chairman of the supervisory authority, as soon as possible, at the latest by August 1.

It is our intention not to start our own household this year, but to place the students coming from abroad first in Christian families, and we will see to it that those who want to study theology or one day enter the service of the Synod as teachers will not have to pay more for their upkeep than in Fort Wayne. Those who intend to devote themselves to another profession shall also be admitted, but they must pay two dollars a month for tuition. - The conditions of admission are otherwise the same as in Fort Wayne. Not only is a good certificate of morals to be submitted, but it is also "absolutely necessary that the applicant has the knowledge of a good community school, reads and writes German and English correctly and fluently, and understands fractions somewhat in addition to the four species. He also has to bring the necessary body and bed linen, as well as quilts and woolen blankets. - On the other hand, it will be our earnest endeavor to bring the students to such an extent that they will be able to continue their studies in Fort Wayne - in case it should remain here with a mere lower secondary school - and the same books will be introduced and the same curriculum will be adopted here as well. If God gives his blessing and prosperity to our undertaking, a second teacher will be employed in the next year and the institution will be continued by the two districts mentioned above at least until the next Synod of Delegates, in the hope that it will then become an institution of the General Synod, which has already taken care of it to such an extent that it has been placed under the supervision of the General Praeses.

Now, the Lord our God, be kind to us and promote the work of our hands among us, yes, the work of our hands may he promote and also prepare here a plant nursery of his kingdom for the praise of his name and for the edification of his church, for JEsu's sake. Amen.

Milwaukee, June 21, 1881, Ch. H. Loeber.

To the ecclesiastical chronicle.

A Progymnasium in the East. Dear readers will find in another column of this paper the announcement that the Wisconsin and Illinois Districts of our Synod will open a Progymnasium in Milwaukee, Wis. on September 1 of this year. To our great joy we can report at the same time that our congregations in the East will also have the opportunity to send pupils to a nearby Progymnasium as early as September 1. A few days ago we received a letter informing us that, in response to a request to that effect, the St. Matthew's parish in New Dock (Mr. P. Sicker's) has decided to open a sexta (lowest grammar school class) in its academy as of September 1. Hopefully this beginning of a Progymnasium will find the necessary support and care on the part of our dear congregations in the East, so that a Quinta 2c. can be established next year. It is now to be expected that from the parts of our synod which have the respective Progymnasiums in their midst or in the vicinity, a larger number of Gymnasium students will emerge than before. There is no doubt that in the not too distant future the number of our theological students and preaching candidates will increase in such a way that we will no longer be forced to turn down so many dear congregations that turn to us with the urgent request to send candidates.

Stellhorn's pamphlet, which was warned against in the last issue, is finding, as the Columbus "Church Newspaper" claims, "quite extraordinary sales!" A friend informs us about the paths our opponents are taking. He writes to us that copies of it are distributed in heaps in his region and are thrown like playbills by agents in front of people's doors, in gardens, etc.!

As **is well known**, people in California are not very happy about the increase in Chinese immigration. When the new treaty with China was recently debated in the Senate in Washington, Senator Hoar of Massachusetts concluded his speech with the words: "And hath made of one blood of all people kindreds to dwell upon the face of the whole earth." Senator Miller of California exclaimed, "Go ahead and lead the rest of the saying!" Mr. Hoar said, "There is none." - "O yes," Mr. Miller replied, "the apostle added: 'And hath set purpose how long and far they shall dwell'" (aucl katd 6s- tsrmmsol tds bvun^s ok tdeir liabitiov.) G.

"The end justifies the means." In Hartford, Conn. school children have been caught stealing beer tax stamps from beer kegs. They sold the stolen tokens to Papist school teachers, who then sold them back to beer brewers to use the money to build a Papist school. The evidence of the specifically Catholic deed is already in the hands of the authorities concerned. Should the construction of the school really come about, we will propose to call it: "The School of St. (?) Ignatius of Loyola." Ad. Vol.

Ordination and introductions.

On May 8, Candidate W. Lewerenz was ordained and installed in his office as pastor of the English Lutheran congregation at Moss Point, Jackson Co., Miss. A. BLpler.

On behalf of President Wunder, Pastor G. H. Schmidt was inducted into his new office at Freeport, Ill, on Trinity Day by T. Johannes Große.

Address: 8th. 6. 8. Sotmückt,
?revport, Stepsusou 6o., Ill".

Church consecration.

On Cantate Sunday, the Lutheran church at Mtk-ford, Seward Co., Nebraska, was dedicated to the service of the Triune God. The church (16X26) is quite nicely built. The festival preacher was Mr. ? Endres. The undersigned said the dedicatory prayer and preached the noon sermon. L. Huber.

Mission Feast.

The congregation in Denison, Iowa, celebrated its mission feast on the first Sunday after Trinity. Pastors Goßweiler and Mallon preached. The collection, amounting to -16.00, was used for the mission fund of the Iowa District. G. Haar.

Candidate Election - Display.

It is hereby brought to your attention that the following persons have been nominated as candidates by the members of the electoral college, and in part by the supervisory authorities and teacher colleges concerned, as well as by some synodal congregations:

I. for the completed professorship at our high school in Fort Wayne, Jnd,

Mr. F. Zucker, the former director there, and Mr. ? Fr. Sievers in Minneapolis, Minn;

II. for the completed directorst of our high school at Fort Wayne, Jnd,

Mr. ? I. H. Niemann of Cleveland, O., against whose possible nomination, however, his congregation has already sent in a written protest to the Board of Elections, Prof. A. Lrull of Fort Wayne, Jnd, Mr. 8. H. Engelbrecht of Chicago, Ill, Mr. 8. P. Brand of Pittsburgh, Pa. and Mr. 8. F. Kügele of Augusts Co, Va;

III. for the newly established office of a second music teacher at our school teacher seminary at Addison, Ill.,

Mr. E. Hamann, teacher, in Chicago, Ill; Prof. Mr. I. Merkel, hitherto provisionally employed, in Addison, Ill; Mr. Cantor I. 8. Himmler in Frankenlust, Mich. and Mr. ? A. G. Döhler at Forestville, Mich;

IV. for the newly-created office of zweitenProsemi- nary teacher at our seminary for preachers at Springfield, Ill., Mr. I. S. Simon teacher at Monroe, Mich., Mr. H. Ruhland teacher at Kendallville, Jnd, Mr. M. F. Leut- ner teacher at Cleveland, O., Mr. K. Ri edel teacher at Saginaw City, Mich., Mr. I. L. Himm ler Cantor at Frankenlust, Mich. and Mr. W. Burhennin Chicago, Ill;

V. for the newly established adjunct professorship at the St. Louis Seminary, Mo,

Mr. ? G. Stöckhardt, I-lo. tk., in St. Louis, Mo.

Since according to our Synodal Constitution (see Synodal Manual, 2nd edition, p. 16.), every synodal congregation and the teachers' college concerned have the right to protest against the election of any of the persons nominated as candidates within four weeks after the date of the announcement of all candidates, on the basis of proven erroneous doctrine, or proven vexatious life; so those concerned want to comply with this and send the relevant information in writing to the undersigned in good time, so that the result of the final election can, if possible, be announced as early as August 1.

It should also be noted that some eligible voters have nominated more than one person as a candidate. However, since the Constitution of our Synod does not authorize this, only the person to whom the sender of his or her vote gave preference over the others can be published here as the legitimately nominated candidate.

Official announcement.

Notice is hereby given to the congregations, pastors and teachers of our Synodal Union in Northern Indiana that Mr. I. H. Jox has been delegated by the undersigned to serve as visitator for the Vistation District in Northern Indiana until the next District Synod in 1882.

I. H. Niemann,

p. t. President of the Middle District.

To the message.

The general Kasstrer, Mr. E. F. W. Meier, elected at the last Delegate Synod, has taken office and letters, funds 2c. intended for the general Kasstrer are requested henceforth at the address:

Llr. L. V. IV. Lleier,

515 L 617 Wusdioxtou Ave., 8t. l-ouis, Lto.

Message for the pastors of our synod.

At the request of many, both the "Appeal to all members of our synodal congregations" in the previous issue of the "Lutheran" and the 18 sentences published in the previous issue and approved by the Synod of Delegates with the heading: "What we believe, teach and confess about the election by grace" have been printed separately in pamphlet form. The pastors may now order these two pamphlets from the general agent, M. C. Barthel, to be distributed free of charge to the members of their congregations. W.

Conference - Displays.

The Iowa District Teachers' and Preachers' Conference will meet, s. G. w., August 2-4, at State Centre, Iowa. . I. Seßler.

The Concordia Teachers' Conference meets, s. G. w., on 1S. 20. and 21. July in the municipality of Mr. ? Bühl at Massil- lon, O.

E. Lutz.

**

Timely registration is strongly desired from

H. Bergmann, blassllou, O.

The mixed pastoral and teachers' conference of Manito- woe and Sheboygan Co, Wis, will meet, s. G. w., from July 12 to the 14th (noon) at the home of Mr. ? Sagehorn at Ran- toul. Main subject: The doctrine of the Scriptures.

I. Heart er.

The Pastoral and Teaching'rconference of Quincy and vicinity will meet, s. G. w., July 19-21, at the church of Mr. ? Merbitz in Beardstown, Ill. Don't forget to sign up. I. H. Hargens.

The Northern Illinois Pastoral Conference will meet, s. G. w., July 12, at Chicago in Mr. ? Bartling's church. - All who cannot come are asked to sign out. L. v. Schenck.

The Northwest Teachers' Conference of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., July 26-28, at Crete, Will Co. Ill.

Those who intend to attend the conference are asked to contact teacher Ch. Brase a few weeks in advance so that lodging can be arranged. A. Dorn.

Income to the coffers of the "Eastern" District:

To the synodical treasury: from St. Paul's parish in Baltimore -27.25, congregation in Paterson 11.85, St. John's parish in Williamsburg 22.82, congregation in Martinsville 8.00. Mrs. Wiedemann in York 1.00, congregation in Cumberland 3.18. Trifold. Gem. in Buffalo 9.35.

To the orphanage near Boston: R. N. through ? Schröder 6.00. Miss E. Spindler's Sunday school class at Albany 2.00. Gem. at Port Richmond 6.85. Mrs. G. R. by ? Fleckenstein 1.00.

For inner mission in the West: N. N. through ? Stechholz 2.00. From the confirmands ? Andrees' 3.25. Mrs. G. through ? Andrees .25. Mrs. Wiedemann in Uork, thank offering for happy recovery, 2.00.

For poor students in St. Louis: N. N. by ? Schröder 8.00. Wedding-Collecte at I. Koch by ? Dahlke 1.60.. St. Johannes-Gem. in Williamsburg for Purzner 10.00. Wedding-Coll. at H. Heim by ? Buch 11.70.

For poor students in Springfield: N. R. by ? Schroeder 3.00. For poor students in Fort Wayne: Gem. in Ellicottsville 4.00.

For Negro Mission: Cong. in Williamsburg 9.50. Mis- sion Festival Coll. of Ohio & Missouri Congregations in and around Pitts- burg 50.00. S. Kazmann in Roxbury 5.00.

For the?? M. Wyneken and H. Krämer: A.S.u.L. S. by ? King 50.00. For college maintenance: St. John's Parish in Williamsburg 11/15 and 8/14.

On the Emigr. Mission to Baltimore: Port Richmond congregation 8.65. Mission festival coll. of Ohio and Missouri congregations in and around Pittsburg 25.78.

To the orphanage at Mount Vernon: Gem. in Port Richmond 4.17. For the deaf and dumb: Wedding Collecte at Wm. Meyer in Martinsville 5.00. Gem. in Cohocton 5.05.

For the comm. in Tusculum, Ala. comm. in College Point 4.25. For innerMission: Missionfest-Collecte of Ohio and Missouri congregations in and around Pittsburg 50.00.

To the widow's fund: ? Strengths 8.00. For Mrs. ? Schmitt: By ? Dahlke, Coll. by Mrs. Boldt, 22.00.

Correction.

In No. 10. of the "Lutheran" read: For poor Negro children in New Orleans from Mrs. W. M. in Albany -5.75 instead of "3.75" and: To the orphanage near Boston 2.00 from Mrs. Hatty Prinz instead of "Prinz".

New Uork, June 3, 1881. I. Birkner, Kassirer.

Received into the treasury of the Illinois District:-

To the Synodal Fund: Of the parishes of the???: Nuoffer at Sagte Lake -16.00. Ramelow at Elk Grove 14.88 u. 18.00. Hansen at Worden 4.75. Große at Harten 11.25 (half of Pentecostal Coll.). Mennicke at Rock Island 3.00. Große at Addison (Pentecostal Coll.) 19.40. Brewer in Champaign (2 collects) 9.06. Kattlain in Dayton 5.00. Frederking at Dwight 7.50. Bur-fendin Rich 7.60. Wagner in Chicago 36.00. Succop das. 31.50. By? Sieving in Manito from Mr. Gem. in Egypt 5.80. sr. Gem. in Sand Prairie 2.02. Contributions: H. Schmidt u. Teacher S. Garbisch each 2.00. (Summa -227.56.)

To the building fund: ? Griffin's Gem. in Chandlerville, Easter Coll. 8.00. ? Döderlein's Gem. in Homewood 9.13. (S. -17.13.)

On the new building in St. Louis: From? Schmidt's Gem. in Schaumburg, Whitsun coll., Feb. 20.

On the Negro Mission: Sunday School of St. Peter's Parish in Quincy 7.50. A. Reichow through? Lehmann in Chicago 5.00. (p. -12.50.)

On the heathen mission: ? Hcyers Gem. in Colehour 1.90.

On the Negro mission in New Orleans: Mrs. G. through? Hansen in Worden 2.00.

For the Negro school in Little Rock: Wittwe Mönch in Addison 1.00.

For clothing Negro children in New Orleans: H. Schnelle through? Sieving in Manito .25.

On the emigration Mission: Mrs. H. Schmidt through? Wagner in Chicago 1.00.?. Strieter's parish in Proviso 15.00. A third of the mission festival coll. in Addison 36.52.?. Koder's parish in Arlington Heights 17.38. (p. -69.90.)

To the Emigr. mission in New York: Sunday School of St. Peter's congreg. at Quincy 7.50.?. Knief's Gem. in Golden 6.09.?. Frederking's Gem. at Dwight 4.50. (S. -18.09.)

On the emigration mission in Baltimore: Gieseke's Gem. in Secor 4.60.... Knief's Gem. at Golden 4.00.?. Fröderking's Gem. at Dwight 2.25. (p. -10.85.)

For poor students in St. Louis: Sunday School of St. Peter's parish in Quincy 7.50. ? Bartling's congreg. in Chicago for Th. Kohn 13.00. Through? Griffin in Chandlerville by V. Reicher, Kraft, H. Schneider, Wittwe Schaad 1.00 each for Stud. Clöter. By? Wagner in Chicago from the Young Men's Association for Stud. Huth 20.00. (p. -44.50.)

For poor students in Springfield: Sunday school of St. Peter's parish in Quincy 7.50. From Chicago: by? Wagner from the Women's Association 13.00. by? Lehmann: from sr. Gem. 11.83, by Aug. Reichow 5.00. (p. -37.38.)

For poor students in Addison: ? Lehmann's Gem. in Chicago 11.83. By? Succop das. from the Virgin Society for W. Ernst 12.50. (p. -24.33.)

To the seminary household in Addison: By? H. Schmidt in Schaumburg, Theil of the wedding coll. at Joh. Roklwing, 10.00. One-third of the mission festival coll. in Addison 36.52. (pp. -46.52.)

(Conclusion follows.)

Addison, Ill, June 15, 1881. h. bartling, cassirer.

Incorporated in the Michigan District Sasse:

To the synodical treasury: from Wyandotte congregation -6.50. congregation at Sandy Creek 6.68. congregation at Frankentrost 12.00. congregation at Monroe 11.00. congregation at Salem 3.33. St. Paul's congregation at Detroit 6.25. congregation at Bay City 22.50. congregation at Frankenlust 9.50. congregation at Dearborn 10.00. congregation at Sebe-waing 14.49. congregation at Frankenmuth 32.40. Unnamed 10.00. ? Mutes Gem. in Dallas 3.75. Gem. in Grand Rapids 17.24. Gem. in Amelith 7.55. (p. -173.76.)

For the deaf and dumb: From the Women's Coffee in Adrian 10.00. By Kassirer Bartling 30.55. At M. Stoll's wedding s. 4.70. At G. A. Städter's wedding by? Hattstadt s. 3.20. F. Auch in Sebewaing 2.00. H. Hertig .50. Virgin Adrian 5.00. Mrs. Heilbronner in Grand Rapids 1.00. (P. -56.95.)

To the building fund: comm. in Monitor 2.75. comm. in Dear-born 6.00. comm. in Sebewaing 13.10. (p. -21.85.)

To the Emigrant - Mission: Gem. in Amelith 6.35. Gem. in Fräser 7.00. Gem. in Bay City 12.30. (p. -29.65.)

To the widow's fund: ? Hattstadt 4.00. Cantor Himmeler 3.00.?. Böling 4.00. Gem. in Grand Rapids 4.57.?. Schmidt 4.00. (p. -19.57.)

For the Negro mission in New Orleans: and Neigendins child baptism in Sebewaing ges. 1.15. M. Bizer in Unionville 1.00. confirmands of? Arendt 4.00. E. Bork in Braver .50. Chr. Gruber .50. (S. -20.66.)

For inner mission: congreg. in Sebewaing 10.20. congreg. in Frankenlust 16.30. congreg. in Frankentrost 10.91. Mrs. M. 1.00. Marie Heidlauf 2.00. Mrs. Holzheit 1.00. (S. -41.41.)

For inner mission in the West: Mr. Schumacher in Petersburg 1.00. N. N. in Monroe 2.00. Gem. in Fräser 15.00. (S. -18.00.)

For sick pastors & teachers: K. Arendt (for? Crämer) 1.00. Gem. to Sandy Creek 3.79. Böling 1.00. (p. -5.79.)

On the orphanage in Addison: contributions from Frankenlust 2.00. Gem. in Amelith 3.27. (p. -5.17.)

To the orphanage in Boston: Kindtauf coll. by W. Bauer in Frankenlust 5.60. Gem. in Amelith 1.88, by the confirmands 1.00. (S. -8.48.)

On the orphanage near St. Louis: Gem. to Sandy Creek 2.16.

For the now, St. Paul's parish in Chicago: parish in Milling cutter 2.00.

For poor students in St. Louis: Gem. in Lake Ridge 5.00.

To the seminar household in Addison: comm. in Sandy Creek 4.40. comm. in Waldenburg 13.00. (S. -17.40.)

To the seminar household in Springfield: Gem. in Lake Ridge 4.00.

To the college budget in Fort Wayne: from the communion fund in Adrian 12.00.

For the German Free Church: Gem. in Frankenlust 11.67.

For the congregation in Sioux City, Iowa: congregation in Amelith 5.02. congregation in Frankenlust 12.00. (S. -17.02.)

For the community in Tusculum, Ala: Gem. of? Sievers Jr. in Monitor 2.00. Gem. in Frankenlust 10.21. (p. -12.21.)

Monroe, May 30, 1881. I. S. Simon, Cassirer.

Freestyle the preacher - and teacher's widow" - "ad orphan" class

(of the Illinois DistrictS)

have been received:

1. contributions:
From the professors and pastors: H. Wyneken -5.00. A. Crämer, F. Lochner, E. Wartens 4.00 each, L. Zahn, H. Ramelow 3.00 each. Teacher L. Jung 4.00. From the Chicago Teachers' Conference 11.00.

2. gifts:
From? L. Zahn's parish 7.00.?. E. Mariens' Gem. 15.00. D. Niefeldt by? Döderlein (?).
By cashier H. Bartling were delivered -19.50.
Chicago, Ill, June 22, 1881. H. Wunder, Kassirer.

Receipt and thanks.

Through Rev. C. C. E. Brandt in St. Louis, I have received the sum of 40 dollars (164.88 marks) in the course of the year 1880 as love offerings from my dear old students. I express my heartfelt thanks to all donors, God keep us by His grace in this last afflicted evil time and in the heavy storms that are coming upon our church, unchanged in old unity of faith and **separated love. This is my heartfelt prayer and supplication to God, especially for all my dear former students.

Steeden, April 7, 1881.

Fr. Brunn.

Since Nov. 2 of last year, the undersigned has received for onward transmission to Mr. Brunn in Steeden: from Messrs. M. Claus -5.00, I. Matthias 2.00, u. Jben 5.00, Dir. H. D. Uhlig 3.00.

The few but heartfelt words in the receipt and thanks of the dear Father Brunn will certainly encourage many of his former pupils, who by God's grace - still stand in the truth, to show their love and gratitude by deed. With pleasure, the undersigned will continue to accept gifts for Mr. ? Brunn and will continue to promote them.

North St. Louis, Mo., June 20, '81, C. C. E. Brandt.

Since February 2 of this year, the following donations have been made to the support fund of the Southeastern Conference District for poor students: From Mrs. Rotemeyer here 2.00. from my congregation 5.00. From? A. Lohr, Palm Sunday and Easter Festival Collects, 5.75. From? Janzow: Wedding Coll. from C. Möckel 4.00. from M. Popitz 5.90. from Theod. Müller 11.50. Kindtauf Coll. at C. Lüder 2.50.

With heartfelt thanks & wishing divine blessings North St. Louis, June 20, '81. C. C. E. Brandt.

For poor students: By? Miesler, Caplinville, Ill. collected at R. Wolter's wedding -3.15 for Schupmann: by? Riedel, Bloomington, Ills. collected at Küfer-Schneider's wedding, 6.00: by H. Pohlmann of Zion parish in New Orleans 10.00 for Lienhardt, by? Beck's parish, Jack-schville, Ill., 11.50, by? Lohrmann's parish, Lenox, Mich. 4.18 for Schicht. - From the Woman's Club in Indianapolis (?). Schmidt's Gem.): 8 undershirts, 8 pr. undershirts, 2 quilts, 3 pr. socks.

On the seminary organ: by Mr. President Biltz 2.00: by? Buszin, Meredosia, Ills. "Christbaum - Coll. of his pupils" 4.80: from Cleveland (West.) by H. K. 1.00: and Mrs. Weber 1.00. Liese, Quincy, Ill., 2.00: by? Biedermann, Friedensau, Nebr. part of a Soll. sr. Gem., 2.00: by? Werfelmann, N. Dettelsau, O., Hochz.-Coll. 2.00.

For my sick brother and brother-in-law in California: Bon? Schulte, Purcell, Ind. 4.00.
Received with sincere thanks.
Springfield Ills, June 20. H. Wyneken.

With heartfelt thanks to God and kind givers, undersigned received the following love offerings for the church building of his congregation: By? Menbiz, Beardstown, Ill., 5.50. From? Brauer's congregation in Crete, Ill., 1.50. From? Weisbrodt's gem. 7.00. Fackler's gem. at Evans, Iowa, 5.00.?. Schröder's Gem. 12.00.?. Schulke's compound in Palmyra, Mo., 10.00. ? Böttcher's compound 9.00. By Mr. Kassirer Schlicht 38.26. From? Bangert's compound 23.50.
Canton, Mo., June 22, 1881. I. P. Fackler.

For the deaf and dumb in NorriS, Mich:

From? Schwankovsky in Morris -2.00. From? Stürmer in Detroit .50. Mrs. Johanna Roth, thank offering, 1.00.?. Bur- mesters congregation in Grand Haven 10.00. Teacher Conzelmann's pupils 1.60. Heinrich Gevold 1.00.?. Schleifermann's congreg. 9.00. By? Clöter in Valley Creek, Minn. by M. Bachmann 4.00. D. Vollmar 5.00. By W. Spelling of the singing choir in Waldenburg, Mich. 3.50. By? Luker in Onaga, Kans. by F. Ruffall's child .25. By Kassirer I. Simon in Monroe 49.87. By? HUD in Howard Grove by E. Wehrmann 5.00. N. N. from? Schuricht's congreg. in St. Paul, Ill. 2.00. H. Schäperkötter in St. Louis 10.00. By? Pohlmann in Louisville, Kv., from s. Sunday School students 5.00. By I. T. Schuricht in St. Louis from Kassirer

Roschke 61.15. From Minnesota Synod 28.80 ? Lüker in Onaga, Kans. .25. ? Ströhlein at Glasgow, Mo., 1.00. G. Barth at Sandusky, Wis., 1.00. E. Kündinger at Detroit 10.00. Heinrich Berger at Waldenburg, Mich. by the same 1.00. ? Kaspar in Giddings, Texas, 5.00. By ? Leybe in Grand Rapids, Wis. by N. N. 2.00. Confirmation feast coll. in Town Grant 2.45. By ? Rennie in Wayside, Wis. wedding coll. at Carl Hintz 5.15. Louis Herbst in Detroit 6.00.

C. D. Strudel, Kassirer, 207 ^okkerson ^vonue, vstroil.
For poor students received with heartfelt thanks through Mr. ? B. Sievers in Cape Girardeau, Mo., from Mrs. Marie Desterling 5.00. Through Mr. ? Grabner in St. Charles, Mo., still subsequently (see previous number) the remainder of the house collection -6.00. C. F. W. Walther.
Received: Collecte on the wedding of Mr. Heinrich Körte with Miss Louise Richmann for poor students -11.00. Desgl. for poor students: Thank-offering for gracious salvation from fatal illness 5.00. Otto Hanser.

Get
for Stud. Schriefer by Mr. ? Brömer -20.00 from the Women's Association in Cincinnati, 1.00 from Miss I. Lang there. 5.25 for Cand. E. Schulze from Mr. ? Wangerin's congregation.

M. Günther.

New printed matter.

The Doctrine of Holy Scripture on the Election of Grace. Commissioned by the First District Conference of Lutheran Ministers of the State of New Dort 2c. and submitted for printing at the request of the same Conference by August Emil Frey, Pastor at St. Mark's, Brooklyn, N. Y. New Dort, 1881.

We are pleased to announce the publication of this booklet. The author of this booklet is the editor of the "Evangelisch-Lutherisches Missionsblatt", which has been published in New York for many years. Although he belongs to a different synod, the author of this booklet sides with us in the controversy over the doctrine of election by grace that has broken out, without naming us. The booklet is intended to serve as the basis for a discussion of the doctrine of election by grace in a district conference, to which lay people also belong. Our opponents, of course, will not rejoice at the appearance of the same; for their hope that our dear Missouri Synod will soon stand all alone again, as it did at first, will thus fall into the well for them. To their great sorrow, they must see that their cry of "Calvinism!" will no longer be heard, but that even in other synods, and even in their own midst, more and more men are standing out who realize that our doctrine is not Calvinistic, but the pure, but long buried doctrine of our dear Evangelical Lutheran Church, which is clearly and unambiguously set forth in the confessions of the same. The truth can be pressed, but not crushed. When people rejoice that they have buried it, it rises again and again to shine all the brighter, and all who place God's Word above their reason accept it with joy. - The book is available from the "Lutherischer Verlags-Verein" in New York, as well as from the author. It contains 48 pages in large octavo. The price is: 1 copy 15 cents, the dozen -1.50. W. [Walther]

The English translation of our second German tract has just been published under the following title:

The Doctrine concerning Election, presented in Questions and Answers from the Eleventh Article of the Formula of Concord of the Evangelical Lutheran Church. With a Preface and Conclusion by C. F. W. Walther. Translated by J. Humberger and published by the Evangelical Lutheran Augustana Conference of Stark and other Counties of Ohio. St. Louis, Mo. Concordia Publishing House. 1881.

Our readers will be all the more pleased with this translation, since it was produced by a Lutheran preacher outside our synod and published in the name and on behalf of the entire conference, to which the translator belongs. It can be obtained from our "Luth. Concordia-Verlag" for the price of 15 cents for 1 copy. W. [Walther]

"Stories on Dr. Luther's Little Catechism."

A significant number of subscriptions have been received in response to our last request. The prospect that the printing of the booklet will come about is thus very favorable. As soon as about 500 subscribers can be found, the enterprise will be secured. As you know, the subscription price is only 50 cents, later it will cost 75 cents. At this cheap price we wished to supply a story book, handsomely furnished and 500 pages strong, which will be read with pleasure and benefit by young and old. Everyone likes to read stories. Everyone wants to know what God has done in the past to confirm his word. This is the purpose of our booklet. In reminding you of this, we also take the liberty of asking the friends of this enterprise to collect subscribers and send them in as soon as possible. The money is to be paid by the subscribers only after the publication of the book. As soon as the desired number of subscribers is received, everything should be done so that the booklet is printed as soon as possible.

Address: Rev. H. Fick,

286 8darvmut ^ve., Loston, Llass.

Changed address:

86V. Tb. ^lokmlnn, kdelstackt, Oraukeo 6o., ^Vlso.

Printing house of the "Luth. Eoncordia-DerlagS".

Lntersä rtt tll"?ost OSieo "t 8t. Lonts, bko., kur sseonck-olas" matter.

Volume 37. St. Louis, Mon. July 15, 1881, No. 14.

(Submitted.)

History of a small German Evangelical Lutheran Bible Society in America.

On the occasion of the 25th anniversary of the German Evangelical Lutheran Central Bible Society in St. Louis, Mo., it was decided to give a short history of this society; especially since it is a shining proof of how the Lord our God has once again wonderfully promoted and blessed the spreading of His Word with very little means. The need to obtain unadulterated copies of the German translation of the Holy Scriptures, as it had been produced by Dr. Martin Luther, and to obtain them cheaply, was the reason for founding a Bible Society in St. Louis. The 2nd paragraph of the constitution of this society explicitly states as the purpose of the society : "To promote the distribution of German Bibles and New Testaments in complete and correct editions, possibly with good summaries and parallels, in good printing and paper and in durable binding." The pastor of the parish, the then Pastor C. F. W. Walther, suggested this idea of a Bible Society to be founded. The same did not find the slightest opposition, but rather aroused general joy. How could it be otherwise than that this thought aroused joy in a Christian congregation that is built on God's Word alone and for which the Word of God is the most precious treasure that brings with it all blessedness both in this and that life? Thus, on April 24, 1853, the beginning was made in the name of God. On that very day 136 Lutherans declared that they wanted to become members of the Bible Society. A committee was appointed to draft the constitution, which was then adopted on May 8 of the same year with its 28 paragraphs and ordered to be printed, and which is still valid today. In it it is determined that each member has to pay a contribution, at least 2 cents monthly; that every quarter of a year on certain Sundays immediately after the afternoon service in one of the two and later of the four churches, which together form the first Lutheran congregation of the unchanged Augsburg Confession in St. Louis.

The Society shall hold a meeting on the day of the completion of the translation of the New Testament. Every year a special Bible festival shall be celebrated on September 22, the day of the completion of the translation of the New Testament in 1522. Furthermore, in this constitution, it is the duty of every member, where it is known in his circle that there is a lack of a Bible, to take care, if possible, that this lack is remedied. Bibles are to be sold at cost price. Bibles are given to the obviously poor or sold at reduced prices. After the election of officials, of a president, to whom the founder of the society was elected, and an agent, treasurer, secretary and collectors, it was decided to buy for the money collected as many copies of the German translation of the Holy Scriptures, carefully and accurately printed word for word in the Teubner printing house in Leipzig in Saxony, after the last edition revised by Dr. Luther himself, and to have them sent over well bound. These Bibles were eagerly awaited and purchased by many in St. Louis and also in other congregations of the Synod of Missouri, Ohio and other states.

The first annual statement showed that the Society had a fund of 468 dollars from voluntary collections and regular contributions, as well as from Bibles and New Testaments in stock. The second annual account already showed assets of 700 dollars. In particular, the branch societies founded in the dear congregations of Collinsville, Neugehlenbeck, Columbia and Centreville, Illinois, and Altenburg and St. Charles, Missouri, have contributed their share, as can be seen from the financial statement. Such progress had not been expected. Encouraged by this blessing, they were already thinking of producing a print of the Holy Scriptures themselves, which they had initially put off into the far distance. And what kind of Bible was to be printed first? Not just the text of the New Testament or even the entire Bible, but a larger Bible work, which was almost impossible to have. The so-called Altenburger Bibelwerk with Dietrich's Summaries and Vierling's Preface.

and closing prayers for each lection, which is so particularly suitable for home worship, should be reissued. This was the proposal and the decision of the Society. Of course, there were many things to be discussed. It would be three quarto volumes, which could not be published at once; but one could make a start with the New Testament. Here and there an obstacle stood in the way. There was a lack of money. In particular, a new high-speed press was needed in the printing house used by the synod at that time in order to be able to carry out this work. But as great as the difficulties were, they were overcome with God's help. Some members of the society offered to make a loan, naturally without interest. And so the work began. Already in June 1856, the New Testament of the Altenburg Bible was ready for dispatch. The sales of this book were very satisfactory.

Orders came in from all sides. This also induced the printer to offer to publish the two parts of the Old Testament at his own expense, which was accepted with pleasure on the condition that the work would be printed unchanged, under the supervision of the Bible Society, and that the Society would be guaranteed the right to sell it. Admittedly, this enterprise went slowly. The printer only used the free time he had for typesetting and stereotyping. In 1860 the first volume of the Old Testament appeared and 4 years later the whole work was completed. During this time, many had read through the New Testament several times for their edification. Now it was time to read the Old Testament, which was bought by all those who had bought and used the New Testament. Unfortunately, only 2000 copies of the New Testament had been printed, without having made stereotype plates beforehand. These 2000 copies were all sold out in 10 years. It was therefore decided to have the New Testament of the Altenburger Bibelwerk also stereotyped, so that after the sale of the printed stock, more and more copies could be printed without delay. Finally, in 1869, the Society was able to purchase the stereotype plates of the Old Testament for 2000 dollars.

to itself. After that, the Society succeeded in having the entire Altenburg Bible printed without interruption for distribution not only in the United States of North America, but also in Germany, one copy of the entire work in three French volumes for the cheap price of H7.25. In thousands of families, this Bible is highly and valuably appreciated and used in daily home worship. They would not give it away again at any price. Every young married couple should receive this Bible as a wedding present or purchase it for themselves. Even now, this work is not only available in simple leather bindings, as was the case in the beginning, but also in fine bindings with gold edges.

Hardly had this work been completed to the general joy, when the question arose whether we should not be able to publish a Bible with the bare text, which could be used primarily in schools. The news that there were no more Bibles available from the bookseller Teubner in Leipzig caused an urgency to do so. The decision to have a school Bible stereotyped was made in 1873. Pastor Brohm was appointed as editor. And the necessary money was to be raised through shares. God also gave his blessing to this enterprise. On October 4, 1874, a finished copy of the new Bible edition was shown to the Society at its meeting. Again 2 years later, in 1876, the Society decided to publish a Bible in a larger format. The estimate for the cost of the necessary plates was 3360 dollars. This decision was also happily carried out. And so the first 25th anniversary of the Bible Society came closer and closer. It was celebrated on April 24, 1878 with a service and sermon in the Dreieinigkeitskirche. Dr. Walther, as president, preached the sermon on Psalm 119:98. and the theme was: "What an inexpressibly great treasure those have who possess a Bible." See "Lutheraner," Vol. 34, No. 14. This was a joyful celebration of praise and thanksgiving to the Lord our God, who had so kindly promoted our work.

Now, with the 25th anniversary, the Evangelical Lutheran Central Bible Society with its valuable branch societies should not go to rest and leave the work of Bible dissemination. Oh no! As long as it is said today and as long as souls can still be saved, Bibles should also be printed and distributed among Germans and other peoples in the most diverse languages. Since the Jubilee, especially the Psalter with Luther's prefaces has been published in pocket format; also the New Testament has been printed and bound in the format of the school Bible. First of all, the New Testament with the Psalter in duodec and the publication of the large Bible on vellum paper with fine binding for ecclesiastical use are to be procured. The latter has already been done. This would probably satisfy the needs for the Germans, so that Bibles for the home, for the school and for the church in pure good print are plentiful. Therefore, in one of the last meetings of the Society, it was thought to procure a New Testament in the English language, with the addition of the summaries and parallels found in the Lutheran Bibles. May the merciful God, who has given us his word for our salvation, help us to use it with all diligence also in writings always

The book will be read and spread more and will bring incalculable blessings.

Finally, an overview of the sales of Bibles and New Testaments and the income and expenditure of the Bible Society during the first 25 years should be given. On average, more than 2000 copies were sold and partly given away each year, namely 56,670 copies in total, 28,669 of ordinary Bibles large and no octavo, 12,670 of New Testaments, and 15,331 of individual volumes of the Altenburger Bibelwerk.

The account of income and expenditure during the period of 25 years establishes the following items:

I. Intake:		
1. monthly contributions from members in St. Louis -	4774.38	
2. contributions from branch companies	923.38	
3. income from church collections etc.	1555.47	
4. for Bibles and New Testaments sold	37003.19	
5. for Altenburg Bible works	25167.14	
6. shares still outstanding	80.00	
		Summa -69503.56
II Edition:		
1. for the purchase of bibles and wills-26703	.09	
2. for the publication of the small octavo bible	10550.04	
3- On the publication of the great octavo Bible (plates)	3362.40	
4. on the publication of the Altenburger Bibelwerk....	24960.04	
5. operating expenses	3831.60	
Lassen stock	96.39	
Summa -69503.56		
III. currentfund:		
1. Werth of the plates of the Altenburger Bibelwerk... - -	3500.00	
2. value of the plates of the small octavo bible	2500.00	
3. value of the plates of the great octavo bible	3362.40	
4. Bound Bibles and Testaments at hand	468.40	
5. rough small octavo bible	1530.00	

6. bound Altenburg Bibles	525.00
7. raw Altenburg Bibles	180.00
8. Outstandings for Bibles and wills	953.56
9. Outstanding accounts for Altenburger Bibelwerke	337.94
10. deposit on new shipment of wills.	-230.39
11. cash on hand	96.39
Summa -13684.08	
Thereof debt, outstanding shares	80.00

Remain -13604.08

Who would have thought 25 years ago, when this work was started, that it would come as far as it has just been described? - Probably no one. The blessing of God has done that. Praise and thanks be to Him for this. May He also grant that the zeal for the spreading of His Word will not diminish, but rather increase, and may He place a rich blessing of grace on every such undertaking, and especially may He work on many souls through every Bible and every New Testament, awakening, enlightening, comforting, sanctifying and leading them in the right faith to eternal blessed life for the sake of Christ Jesus. Amen. B.

(Submitted by Dr. Ä. Sihler.)

What does the recent assassination attempt against the president give us Lutherans to think about as well?

The "Lutheran" should not and does not want to be a political and even less a party paper; but it should and does want to pay attention to the civil and moral conditions of the country, which are always more or less connected with the position of the citizens to God's word and to the Christian faith.

And what is it that meets our eyes? That the position of the parties is no longer so harmless and innocuous as in the first decades of this confederation, for at that time they had the common good more in mind; there was more in them true patriotism, public spirit, putting aside their own benefit in order to serve the common welfare. Shameless and immoral activities for the benefit of the

The laws on the abolition of civil offices, such as bribery by money, carousing in drinking houses, etc., were not as widespread then as they are now, unfortunately. And even if the views of the various parties on the salutary nature of this or that bill differed several times, they still had the common good in mind on average.

But how does it look now? What jumps into one's eyes everywhere? Not only a mutual spiteful partisan tension, but a passionate partisan dispute, even partisan rage; and about what? About special purposes, which are often detrimental to the common good and about whose implementation one or the other party has no conscience. One would look in vain for Christian sentiment, fear of God, love of one's country, and even only the civic virtues of pagan antiquity in the Greek and Roman republics in their better times, in many of the spokesmen who have the great pile behind them. Arrogance and ambition have eaten through everything in them, and they are not free from the desire for profit in their crooked gears. Yes, so desperately wicked is this damage, so deeply torn is the corruption - a moral rotteness that stinks to heaven - that even religiously and morally and patriotically minded men of significant talent and knowledge no longer want to lend their names in order to be elected to Congress or to otherwise influential offices; for they despair of being able to effect something profitable for the common good in the prevailing partisan frenzy. But they are not doing right in this; for who else than they are capable of winning over the healable among the seduced partisans for the charitable truth or at least of resisting for a time the more rapid spread of this cancer in the political body of this country? Instead, the recent assassination attempt provides clear evidence that personal interest is placed above everything, including the good of the country.

It is not my intention this time to go into detail about the other terrible moral damages and corruptions that are eating away at our poor people and accelerating its civil and moral decay. But since they are often more or less closely connected with this basic evil, I will at least name the most prominent of them. There are

First of all, the dirty and mean activities and means that are set in motion during larger and smaller elections, in which the eighth commandment is grossly violated and the candidates of the opposing party are pelted with all kinds of dirt and filth, while their own candidates are unduly emphasized. There is

On the other hand, a disgraceful criminal justice system in which, by virtue of the prevailing scriptural! The death penalty, which is deserved according to the verdict of Scripture and reason, is only very rarely carried out, but is instead commuted to life imprisonment. And often even this is not observed, but shortened through the intercession of influential party leaders. Also, in such dealings of the punishable court, the unbelieving ones try to represent a madman and thus the death penalty manist advocates and physicians very often take a lot of trouble to deprive the guilty person of the punishment against the clear facts. And it would be highly surprising if they did not do so in the present horrible case. There is

Thirdly, in trade and commerce, in buying and selling, in lending and borrowing, in acquiring and increasing money and goods, in carelessly giving guarantees, sometimes even for obvious swindlers, thieves, even murderers, in speculating with other people's money, in all kinds of intrigues and tricks of a coarser or finer desire for gain, a formal spirit of delusion and fraud has been poured out on the children of unbelief. Fraud and deceit have come to wide dominion. There is

Fourth, in the field of social life, the broad and deep current of such cunning and manifold hedonism and sensuality as has never before rolled down its waves into the sea of eternal ruin in this nation. Rough eating and drinking, or finer and tastier feasting and carousing, opulence and splendor of the richer in their buildings and inner furnishings, extravagance in dresses, fabrics and jewelry among the women, and at the same time a slavish submissiveness to every fashion and frills, however tasteless, abortion of the fruit of the womb, opium, dancing, attending immoral plays and operas, reading lewd novels and novellas, open or secret fornication, gambling, expensive travels - in short, these and other worldly pleasures and pleasures without measure or number are to be found in abundance in our social life. But even though many of them are quite lovely and attractive to the eyes of the children of this world and glitter and shine splendidly - in God's eyes they are nothing but plague sores, boils and an ever more rapidly spreading cancer on the body of our society; incurable by the human wit and art of the respectable humanists and moralists. There is

Fifthly, there is the flood of unscrupulous and mostly partisan advocates who, against their better knowledge and conscience, present unjust trades and matters as just before the judge by all kinds of false pretenses and oratory for the sake of profit, and try to disturb his judgment. And there is no lack of politically partisan, weak and corruptible judges who bend the law. Similarly, sometimes the jury is collected by the sheriff from the yeast of the people. There is

Sixthly, a fundamentally depraved, slack child-rearing is in progress and on the rise. From an early age, if their parents are not true Christians, children are looked upon idolatrously, not as gifts from God, but only as their flesh and blood, in which they love themselves. There is no talk of "sensible discipline when the children are growing up," of breaking the self-will and self-willfulness, of habituation to obedience, to serving and helping. On the contrary, the flesh and its lusts are abundantly fed in them, all their desires are satisfied, yes, sometimes they are taken into protection by their perverse, limp parents against the necessary school discipline. And by sparing the rod against their children, contrary to God's word, they thereby bind the rod for themselves, so that later God will strike them through their misguided children. For what wonder, if through such sinful slackness of the parents and their spiritual neglect of the children, without the application of the divine word according to law and gospel, and the upholding of the 4th commandment, a restraint- and restraintless generation grows up, which, work-shy, slack and pleasure-seeking, can only contribute to the increasing ruin and moral ruin of the civil community?

These, then, are the foremost damages and corruptions that have eaten through and poisoned our poor people, so many of whom are not truly believing Christians and have not, like the great multitude, thrown God's Word behind them and despised His teaching, which is thus, "Righteousness exalts a nation, but sin is the ruin of men."

(Conclusion follows.)
(Submitted.)

The care of orphans and widows so earnestly commanded by God. *)

Among the duties of love of Christians, the care of orphans and widows is certainly not the last and least. For the exercise of this duty the Lord has bound us in his word with all seriousness on our souls. But daily experience shows that this sacred duty is often neglected, and that the poor widows and orphans are often left in their misery without comfort and care. Therefore, it does not seem unnecessary that the care of widows and orphans be properly inculcated in the dear Christian people as a duty imposed on us by God Himself. But this can certainly not be done better than if we remind ourselves of the word of our God, in which he so earnestly exhorts us not to forget the orphans and widows.

God has surrounded them with a very special protection and promised them his fatherly care and protection. He says e.g. 2 Mos. 22:22: "You shall not insult widows and orphans. If you offend them, they will cry out to me, and I will hear their cry; then my wrath will be kindled, and I will kill you with the sword, and your wives will become widows and your children orphans." Further, Deut. 27:19: "Cursed be he that shall bend the law of the stranger, the fatherless, and the widow." In the 68th Psalm v. 6. God calls Himself "the father of the fatherless

and the judge of the widow." And Ps. 146:9. He says of Himself, "The LORD keepeth the stranger and the fatherless, and upholdeth the widow."

God also clothed the orphans and widows with special honor by glorifying his mercy on them in their distress in a very special, obvious way and by putting an end to their distress through great miracles of his omnipotence. Thus, according to 1 Kings 17, the Lord kept the poor widow of Zarephath in trouble by performing that great miracle through his prophet Elijah, so that the handful of flour in the cad and the little oil in the jar were not consumed until more than three years had passed. And when the only son of that widow died, the Lord miraculously raised him up by his servant Elijah. And how gloriously the Lord helped that poor prophet's widow in 2 Kings 4 by miraculously making such a quantity out of the little oil in the jar that she was able to pay her debts and buy her two sons out of bondage. How kindly our dear Savior also calls out to the widow of Nain: "Do not weep!" and gives her back the only son who was already a prey of death.

From all this we see that God has taken the widows and orphans into his special protection and has given them a firm promise: I will provide for you! - But God does not want this directly,

*) This essay has already been sent in a long time ago, but has been mislaid, but hopefully still appears in due time. D.R.
but through us. He wants to protect, comfort and care for widows and orphans, but he wants to use us as witnesses. That is why he has so especially commended them to our love and mercy, and what we do for them he will regard as if we had done it to him ourselves.

Already with the people of the Jews in the desert God gave special commandments and laws to order the preservation and support of the orphans and widows. He says 5 Mos. 24,17 f.: "You shall not bend the right of the stranger and the orphan, and you shall not take the dress of the widow as a pledge." ... "When thou hast shaken thy oil trees, thou shalt not shake them again; it shall be the stranger's, the fatherless's, and the widow's. See also especially Deut. 26:12. 16:11. 10:18.

Later, the Lord repeatedly inculcated such commandments in His people through the prophets and severely punished their transgression. E.g. Mal. 3,5: "I will be a swift witness against those who do violence to the widows and orphans. Job asks Cap. 1,16: "Have I caused the eyes of the widows to faint? And confesses of himself, "I gladdened the heart of the widow." Item: "I saved the poor who cried out, and the fatherless who had no helper." Cap. 29:12, 13. - The prophet Ezekiel, Cap. 22:7, gives this as one cause of the Jews' imprisonment, that they "oppress the fatherless and the widow." And Isaiah exclaims from Cap. 1, 2. 3.: "Your princes are apostates.... They do not do justice to the fatherless, and the widow's cause does not come before them."

Also in the New Testament, God inculcates in us the care of orphans and widows; for with holy wrath Christ cries out Match. 23:14: "Woe to you scribes and Pharisees, hypocrites, who devour the houses of widows, and offer up long prayers; therefore you will receive more condemnation." See also Marc. 12,40. and Luc. 20,47. On the other hand, the Holy Spirit calls this "a pure and undefiled service of God", "visiting the fatherless and widows in their affliction", Jac. 1,27. This is therefore a foregone conclusion that God wants to have the care of the widows and orphans from us and wants to punish the omission of this holy duty of love terribly. The fact that our God wants us to do this should be reason enough for a Christian to undertake the performance of this duty with all seriousness. But also the misery and misery in which widows and orphans usually find themselves should move our hearts to active compassion. Mercy is a very noble virtue in Christians, to which our Savior also exhorts us when he says: "Therefore be merciful, just as your Father in heaven is merciful. And, "Blessed are the merciful, for they shall obtain mercy."

Oh, if only we would remember this sacred duty of ours at all times and fulfill it better in the future by God's grace than we have done so far. If we do not do this, we will invite God's wrath and curse upon us. Oh, if only we would take to heart what Luther says (Erl. Ausg. Bd. 44. p. 357): "I am afraid that we jest with the gospel in such a way that we are worse before God than the papists. Sirach says: Do not deceive widows and orphans, for their tears do not go down below them, but above them, that is, they cry out above them. These are the right waters that go over the mountains, as Proverbs says; and God is not called the father of widows and orphans in vain. For when they are forsaken by everyone, God asks for

them. But it is better that we take care of widows and orphans and help them, because they are commanded to us. But if he has to do it, he will start such a game with us again, which is called: If you will afflict widows, I will cause your young men to be slain, and your wives and children to become widows and orphans. So the Turk makes widows and orphans today, but we deserve it. One should not scold the people. Christ can also preach, but he takes vinegar here and forgets the honey, saying, "Woe to you builders, burghers, and nobles, who take everything for yourselves and scrape and scrape and still want to be good evangelicals. See to it that the gospel does not hover on the tongue alone and that you do the opposite in deed."

Finally, the care of widows and orphans is such a noble and glorious virtue, well worth pursuing with all seriousness. The apostle Jacob calls the care of widows and orphans "a pure and undefiled service of God. And Luther rightly says (Erl. Ausg. Bd. 40. p. 239 f.): "The other virtue, that they help the miserable orphans and widows to the right and promote their things. But who can also tell all the virtue that follows from this virtue? For this virtue comprehends all the works of righteousness 2c. Therefore, since we are to show our faith by our works,... by love serve one another and abound in good works, yes, since our Savior wants to regard what we do to the least who believe in him as if we had done it to him ourselves, let us with all diligence, for his glory, fulfill his commandment and faithfully care for the widows and orphans."

But what is the best way to provide for this? God the Lord has not commanded us anything definite about this, but has left the manner of this duty to our choice; but this he has commanded us: "Let all things be done honestly and properly." The widows and orphans are also to be cared for in Christian order, so that none may suffer want, none may perish. In this, every congregation should also follow the example of the congregation in Jerusalem. With what seriousness and diligence she took care of her orphans, widows and poor, as we read in Acts 6:1-6! The feeding of the orphans and widows was therefore already at that time a church matter in Jerusalem.*) We also find in the writings of the oldest orthodox church teachers a lot of exhortations that the congregations should not lack this service of love. Ignatius, the pious bishop of Antioch (d. 115), admonishes Polycarpus (d. 166) that he should "not despise widows, but, next to the Lord, be their guardian. These two men sealed their faith with their blood. The martyr Cyprian (bishop of Carthage, d. 258) also exhorts the elders of the churches: "I ask you to take care of the widows and the weak and all the poor diligently."

But how can this apostolic way of caring for widows and orphans be reintroduced in our churches? Yes, I would like to ask first of all: Why be-

Nor should we forget what the apostle I Tim. 5:16 writes: "If a believer or a believer has widows, let him provide for them and not let the church be burdened, so that those who are right widows may have enough. "Right widows" means those who have no relatives to care for them. Hasn't this way been with us everywhere for a long time? The fact that this is often not the case is certainly not a good sign, a testimony that first love unfortunately no longer "burns" as it should. And when we recognize this, then it must become clear to us immediately what danger we are in; indeed, then it can no longer be a question of what we have to do! The only way to ensure that widows and orphans are cared for in our country, as in the time of the apostles, is to fervently call upon God, the faithful Lord, day and night, so that He will not let the fire of love for Him grow cold in us, but will kindle it more and more into a bright, blazing flame. Oh, would that the Lord in grace would restrain the foul waters of the worldly spirit and earthly mind, which we also see rising higher and higher among us with fear and trembling, and throw them back completely and pour out upon us His precious Holy Spirit, so that we, as once the congregation at Jerusalem, may love Him with all our fervor and for that very reason also become One Heart and One Soul among us! Then the right willingness to sacrifice, which is pleasing to God, will come all by itself, and the question of providing for widows and orphans will then be a question which only refers to the different circumstances prevailing in different places. And in this each community may keep it, as the circumstances bring it with themselves. But it is high time that every congregation recognizes that the care of its orphans, including the orphans and widows of its preachers and teachers, is first of all its own business, commanded by God. Such orphans and widows are the household members of the respective congregation. And also here the serious word of the Lord applies: "If anyone does not provide for his own, especially for those who are members of his household, he has denied the faith and is worse than a heathen. 1 Tim. 5:8."

But if a church is too weak to provide for its poor and widows, it can, after the example of the church in Jerusalem, confidently ask its sister churches for help. And these latter may take the churches in Asia Minor, Macedonia and Greece as a model and pay the "tax that is done to the saints" abundantly and according to the law, I Cor. 16:1. 2 Cor. 8:20. 9:1.

May the faithful God help us in grace to recognize our vocation of love better and better and to fulfill it more

and more joyfully, so that we may one day hear from our Savior the glorious words: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these that believe on me, ye have done it unto me."
Gottlieb Traub.

Adolph Clarenbach,

Lutheran martyr, -j- 1529.

(Continued.)

Finally the hour of redemption came. After 9 o'clock in the morning, the magistrate came with the bailiffs to take Clarenbach and Flysteden to the court. As they left the dungeon in which they had languished for so long, they exhorted a fellow prisoner, a priest, to remain firm in what he had heard from them and not to be misled by the monks. In front of Greven's house they were bound together by the executioners. Then one of them said to them, "Now think how Christ went out of Pilati's house." Then Clarenbach said to Greven: "Pilato was to be forgiven, for he did not know what he was doing.

But you know well what you are doing." As the procession began to move, Clarenbach began to praise God and said, "Praise, honor and thanks be to you, Father, that you have made this day appear to us, for which we have so longed! O Lord, look down, for the time is near." A shearer comforted him. Clarenbach answered him: "I am well comforted in Christ, for this is the death of Christians and the will of the Lord. This is what happened to the Lord, and much more to his disciples. So he went before us, so all of us who want to be Christ's brothers must follow him." Several acquaintances approached and spoke to him. For all of them he had a friendly and comforting word. To a Wesel man he said, "Greetings, brother, and to the other brothers say good night. Admonish them not to abandon Christ and his words for fear of death. For it must happen that all who want to live godly in Christ must suffer persecution. Therefore I will follow Christ and go before you." Soon after, he broke out into the strange motto: "O Cologne, Cologne, how you persecute the Word of God! There is a cloud in the air, it will descend once more!"

When they came to the Hachtpforte, where the condemned had to stay according to custom until the death bell was rung, Clarenbach asked for a Bible. He received it and read aloud the 5th and 6th chapters of the Epistle to the Romans. But a monk kept talking into it and tried to disturb the reading. Clarenbach asked, "Oh, dear, let me feast a little on the word of God!" When he came to the passage: "If we have died with Christ, we believe that we shall also live with him," he said: "O, that is something good; I must think of that point when we are led out!" But the monks, in spite of his entreaties, did not cease to disturb him, that at last he had to give out the reading. They brought the conversation to purgatory. "Yes, this is the priest's bag or coffer; if purgatory did not throw out so much money to you people, you would not think so much of it."

Monk: "How do you know?"

Clarenbach: "I know that, because that is the way of the world now: what money does not penetrate, be it as holy as it wants to be, it is still despised by the world. But what money invades, that is defended to the death. That is why we have to die now, because we despise purgatory.

Monk: "Where do you think your soul should go?"

Clarenbach: In Abraham's Lap.

The monk replied with mocking notes.

The death bell began to sound in muffled blasts. Clarenbach's cousin Aleff said, "That's when you ring the bell!"

Clarenbach: "Praise be to God the Lord that the hour has come when we shall suffer death for His sake!"

The executioner: "My dear brothers, the time is here, it must be."

Clarenbach: "Yes, if you want, we are already ready."

The executioner: "So I ask you to forgive me for the death I have to inflict on you.

The two martyrs answered, "Yes, gladly; do as you are commanded."

Cousin Aleff stepped in and asked again, "Dear cousin, I beg you for God's sake to signify yourself for the sake of your friends." Clarenbach replied, "What does Christ say? Who

Aleff said, "If it be no other way, then it must be lamented to God."

However, they had come to the high court, where the judge usually pronounced the sentence on those condemned to death. But this time none was pronounced. Then Clarenbach asked: "Where are now our accusers, our heretics and judges? Where someone is to die, he must have accusers to accuse him. - O, what judges are you here? Dear citizens and brothers, this is not justice, but force. What judgment is this to me? God have mercy on us, that our accusers may also be our judges. Then the magistrate waved his judge's staff, indicating that they should be led away; whereupon Clarenbach asked him if the court was over as soon as possible, and said, "Well, then, Lord, Thy will be done! The servant is no better than the Lord!"

When he recited the Ten Commandments, prayed the Lord's Prayer and interpreted each request to their present need and challenge, the bailiff told him not to speak loudly. But Clarenbach replied: "You do not understand the Scriptures. Christ, my Lord, did not teach me this way, but I should be ready and willing to confess my faith to everyone."

Turning to the people, he said: "Dear friends, pray an Our Father, that God may grant us steadfastness to suffer this for His word and holy name in faith. When he saw some monks standing in front of the gate of the Barefoot Monastery, he said, "Beware of the false prophets!" At this, the Greve with his horse blasted away to keep the people from listening. Clarenbach therefore said again: "Do not be seduced by the false prophets! For the word of God is bright and clear and needs no glosses." In the Silberhof, opposite the monastery, the priest J. von Venradt was lying in the window and called out to him, "Go, let St. Anthony burn you!" They moved on. The martyrs did nothing but pray and praise God. Several times they addressed the people and gave them many a glorious word to nourish their souls. A vomehmer gentleman had them, who had complained of thirst, refreshed by a drink of beer. Clarenbach then raised his eyes to heaven and prayed to God for the city of Cologne that God would not afflict it, and for all bishops, pastors and preachers that the Lord would enlighten their hearts and heal them of their blindness. Then he requested from the Mengel that they say an Our Father, that God may give them a strong spirit. In the old Gate of Honor he cried out again in a bright voice: "O Lord, have mercy on the rulers of this city and on the people!" In the new gate of honor, where Adolph had lain in prison, he said good night to the castle governor. The latter, however, crossed herself many times before the heretic.

As soon as they came out of the city into the field, they prayed again. They cried out with a bright voice: "O Lord, praise, honor and thanks be to you that you have caused this day to appear. Thou alone art the HER!" Clarenbach continued: "O Lord, I pray that you would increase the spark of divine love that you have kindled in my heart, even unto death."

Clarenbach: "So I didn't deserve to die."

The Greve: "So I hear well, you have done much more evil pieces, so that you have earned death baß."

Clarenbach: "Yes, when I was born, I deserved death through Adam's fall; so also I was conceived in sins."

Clarenbach pressed his hands to himself and exclaimed, "My heart is so joyful that I believe no joy in the world can equal it."

The executioner asked Clarenbach whether Heller should be collected for the soul mass. Clarenbach answered with a smile: "What are you saying about masses for souls? Do you think to fill the bag of the priests?" To the executioner's rejoinder: "But you have to go to purgatory," he replied: "Yes, purgatory - that is the priests' bag. - This is the real purgatory that my Lord Christ has sent me, namely, that I patiently suffer this death for the sake of his word and name. But your purgatory has no ground in Scripture." A conversation ensued between Flysteden and the Greven about the Church, as about the worship of the Virgin Mary and the Sacrament. As the people crowded in to hear Flysteden speak, the bailiff struck among the people, and the governor even blasted with impetuosity on horseback among the people, so that Clarenbach asked him to proceed more gently.

(Conclusion follows.)

To the ecclesiastical chronicle.

This year's Synodal Assembly of the Venerable Synod of Wisconsin was held June 16-21 at Fond du Lac, Wis. The number of synod members present was 152 (87 pastors and professors, 18 teachers, 47 delegates from the audience). The morning sessions were used for doctrinal discussions, the afternoon sessions for business. The doctrine of the means of grace was dealt with. Of the business that was transacted, we mention the following as the most important: 1. a new synodal constitution was adopted after due discussion; 2. the synod appointed a standing traveling preacher in the person of Pastor Oehlert. The synod was also pleased to learn that the synodal debt had been reduced by about half in the last year due to the abundant gifts of love received. The Synod was forced to erect a second college building in Watertown a few years ago and thus

contracted a rather significant debt. We wish the Venerable Synod that it will find the debt completely paid off at its next meeting. Delegates to the Synodal Conference were also elected, and they were instructed that the delegates should consider their mandate as expired "if in the organization or in the course of the negotiations of the Synodal Conference the doctrinal controversy which had broken out in their midst should be the cause of decision and prevent the organization or the further existence of the Conference in its present form. The withdrawal of the delegates, however, should in no way mean a withdrawal of the Synod from the Synodal Conference. The Synod gave this instruction to its delegates "in view of the circumstances prevailing in the Synod and the present state of affairs in the Synodal Conference". This instruction, which is somewhat difficult to understand for those who are far away, has aroused strange thoughts in the Columbus "Lutheran Standard". The same writes: "We understand this to mean that if Missouri will not sit in 'ecclesiastical consultation' with Ohio, it cannot do so at present with Wisconsin." 1. Missouri has not declared that it does not wish to sit in ecclesiastical consultation with Ohio. Our statement refers to such as have blasphemed the doctrine of the Word of God and our Confession as Calvinism. The application to Ohio we would make only after the Synod of Ohio has admitted to the blasphemies of some of its members.

who should confess. The Synod of Wisconsin not only holds in its great majority the scriptural and symbolic doctrine of election by grace, but is also anxious to bring this doctrine to bear. Missouri, therefore, has no reason at all not to want to sit in ecclesiastical consultation with Wisconsin. Also, Wisconsin has elected only those delegates to the Synodal Conference who have already publicly professed the correct doctrine of election by grace. F. P. [Pieper]

The following report **on the synodal meeting of the Norwegian Lutheran Synod can be found in the "Gemeindeblatt"**: "On May 25, the Norwegian Lutheran Synod, which is associated with us in the synodal conference, opened its general synodal meeting this year. After a committee had been appointed in the morning to examine the credentials of the delegates, and some preliminary arrangements had been made, the meeting adjourned until 1 o'clock in the afternoon. At the appointed time, the assembly organized itself by accepting the report of the above-mentioned committee. The president then read his synodal address and his official report on the last three years, and this document, the reading of which took up almost the entire afternoon session, was referred to a committee, which was to draw up rules of procedure on the basis of it the next day. - As the Ascension Day was celebrated on the following day, no meeting was held in the morning, but a church service was held, with Pastor Koren preaching. In the afternoon, the meeting resumed, and in accordance with the proposals of the committees concerned, it was decided that the mornings should be spent on doctrinal discussions, and the afternoons on business discussions. First of all, it had to be decided which subject was to be taught. In the report of the president, a unanimous proposal of the church council was communicated, to the effect that the doctrine about which a dispute had flared up in the synodal conference, the doctrine of the election of grace, should not be dealt with in the synod, but that the discussions about it should be left to the pastoral conferences for a while. On the other hand, the Church Council proposed the doctrine of justification and the doctrine of the relationship of the human will to grace in conversion as subjects for discussion. Of the appointed committee, a majority (3 members) proposed the latter doctrine for consideration, a minority (1 member) the doctrine of justification, and finally the fifth member of the committee, Professor Schmidt, proposed that a committee of 6 members, 3 from each side, be appointed to give a clear presentation of the points of difference between the parties in dispute over the election of grace. After a lengthy debate, such a committee was formed and immediately set about its task. - Until this committee would be ready to report, it was decided to discuss the doctrine of the relationship of the human will to grace in conversion, and these discussions were based on theses by Pastor Mikkelsen. However, the treatment of this subject did not get beyond the beginnings, since on each day the largest part of the morning was spent in negotiations about what the Grace Election Committee had to report. On the first day after its appointment, the committee announced that it had not been able to agree on whether, in addition to the points of difference, it should also name the points on which both parties agreed with each other. After a lengthy debate, it was decided that this would be done, and on Monday morning the committee reported 21 points of doctrine that both parties wanted to adhere to. In addition, each of the two parties then had

The Synod Committee, in accordance with the wishes of the Synod, drew up a number of sentences, namely Pastors Koren and Halvorsen and Prof. Stub 13 sentences, and Prof. Schmidt and Pastors Muus and Stadstad 5 sentences. On the basis of these rows of disputed propositions, the Committee, in accordance with the wish of the Synod, then worked out a compilation of the points of difference in the form of propositions and opposing propositions, which was presented the following day, and thus the work of the Committee was finished. The question arose whether the synod should continue with the discussion of the relationship of the human will to grace, or whether any part of the committee's report should be taken up. After some debate, it was decided to proceed with the first part, namely, the points on which both parties held. The shortness of time, however, soon made it necessary to break off these negotiations and turn to the most necessary business. - The assembly consisted of 262 voting members, namely 146 elected community delegates and 116 pastors. In addition, there were 50 advisory members and 26 guests. - On Wednesday, June 1, at 10 o'clock in the evening, the synodal assembly was closed. - As usual, the individual districts held separate meetings to deal with their own business. Among these items was the election of delegates to the Synodical Conference. Only the Iowa District elected delegates. In the other districts, after lengthy negotiations, no election was held."

At its meeting this year, **the Synod of Pennsylvania** elected Dr. Seiß, who is nothing less than a serious Lutheran, as its president. How could those members of the synod let this happen who, by God's grace, stand quite differently from Dr. Seiß, and some of whom have already publicly rebuked his un-Lutheran position? F.P. [Pieper]

The **so-called Lutheran General Synod** passed resolutions against "Mormonism" at its last session. It would have been more appropriate if it had adopted resolutions against the Rationalism, Zwinglianism, Arminianism, Unionism and Methodism prevailing in its midst. G.

General Synod. A congregation of this so-called Lutheran Synod in Washington recently had a Swedenborgian, that is, a person who denies the mystery of the Holy Trinity, the redemption of Christ 2c. preach in their pulpit. G.

The SuSquehanna Synod, part of the General Synod, wants to reintroduce the licensing of preaching candidates, which so many bodies calling themselves Lutheran had dropped as a result of the testimony of the Missouri Synod. One is so naive as to invoke for this the words of Pauli: "Let no one lay hands on soon." So unordained men can tamper with souls redeemed by Christ's blood, only they must not be ordained. G.

Pastor Severinghaus, the busy man, considered himself called three years ago to found a German seminary for preachers in order to promote the German work of the so-called Lutheran General Synod. During this time, the pastor, who chose himself as professor, although, just to mention one thing, he is a bit at war with German grammar, has had 14 students. Recently 7 were admitted to the exam, after 1 had already been dismissed, 2 had been chased away and 3 had run away. Of the 7 who passed the exam, only 4 passed, 3 have to continue their studies for another year, and yet the pastor wants to suspend "theological instruction" for a year! The four who passed the exam are Norwegians, and the pastor even seems to like that, because he writes: "If they were German, we would not know where to assign them work, as long as several pastors of our own synod are still almost breadless and anxiously waiting for an appointment."

Professor Severinghaus seems to be slow on the uptake. He has always been waved at with the barn door and it was made clear to him that his actions were not appreciated; his own district synod was not enthusiastic about his little German seminary. However, there seems now to have been an improvement in his condition. The General Synod, at its last session, took no notice at all of his "institution," but decided to found a German seminary at Carthage, III. As a result of this decision, he has probably now decided to suspend "theological instruction" for a year, - hopefully forever. G.

The comet. The so-called "Lutheran Church Friend" says: "Superstitious people like to associate such phenomena with great national calamities.... The comets come and go, following a certain law of nature, and are of no further importance than that they are seen only every few years." - The writer of the "Church Friend" obviously belongs to the people who shout to the world: "It is peace, it has no danger!" - Superstition with regard to such phenomena consists only in the fact that one wants to interpret them as omens of special coming events, but it is not superstition to call them divine warning signs and reminders of forthcoming divine judgments and especially of the last world judgment. What God has spoken in the first creation: "There will be lights in the firmament of heaven, separating day and night, and giving signs, lines, days and years", - the "church friend" seems to want to reinterpret in a well rationalistic way. G.

Methodism. We have often pointed out that the Methodists are related to the papists or, as Luther says, are the cousins of the Antichrist. This is shown, among other things, by their doctrine of church government. The "Happy Messenger", organ of the United Brethren, writes in No. 23: "The General Conference of our church is the legislative body and the highest or Supreme Court of the church. What it decrees is binding upon all the members of the Church, and none can transgress its laws without incurring punishment. Every member of the Church is bound to submit to the decrees of the General Conference. What the majority decides, the minority must accept as valid. Lawful order must be in a church as well as in the state, otherwise anarchy occurs." This is good papist. According to God's Word, the Church and her ministers have no power other than the power of the Word; they cannot impose laws on Christians to which they must submit for the sake of conscience. The dear reader should compare - in order to recognize the difference correctly - with the above Methodist omission the paragraph of our Synodal Constitution, which was communicated in the previous number (in the appeal p. 90). G.

The **Tunkers**, an Anabaptist sect, have split into three parties. One is formed by the progressives, the other by those who want to hold on to the old Tunker customs, and a third by the moderates, who do not like the deviation from the old customs either, but who want to see the differences carried and blame too much strictness in unimportant matters. Among other things, the strict ones consider it a great annoyance that some "brothers" have established a college, that the last annual meeting was even held on college land and that the standing committee held its meetings in one of the lecture halls, in which there was a piano, and

that at the annual meeting a collection was raised for the building of a meeting house and parsonage in Denmark. The strict ones recently held a meeting at which they protested against the innovations, and decided to deny the "holy kiss" to the innovators. In their Platform they declare, among other things: „X. Colleges and universities do not belong to the church nor to humble followers of Christ. XIII. A salaried and paid preaching ministry is contrary to Scripture. XIV. Special preparation for the preaching office is not according to the gospel. XII. Brethren are not permitted to participate in politics by casting their votes and accepting offices which require an oath to be taken." In addition, the old Anabaptist errors of resistance, swearing 2c. are repeated. G.

The notorious Baptist preacher I. S. Kalloch in San Francisco, who is also the mayor of the city, vetoed an ordinance of the city council that makes it a misdemeanor to print and have in one's possession lottery tickets. He wrote in his message : "I am obliged to return the ordinance 1626 without my approval. Fortunately, as I may look at it, and unfortunately, as you may look at it, I am just a preacher as well as a mayor, and therefore I am compelled to object to such interference with the revenues of the churches of this city." G.

Freemasonry. There are more and more cases of speakers who give lectures against the secret societies being attacked. In one place in Iowa last month stones were thrown at such a speaker, named Rathbun. In another place he was thrown into the muck, kicked and beaten by crude people, and he would certainly have been murdered, as the enemies had threatened him, if friends had not taken care of him.

G.

Inauguration.

On the 8th Sunday after Trinity, Rev. Aman - dus Volquarts was installed in his new office at the congregation at Egg Harbor City, N. I., by order of the honorable President of the "Eastern" District, by the undersigned. H. Stechholz.
Address: Rev. Volqmrts,

-LM Ünrbor Citx,

Mission Festivals.

St. Paul's Lutheran congregation at Cohocton, N. A., celebrated its third mission festival on the 2nd Sunday after Trinity, June 26, which was also attended by numerous guests from the sister congregation at Wellsville. Mr. ? C. Zollmann and the undersigned were festival preachers. The proceeds - -34.00 - were divided equally between the inner mission in the West and the building of a Negro church in New-Orleans.

E. I. Sander, Pastor.

On the 2nd Sunday after Trin. the congregation at LaneS - ville, Wisc. in connection with the congregations at Edgerton, Hanover and Beloit, celebrated their first mission feast in a grove. Mr. k. Schlerf delivered a missions historical lecture and undersigned the festival sermon. The collecte designated for outer and inner mission was -62.00. Geo. Wildermuth.

On the first Sunday after Trin. a mission feast was held at Sheboygan, Wis. by the congregations of Sheboygan, Town Herman and Sheboygan Falls. Preachers: pastors Kühle, Hild and undersigned. Collecte: -140.00 for internal and emigrant mission. C. M. Zorn.

On the first Sunday after Trin. the congregations of Pastors Burfeind, Ruoffer, Wangerin, Brauer sen. and jun. celebrated their mission feast at Crete, Ills. In the morning preached k. Wangerin, in the afternoon k. Ruoffer and k. Brauer, sen. - The Collecte, intended for inner and outer mission, emigrant mission and deaf-mute institution, amounted to -128.00. E. A. Brauer.

The undersigned took up his duties as Missionary of the Western District for Denver City and the State of Colorado on Sunday kulinarrun. A request is hereby made to all ministers and brethren in the faith to send in addresses of Lutherans known to them, whether in Denver or in the state generally, so that the work of seeking out such persons may be facilitated for the missionary.
Denver, Col. on 2s. June 1881.

D. As. Dornselk,
22" 28W 8tr., Denver, O<"1.

Friendly reminder for our dear synodal congregations and Messrs. DiffrectS-Kasfirer.

Undersigned hereby kindly permits himself to be reminded of the following:

According to the order of our synod, the funds intended for synodal purposes and thus also the funds to support the planned seminary building are not to be sent directly to the general treasurer, but rather to the treasurer of the district in which the funds are located, to whom the sum of the only subscribed love contributions is also to be reported with an indication of the dates in which they are to be paid. The District Treasurers would do well, however, to publish in the "Lutheraner", from number to number, both the sum of the monies already received by them, and the amount of the subscriptions made, with details of the dates set for payment, and to deliver what has already been paid to the General Treasurer, so that the honorable building committee will know if and when it can start the new building recommended by the delegate synod, and so that it will have the necessary means at hand as soon as the time has come. E. F. W. Meier,
General Cassirer of the Synod of Missouri, Ohio, et al. St.
Address: 515 " 517 IuskioAtcm ^vv., 8t. l'ouls. Llo.

Urgent request.

The members of the Committee for the Support of Poor, Sick, Aged Pastors and Teachers feel compelled to make an urgent appeal to compassionate, merciful Christians to send in gifts, if possible without delay, for those who have been handed over to their care by the Synod. Seven families are to be supported. Except for a few dollars, everything that was in the caste has been spent. For some of them, the sources of support they had are now also completely exhausted, that they really suffer need. Oh, therefore let us remember the word of our Lord, which we heard last Sunday: "Pray, and it shall be given you. A full, pressed, shaken, and superfluous measure shall be given into your bosom." If it may cost a thousand dollars for a preacher of the gospel to obtain his equipment for it at school and seminary, it may cost as much for a sick and feeble preacher to be restored to take upon himself the ministry so dear to him. Well, the "suffering brethren" are herewith brought before our eyes.

St. Louis, Mo, July 13, 1881.

The members of the Committee: E. O. Lenk.

E. F. W. Meier.

I. F. Büngrer.

To the message.

To the friends and promoters of the Kingdom of God be brought the glad tidings that, God willing, in a few weeks the Rev. clesiMntus M. H. Feddersen will take up his office as traveling preacher in Petoskey, Michigan, and vicinity. May God, who has given the greater by grace, namely the person of a preacher of His Gospel, also grant the "lesser" but no less important, that the treasury of the inner mission, from which he and other servants of the Gospel are to be given what they need, be filled with gifts of love! So help then, dear Christians, especially you Christians in the Michigan District, that the work of the inner mission may also be vigorously promoted by your prayers and abundant collections; so that, as the apostle St. Paul could boast of his congregation in Rome, it may also be said of your faith throughout the world! F- Sievers, sen.
Frankenlust, July 6, 1881.

Candidate Election - Display.

It is hereby brought to your attention that the following persons have been nominated as candidates by the members of the electoral college, and in part by the supervisory authorities and teacher colleges concerned, as well as by some synodal congregations:

I, for the completed professorship at our high school in Fort Wayne, Ind.
Mr. F. Zucker, the former director there, and Mr. F. Fr. Sievers in Minneapolis, Minn;
II, for the Completed Directorate of our High School at Fort Wayne, Jnd.
Mr. ? I. H. Niemann in Cleveland, O., against whose possible nomination, however, his congregation has already sent in a written protest to the Electoral College, Prof. A. Crull in Fort Wayne, Jnd, Mr. ? H. Engelbrecht at Chicago, Ill, Mr. ? P. Brand in Pittsburgh, Pa. and Mr. ? F. Kügele in August Co, Va.
III, for the newly established office of a second music teacher at our school teacher seminary at Addison, Ill.,
Mr. E. Homann, teacher, in Chicago, Ill. Prof. Mr. I. Merkel, hitherto provisionally employed, in Addison, Ill; Mr. I. L. Himmler, cantor, in Frankenlust, Mich.; and Mr. ? A. G. Döhlner in Forestville, Mich.;
IV, for the newly established office of a second proseminary teacherS at our seminary of preachers at Springfield, Ill,
Mr. Teacher J. S. Simon at Monroe, Mich. teacher H. Ruhland At Kendallville, Jnd, teacher M. F. Leut- ner at Cleveland, O., teacher K. Ri edel at Saginaw City, Mich. cantor I. L. Himmler at Frankenlust, Mich. and teacher W. Burhennin Chicago, Ill;
V, for the newly established adjunct professorship at the St. Louis Seminary, Mo,
Mr. ? G. Stockhardt, I-le. tk., in St. Louis, Mo.
Since according to our Synodal Constitution (see Synodal Manual, 2nd edition, p. 16.) every synodal congregation and the teachers' college concerned have the right to protest against the election of any of the persons nominated as candidates within four weeks after the date of the announcement of all candidates, on the basis of proven erroneous teaching or proven displeasing life, so those concerned want to comply with this and send the relevant information in writing to the undersigned in good time, so that the result of the final election can be announced, if possible, as early as August 1.

ouis, Mo., July 1, 1881. c. F. W. Walther, d. Z. Secretary of the Electoral College.

Conference - Displays.

The Eastern Michigan Specialconference will meet August 2 and 3 at the undersigned's church. Registrations are requested.
Subject of the trial: On free will.

C. Lohrmann.

La Porte Specialconference held August 9-11 in La Porte. G. Rosenwinkel.
The New-York District Conference will hold its meetings s. G. W. August 9-11 at the church of Mr. Frey in Albany, N. D.. Before them for discussion (as the main subject) are: Theses on the V. Thesis of Brigham's Theses on Usury. Speaker: Mr. ? Graves. Preacher: Mr. ? Stechbolz; Substitute: The gentlemen of the St. Matthew's congregation in New York. Father Andres.

Revenue to the Western District's coffers:

To the synod treasury: From ? Günther's parish in Colr Camp, Mon., -4.30. ? Nützel's congreg. in West Ely, Mon., -7.00. ? Lenks Gem. in St. Louis, 5.00. From Trinity Distr. in St. Louis, 7.05. ? Netthens Gem. in Lincoln, Mon., 8.85. ? Johanning's congregation in Brauersville, Mon., 7.00. ? Mielb- lers parish in St. Louis Co. Mon. 1.50 p.m. ? Griebels Gem. in California City, Mon., 4.56. ? Adams Gem. in Glasgow, Mo., 8.35. ? Sapper's Gem. in South St. Louis, Mon., 15.00. ? Lükers Gem. in Aurora, Kansas, 5.00. Zions District in St. Louis 20.00.
For inner mission: ? Tisza's parish in Cooper Co. Mon. 15.60. ? Biedermann's parish in Thayer Co. Nebr. 6.71. ? Jben's Gem. in Farmington, Mon., 3.00. ? Willes Gem. in Brownsville, Mo., 22.15. By ? Wilder in Harris Co., Texas, of A. Klein 5.00. Mrs. N. N. 2.50. G. M. Hermann in Charon Centre, Iowa, 1.00. Andr. Billich 1.00. By ? Bayer in Osage Co. Mo. by B. Fehner 5.00. ? Adams Gem. in Glasgow, Mo., 5.65.
For Negro mission: ? Willes Gem. in Brownsville, Mon., 5.00.
For heathen mission: part of the Mission Festival Collect in ? Leuthäusers Gem. in Norfolk, Nebr., 16.92.
For the deaf and dumb: Wittwe Anna M. Rettmann by ? Büngrer in St. Louis 8.00. ? Pennekamp's parish in Topeka, Kans. 10:25 a.m. ? Janzow's parish in Frohna, Mo., 6 p.m. ?
For poor sick pastors: Ges. auf H. Eulert's wedding by ? Matthias in Paola, Kansas, 2.00.
On the emigrant mission in New York: Mrs. M. Engelbrecht through ? Better in Cole Co. on Mon. 1.00.
To New construction in St. Louis: ? Catenhusen's parish in Louisville, Nebr., 5.25. ? Matthias' congreg. in Paola, Kans., 12.80, ges. on H. Eulert's wedding 2.00. Signed: From 21 members of the Cross Gem. in St. Louis 2590.00; from ? Matthias' Gem. in Paola, Kansas, 73.00.
For pastors M. Wyneken and H. Cramer: ? Cousin in Osage Bluff, Mon., 1.00.
For poor students: Joh. Heide through ? Richter in Euisville, Mon., 1.00.
For Hempling's community in Allendorf, Hesse; Subsequently from Dreieimgekeits-Distr. in St. Louis 5.00, desgl. from Kreuz-Distr. 1.25.
For the seminar in Springfield: ? Veters Gem. in Osage Bluff, Mon., 6.00.
St. Louis, Mo., July 8, 1881. E. Roschke, Cassirer.

Revenue into the coffers of the Illinois" District:

For ? Brunn in Steeden: ? Nuoffers Gem. at Eagle Lake 5.00. ? Hansen in Worden 2.25. (S. -7.25.)
To the widow's fund: from the ? Hansen, Gotsch 4.00 each, Beck 2.00. teacher Garbisch .50. coll. at Matthews' wedding in Addison 5.00. ? Beck's Gem. in Jacksonville 4.00. (p. -5.50.)
For the English mission in the West: ? Lehmann's Gem. in Chicago 13.06.
For inner mission: ? Pissel's church in Benson 5.70. ? Willner's church in Quincy 5.00. ? Schröder's parish in Sa- dorus 1.00. By ? H. Schmidt in Schaumburg, part of the wedding coll. at Joh. Rohlwing, 11.00. One-third of the mission festival coll. in Addison 36.53. Repaid support of ? Ellsfeld's parish in South Chicago 20.00. ? Heyers Gem. in Colehour 2.60. (p. -81.33.)
For the community in Sioux City, Iowa: ? Nuoffers Gem. at Eagle Lake 6.85.
For the Gem. at Ellinwood, Kansas: ? Nuoffers Gem. at Eagle Lake 6.85.
For Hempling's Gem. in Allendorf, Hesse: ? Wagner Gem. in Chicago 28.00. By C. Hängsen from ? Men- nicks Gem. in Rock Island 80.00. ? Wunders Gem. in Chicago 11.00. (S.-69.10.)
For the comm. in Tusculumbia, Ala.: ? Strieters Gem. in Proviso 4.00.
For the municipality in Ludington, Mich. Strieters comm. in Proviso 4.00. N. N. by ? Merbitz in Beardstown 1.00. ? Wagner's comm. in Chicago 8.50. Comm. in Addison 8.00. (p. -21.50.)
For the deaf and dumb: N. N. by ? Merbitz in Beardstown 10.00. By ? Hansen in Worden, Coll. at Wilde's wedding, 12.00. ? Behrens' gem. in Morris, Whitsunday coll. 5.91. ? Mueller's Gem. in Kankakee 5.00. (p. -32.91.)

To the orphanage near St. Louis:?. Greif's pupils in Chandlerville 1.80. By?. Burfeind in Rich from Wittwe M. Stünkel "für studirende Waisenknaben" 2.00. (p. -3.80.)
Addison, Ill, June 15, 1881. h. bartling, cassirer.

Proceeds to the treasury of the Iowa - District:-

To the synod treasury: From?. Gofweiler's congregation in Crawford Co. -5.00.?. Baumhöfener's congregation in Homestead 11.80.?. Grafelmann's congregation in Sherrills Mount 7.95 and 4.50. in French Settlement 1.86 and 1.75.?. Brandt's gem. at Clarinda, Easter coll. 4.16.?. Reinhardt's gem. in Vinton, Communion coll., 6.36.?. Crämer's gem. at Fort Dodge, 10.02.?. Händschke's gem. in Sumner 4.50.?. Haar 68, whose gem. at Denison, Pentecost Coll., 4.32.?. Brewer's gem. in Bremer Co. 9.50.?. Strobel's Gem. in Marion Co, Pentecost Coll, 6.00.?. Zürrers St. Joh. comm. north of Marcus 6.50. (Summa -84.90.)

To the building fund: Wittwe Baumgart by? Günther in Boone 10.00.
For inner mission: Through?. Streckfuß in Davenport from Miss M. Meyer 2.00. from sr. Gem. 1.00. M. Merk by?. Weber in Victor 5.00. N. N. by?. Zürrer in Marcus 1.00.?. Reisinger's joint in Wilton 8.12 and 7.50.?. Bräuer's joint in Bremer Co. 5.75.?. Stephan's parish in Bremer Co. 17.22.?. Strobel's gem. in Marion Co, Chaffreitag's Coll, 5.40.?. Brandt's gem. in Clarinda 8.63.?. Wieg-ners Gem. in St. Ansgar 7.00. By?. Reinhardt in Vinton, s. at G. Grovart's wedding, 12.50.?. Brammers' Gem. in Lowden, Easter coll., 12.20. Mrs. Bolz by?. Studt in Luzerne, thanksgiving offering, 4.00.?. Crämer's Gem. in Fort Dodge, 10.02. By?. Guenther in Boone from the Women's Club, 10.00.?. Mattfeld's comm. in Centre Township, Calhoun Co. 1.15.?. Gülker's comm. near Dayton 4.25.?. Baumhöfener's comm. at Homestead 16.00.?. Streckfuß's Gem. at Davenport, Easter Coll. 4.15, Pentecost Coll. 2.98, Paul Stahmer 1.00. N. N. at Ft. Dodge 2.00.?. Dornseifs Gem. in Elkport 7.22. (p. -151.19.)

For Negro mission: By I?. Strobel in Caloma by L. Strobel 2.00. on H. Armbrecht's wedding 5.25.?. Bräuer's parish (from the bell-bag fund) 7.10. Mother Wehrspann by?. Grafelman in Sherrills Mount .50. G. & E. Richter by?. Zürrer in Marcus 1.00.?. each. Brammers Gem. at Lowden, part of Pentecost Coll. 4.85, M. Pieper 1.00.?. Wieg-ners Gem. at Clear Lake 5.25. (S. -27.45.)

On the Negro mission in New Orleans: M. Merk through?. Weber in Victor 5.00. Fr. Völz through?. Studt in Luzerne 1.00. (S. -6.00.)
To the Negro church building in New Orleans: By?. Zürrer in Marcus of H. Richter sen. u. jun. u. Martha Richter each 1.00. N. N. .50. (S.-3.50.)

For Heathen Mission: A. Dietrich in French Settlement by?. Grafelmann 1.00.
For the deaf and dumb:?. Seiflers Gem. in Jefferson 3.25.?. Wiegner's parish in St. Ansgar 5.25. Lis. Richter by?. Zürrer 1.00. (p. -9.50.)

To the orphanage in Addison: W. Krückenberg by?. Brammer in Lowden 5.00. By?. Zürrer in Marcus by H. & Marie Richter each 1.00. (S. -7.00.)
To the orphanage near St. Louis:?. Mallon's school children at Mondamin 2.25. By?. Brandt in Clarinda from the Women's and Virgins' Association 3.00. from Mrs. H. Otte 1.00. By?. Besel in Guttenbrg from Mother Kregel 1.00, W. Borcharding (thank offering) 1.00. D. Pope by?. Brandt in Clarinda 1.25.?. Wiegner's Gem. to Rock Creek 4.50. (S. -14.00.)

On the orphanage near Boston:?. Mattfeld's Gem. in Centre Township, Calhoun Co. 1.29.
On the Emigr. - Mission in New York: H. Vogel in Sher- nills Mount 1.00.?. Brammers Gem. in Lowden, Theil der Pfingstcoll., 4.00. Konr. Richter by?. Zürrer in Marcus 1.00. (S. -8.00.)

For poor students in Springfield: By?. Guenther in Boone, sent to H. Krug's wedding, 10.85.?. Gülker's Gem. in Dayton 3.00. (S. -13.85.)
For poor students in St. Louis: By?. Baum- höfener in Homestead, sent to G. Schmidt's wedding, 10.02.?. Gülkers Gem. in Dayton 3.50. G. Proschold in Ft. Dodge 5.00. (p. -18.52.)

For poor students In Addison: Mina Heitkamp by?. Gülker in Dayton 1.00.
To the widow's fund:?. Herrmann's Gem. at State Centre, Easter coll., 10.20. D. Röpe through?. Brandt in Clarinda 1.25. Through?. Günther in Boone from the Women's Club 10.00.?. Gülker at Dayton, thank offering, 9.00. Mrs. Richter and Ph. Richter by?. Zürrer at Marcus 1.00. each. (S. -32.45.)

For the Gem. bet Independence, Iowa:?. Studt in Luzerne u. F. Völz each 1.00.
For the needy in Kansas:?. Mallon's Gem. in Magnolia 5.00.

For the congregation in Sioux City, Iowa:?. Mallon's parish in Magnolia, 5.00. H. Grünhagen through?. Zürrer in Marc"-, thank offering, 5.00.?. Reinhardt's gem. in Vinton, Easter coll., 4.00.?. Maaß's Gem. in Fenton 4.16. (p. -18.16.)

For the Gem. in Tuscombua, Ala.:?. Mallon's Gem. in Magnolia 1.75.?. Brandt in Clarinda 5.91. (p. -7.66.)
For?. Lee's Gem. in Chicago:?. Mallon's Gem. in Magnolia 1.00.

For the???. Crämer & Wynken:?. Günther in Boone 1.00.
Fort Dodge, June 25, '81. i. p. Rade macher, Kassirer.

Sir ""

I""Nils", Zil:

Bon Gemeinden u. s. w. in Illinois; From Chicago: By John Harmening from Bastian -0.50; by? L. Lochner, Hochzeitscoll. bei Joach. App. 5.00; by? Engelbrecht von 8. Griebnitz 2.00; by? Succop von Ernst und Herm. Krüger 1.00; by? Wagner from F. Topel 5.00; by? Topel 43.00; by Lehner, S. Selle by H. Fahs 4.00; Ch. Fahs 1.00; Sophie Fahs 50; Wittwe Kuhn 15; by? Lochner for orphan victims 25; by H. C. Zuttermeister, proceeds of? Wagner's orphan sermon 40; by? Reinke from Aug. Fischer 10.00; Auguste Lading 1.00; by? Succop from Reinhard Gahl 2.00; by? Wunder from Mrs. M. Hahn 5.00; by? Lochner, Palm Sunday Coll. 28.60; by? Holter from Ch. Gend and M. Landeck each 1.00; M. Friederico 25; by? Bartling from Carl Tetke 75; by? Lehmann from Aug. Reichow 10.00; by? Wagner from Ch. Mecklenburg 1.00; by? Eickfeldt in South Chicago o by Martin Hausler 1.00; - From Addison: by L. Balgemann 4.00; W. Gadke and Fr. Scholmann 1.00 each, from the bell-bag 10.00; - Theil of the wedding coll. by Aug. Blecke 11.92; by John Mat-thews 6.00; by H. Mesenbrink 5.00; C. Harloff 2.00; H. Bartling 2.69; by W. Fiene 46.75; by Ferd. Bartling 37.00; by Fr. Gollner 18.74; by Fr. Leeseberg 36.75; by Ed. Graue 12.25; - By? Burfeind in Rich: by H. Stin- keliu 1.00; H. Schwieger 1.00; E. Blumhoff 2.00; Mrs. Anna Grünhagen 2.00; Mrs. Krüger 2.00; Kindtaufcoll. by teacher Klunder 1.45 and Hochzeitcoll. by F. Meuer 12.60; - From Schaumburg: by Wm. Biesterfeld 10.00 and by? H. Schmidt, Theil der Hochzeitcoll. bei Joh. Rohlwing 10.00; - By? Schuricht in St. Paul from Vater Bode 5.00; - By H. Fester in Strasburg from N. N. 2.00; - By Fräulein Ernestine Pfeifer in Elgin from Jungfr. Berein 10.00; - From? Brauers Gem. in Crete, from the Gem. 51.30; by G. Brauns, thank-offering for happy delivery of Mrs. B. 5.00 and Collecte in a District 1.90; - By? Witte in Pekin: by L. Otten 1.50; L. Scheidel 1.50, thank offering from Mrs. ? Witte 2.00; - By? Döring in Glencoe from W. Ostermann 1.00; - Thank offering from H. Hins in Arlington Heights 5.00; - By Ch. G. Hart- mann in Effingham from Soph. F. Ringwald 2.00; - By Ch. Luther in Dundee for orphan reports 1.80; - By? Buszin in Meredosia 5.00; - By H. Walsmann at Eagle Lake 1.00; -? Schröder in Sadorus 50; by F. Schröder 50; - By? M. Otto in Warsaw 2.00; -? Grupe's Gem. in Rodenberg 5.50 and 6.24; - By? Bleber at Matteson, wedding coll. at Kampe, 14.04; - By? Brewer in Brecher from Salzmann 1.00; - By? Brug- mann in Union Hill from the Gem. 5.75; Thanksgiving offering from Mrs. Eva Zimmermann 2.00; - Through? Grolse in Hartem, half of Easter coll. 15.35; Pentecost coll. 11.25; - Through? Trautmann in Gower from D. Harders 1.00; Wittve Mihm 5.00; -? Duborg's Gem. in Blue Island 16.82; - By? Doderlein in Homewood, from the Gem. 18.07; Emma and Heinrich Rathe 8.00; H. P. 1.00; By? Lolsner in Lake Zurich; from the Gem. 8.30; Mrs. H. H. 1.00; M. Knigge 25; wedding coll. at Herm. Feyler 12.00; - By? north at Hinckley, Kindtaufcoll. at I. Schmidt 2.33; of Gem. in Lindenwood 1.85; -? Muller's Gem. in Kankakee 6.00; -? Ramelow's Gem. in Elk Grove 13.15; -? Beck's Gem. in Jacksonville 4.20; - By W. Koll- mann of the Gem. at Yorkville 11.00; - By? Krebs in Aurora, Whitsunday Coll., 17.20; - By? Behrens in Morris, Kindtaufcoll. at H. Wiegmann's, 3.15; - By John Harmening in Addison: surplus of? Nuoffer's poem 6.78 and from the orphan box 11.16; - (p. -669.45.)

Bon parishes 2c outside Illinois: By? Brüggemann at Inglesfeld, Jnd. part of a bequest from Ludw. Kahle, 25.00; - By? Ruoffer from some unnamed benefactors at Petersburg, O. 2.00; - Mrs. A. S. at Apollon, Rebr. 4.50; - By? Schumm at Kendallville, Jnd. Coll. at Osterfelden's wedding, 4.75; - By Lebrer I. Wesseloh of Mrs. Bünge at Crystal Lake, Wis. 50; - By the Casfians: Eilfeldt at Milwaukee, Wis. 36.42, 18.00 and 72.88; Simon at Monroe, Mich. 50; Rademacher at Fort Dodge, Iowa, 6.00; A. Paar of the Minnesota Synod 2.05; - (S. -198.67.)

From children: In Kinderblatt quiltirt 431.92.

To board money: BonR. in Chicago for Franz Reifert 12.00; - From G. Thiemer in Detroit, Mich. 15.00; - Mrs. Schneider in Zanesville, O., 15.00; - G. Wiestner in Adrian, Mich. 5.00 for Clara Gerlach; - From Chicago, Ill: from Father Bork 5.00; Mrs. Hanley 25.00; Bro. Appelberg 8.00; John Steffens 15.00; - Grandmother Frey 5.00; - Guardian H. Miller in Rockland, Mich. for Siegels 70.00; - Mrs. Brander in Ottawa, Ill, for Bischoffs 5.00; - (S. -180.00.) Addison, Ill, June 20, 1881. H. Bartling, Casfirer.

Freestyle d "s Inth. Orphanage near St. Louis, Mo., received since 8" June 1881: Collecte in the Gem. of? Baum- gart in Darmstadt, Ill. -5.85. From St. Louis; Bon Mrs. Motte 1 dress, 1 Pr. shoes; Mrs. Jnkamp 1 remnant calico; F. Schwille 22 Ad. Clothes, 22 Ad. Calico; from the werth women's club from Zions District 6 boys' chemises; Mrs. Tiemeyer skirt and vest; Mrs. N. N. 1 quilt, 1 pr. stockings, 3 jackets; Haas 1 box soap; Streckert several loaves of bread. From Des Peres: Mich. Merz 1 keg vinegar. Collecte at Jahr- reStest on May 29, 548.24. druggist Meyer at Fort Wayne, Ind. 6.00; Chr. Benett at Kreston, Tex. 5.00; orphanage box of Ebenezer Gem. at St. Louis 3.00; widow Anna Reittman at St. Louis a parthie of worn clothes. From Jmm. district by Guenther 15.75; by Juning 9.55; Cross- Distr. by Körner 2.10; Zion- Distr. by Jörman 9.25; Bon of headwork school of Muskat 3.00; Chr. Mustard in St. Louis 1.00; Gerh. Biedermann in Friedensau, Nebr. 1.04; F. H. Brinkgrever in St. Louis 8.30; By Adam Carl and Bertha Klein in Springfield, Tex. each 25 Cts. John Heide at Ellsville, Mo. 4.00; by Unnamed in the basin of Trinity Church at St. Louis 5.00; Buchholz at Centreville, Ill., 1.00; teacher G. Seebold 2.00; C. Webking in St. Louis 10.00. Bom women's club of the Gem. deS? H. Ph. Gräbner

In St. Charles, Mo., 4 pr. underpants, 4 pr. boys' pants, 8 pr. woolen socks, 6 bodices, 8 white petticoats, 12 girls' shirts, 15 aprons, 2 boys' shirts, 5 dresses. From the Gem. of? Schaller in Red Bud, Ill. 4.50; Ges. by teacher Bornemann of s. school children at Reugenlenbeck and Hamel, Ill. 5.50; P. Sch. 2.00; H. and E. Sch. 3.00; By? E. F. Richter by L. I. Steinmetz at Trenton, Ill. 3.00; From Belleville, Ill, by? Chr. Kuhn 1.00; Mrs. Fruth 1.00; Mrs. Hesse 25 Cts, 6 dresses, 3 shirts, 7 aprons, 1 petticoat, 4 pr. stockings; Mrs. Engler 1.00; 4 shirts, 4 pr. stockings; Mrs. Endres 1.00; Mrs. Sigle 50 cts; Mrs. Meyer 50 cts, 8 shirts, 3 pr. stockings; Mrs. Schuler 6 aprons, 1 shirt, 1 pr. stockings; G. Moritz of St. Louis 1 hat.

Dz. plates, 1 earthen pot, 6 vegetable bowls, 1 parthie playthings, Willhardt of St. Louis some hats, some pr. shoes; Bishop's 1 sack of trouser ficke, G. Merz from Des Peres, Mo. 1 keg vinegar, Fr. Diem 10.00, 6 hats, 1 pouch, Peas, Leophardt 1 sack flour, Lindhorst in St. Louis for -10.00 groceries. Subsequent to orphan collection from M. Neff in Central, Mo., 1.00; Mrs. Geitz 1.00. From the piggy bank of Karl and Albert Dette in St. Louis 1.36. For the orphan boy who wants to study, from Mrs. Dora Clausen in Carondelet, Mo. 3.00. Bon L. Roos from the Kreuz-Distr. by teacher Körner 8.00; from the Dreieinigkeit's Distr. by Brockmeyer 2.90; by Hänchen 4.50; by Senf 2.10; from the Jmm.-Distr. in St. Louis by Willhardt 1.65. From the Zions-Distr. by Gomahn 22.25.

ly 9, 1881. I. M. Estel, Kasstrer, corner of 3rd and Rutger Sts.

Received for poor students: By Mr.? A. H. T. Meyer 3.15, collected at the wedding of Mr. H. Schumacher; by Mr.? C. F. W. Brandt by F. Sundermann at Clarinda -1.00 and by the congregation in Page City 2.85 for Müller; by Mr.? E. G. C. Markworth, Easter gift 2.00 for Selle, -1.00 for Krenke, -1.00 for Drews and -1.00 for Schuller; by Mr.? Hilgendorf, Coll. fr. Gem. -24.00 and by N. N. -5.00 for Stumpf; by Mr.? F. Ehlers from sr. Gem. -10.05 for Feddersen. By Mr.? Carth from sr. Gem. -3.53; by sm. Filial -1.57 and by him -5.00 for Grimm. By Mr. Ruhl 2c in mockville, Mo., by him and H. Bänker -2.00 each; by K. Henricks, G. Schröder, Wittve Schröder, F. Vocht, G. Ruhe, H. Ruhe, Wittve Schulte, A. Sezer, K. Gengler, W. Willand, W. Dulin, Wittve Kinker, A. Bänker -1.00 each; W. Franke -2.50; Schulte, I. Kinker, H. Hollenberg, I. Hildebrand, H. Renke 50 Cts. each, Wittve Bänker 25 Cts. for Beckman; by Mr. G. S. at Battle Creek -2.00; by Mr. F. Steinbach -5.00 for F. Engelbert; By Messrs. C. F. Guenther, coll. of the Christusgem. in St. Louis -5.55 for W. Meyer. From the Young Men's Association of the congregation of Mr.? F. Schröder -10.00 for G. Schröder. By Mr.? Wilder s. at the wedding of Mr. W. Lemm -11.30 for H. Wilder. By Mr.? Pohlmann by sr. Gem. -13.00; by Mr. Fruchtenicht -5.00 and by him -1.00 for Scharl; By Mr.? Schieferdecker, ges. at Mr. H. Steinmann's house dedication -6.00 for M. and St. Gruber. By Mr.? Hügli from the Jung- frauenverein s. Gem. -10.00 for F. Kaiser. By Mr. Präas. Biltz from sr. Gem. -6.00; and by I. and E. Wolters -4.00 for Finck. By Mr.? Heuman, ges. on H. Brunkhorst's Hochzeit -2.00. By Mr.? Drögemüller, ges. on the Hochzeit of G. Lövekamp -5.25 for F. Kaiser. From the comm. in Had- ley, Mich. -3.00.

For the seminar household: By Hrn.? Matthias, Ostercoll. sr. Gem. -12.85. By Mr.? Knief, part of the coll. in the Passion and Easter services sr. Gem. -8.20; By Mr.? Niethammer from sr. Gem. -14.50 (delayed). By Mr.? Liese from sr. Gem. -5.00. By Mr.? Biedermann from sr. Gem. -6.55.

A. Crämer.

For the Deaf and Dumb Institution in Rorri" "I, received by the undersigned: Müller at Centreville, Dak, from Mrs. A. Krause, 1.00; Arendt at Fraser, Mich. coll. at Mr. W. Pappstein's birthday party, 2.00; Kolbe at Howard Lake, Minn. from his school children, 4.00; Aulich at Ellisville, Wisc. from his parish, cost money for pupil Nimmer, 8.25; Parish, cost money for pupil Nimmer, 8.25; By? Strassburger in Cedarburg, Wis. coll. at Luther's wedding 7.00; Vogt in Roseville Parish, Mich. coll. by teacher Ritzmann in Hillers, Mich. sent at wedding of Mr. I. Helds, 2.75; From Mr. Louis and Heint. Kirchhofs in St. Louis, 1.00 each; By? Torney in Montague, Mich. clothing money for the pupil Krause, namely: 2.00 from his relatives and 8.73 Coll. sr. Gem. by? Schwankovsky at Morris, Mich. coll. of the gem. at Hadley, Mich., 3.52; by? Partenfelder at Bay City from Mrs. Chr. Fahselt 2.00; by? Kretzschmar at Mountville, Minn, confirmation coll. 10.00; by?. List at Roseville, Mich. coll. sr. Comm. 6.22.

The following items were donated: By Mr. Vogler in Detroit 8 boxes of pepholders. By Mr. Vogt, in Roseville Township, Mich., collectirt: 16 bushels of potatoes, 8 H bushels of oats, 6 H bushels of grain, 2 quarts of beans, 26 pounds of meat, 3 peck of apples. By Mrs. Runge in Detroit, 5 hats, 1 parasol, By widow Carol. Otto in Chicago 12 boys' shirts, 8 girls' shirts, 12 handkerchiefs; By Mrs. Fleischer Becker in Detroit 2 pieces Factory and SSAd. Stuff to towels. Bon Mrs. Strinker in Unionville, Mich. Adutz. cotton Stockings. By Mrs. Zopf and Mrs. Kell in Detroit from the Women's Association newly formed in the community of? Hügli in Detroit for the benefit of the Taubst. institution: 4 quilts, 1 doz. Headboard covers.

To all dear donors the warmest thanks!
H. Uhlig.
Morris, June 18, 1881.

Freestyle poor students at Michigan

Since January of this year, the undersigned has received the following gifts of love: Through teacher Simon from Fr. Paasch in? Witte's Gemeinde, -1.00; from Mrs. N. R. in Sebewaing 5.00; Hochzeit's Collecte bei I. C. Gettel 2.58; Through? Gose von sr. Filiale in Town Sherman 2.00, from Mrs. H. S. there 1.00; from? B. Lange 1.00; from my parish 10.00. From? Markworth from his parish 5.00. From? Trautmann from the Frauenkasse sr. Gem. 8.00; from N. N. in Boston, Mass. 1.00; By? Hattstadt from the Frauenverein sr. Gem. 12.00; By? Hügli from sr. W. Schicht 12.50; from the Women's Association of his parish for Speckhardt 10.00; By? Wuggazer from his parish 7.60; at Mr. Meeske's wedding in Sebewaing sent for Bro. Hahn 5.00; By? Hahn from Bro. also 3.00; By? Koch from Bro. Gem. 5.00; by Mrs. Hake 2.00; By? I. Schmidt by Mrs. Weiss 75; By? Düver, Pentecost coll. sr. Gem. to Lake Ridge, 5.50; By? Hahn, Pentecostal Coll. sr. Gem. to Lake Ridge, 12.88.

On behalf of the recipients I express my heartfelt thanks to the dear givers and wish them God's rich blessings.
Roseville, Mich. July 8, 1881. J. List.

Received:

For H. Guckenberger by? I. G. Nützel from his confirmands -14.25; Collecte of the parish Mr.? Eirichs in Janesville, Jnd. 5.67; for I. S. and K. A. by? G. Schuricht from Father Malchow 3.00; from N. R. 3.50; from N. N. 5.00; for I. Kretzmann from the congregation Mr.? Polacks in Patztdorf, Mo. 6.00; from Wittve H. daselbst 1.00; for Joh. Beyer from Hrn. Joseph Weinhold 8.00; for K. A. by? C. Schuricht from the women's association of his Gem. 5.90 and 2.00; from F. Zink 1.00, from F. W. Stork 4.00, from Wittve Gele 2.00; for the household fund by Kasfirer Schuricht 10.25.

For the preachers' and teachers' widows' and orphans' fund

have been received:

Bon?. Doescher-5.00. Prof. Pieper 4.00?. Mare 4.00.

(Western Districts)

1. contributions:

2. gifts:

From N. N. from the bell bag of the parish? Döschers -5.00?. A. G. Grimm's congregation 5.25; Mrs. Dorothea Granemann by? Günther, thank-offering for happy delivery, 5.00; Obermeyer 20.00; By? Lehmann, Confirmation and Pentecost Collect from s. congregation in Pevely, 7.25; from congregation to Sandy Creek 3.60?. H. Stutes Gem. 6.00.

R. «. Bishop.

St. Louis, Mo., July 2, 1881. C. F. Günther, Casfirer.

To the seminar household in Springfield:

From the congregation of the Lord?, Buszin : From H. Fricke 24 doz. Eggs, 1 ham, 1 shoulder, 1 side of bacon; C. Müller 2 shoulders, 1 side of bacon; Christ. Helmkamp 1 shoulder, 1 bacon side; H. Ragge 1 shoulder, 1 bacon side, 1 ham; Hermann Knippenberg 5 doz. Eggs, 1 shoulder, 1 bacon; H. Kormeyer 15 doz. Eggs, 2 shoulders, 1 ham; Wittwe Lovekamp 16 doz. Eggs, 1 shoulder; Friedrich Helmkamp 50 cents toward transportation costs. From the Gem. of Mr.?. Frederking : From Leo Hahn 38 pounds of butter, Mrs. M. Bürger 27 pounds of butter. Sincere thanks todustav Pfau. For the community in Houston since Jan. 1 receive: BonHrn. teacher Broders -1.00, Mr. Kasfirer Schuricht 13.25, Mr.?. Fischer 9.33. Sincerely thanking I . Stiemke.

Correction.

In No. 13 of the "Lutheran" read: For the synodal treasury of ?. Mennicke's Gem. in Rock Island -30.00 instead of "3.00."

H. Bartling.

New Printed Matter."

The second volume of Luther's Sämmtliche Schriften, containing the second part of the interpretation of Genesis, will be ready for dispatch in about 8 days. Those of the honored subscribers who wish to receive other books with the Luther volume are asked to send in their order immediately.

St. Louis, July 15, 1881. "Luth. Concordia Publishing House."

M. C. Barthel, Agt.

The following tract has just gone to press: **Illumination of the**

Stellhorn's Treatise on the Doctrine of the Election of Grace published by C. F. W. Walther.

and the same will be ready for shipment in about 10 days.

Berarrderte Adresse":

Rev. 1. strobel, lauer, dlarlou 6o., lorra.
Lev. leuoloke, (Oauä. rev. w.) ^Vest?ralr1e, ?olusett

6o., ^rk.

Lev. L McktiA"!! ^artdurx, dlourpe 6o., III"
Osear Xrakkt, ?raukeylu8t, Lazk 6o., dlled.

The "Lutheran" appears twice every month for the annual Subscription, it is "free" at a dollar for the au "wärtige" Unterschreidrr who have the same "orauojlib" "ahirn. Where the same "on carrier is provided in advance, the subscribers have 95 Luth. Tracts gratis, u. bezahlen.
Each Germany is allowed the "Lutheran" by (Uail, portvnel, for -1.25
Only letters that contain information for the paper are to be sent to the editorial office, but all other letters that contain "business", orders, cancellations, messages, etc. are to be sent to the address: Duitd. "Duitd. (onvor)Ula-Verlag" <w. 6. Rhrinke, ^Fent), former of Blühini Street L. Inbi "ma ^venus, 8t. Ixnris, blo, other, "send. - In Germany, this" sheet ju beijkhea by "Snnfich" A. Namniamt, 36 Ptmische Strals", Dresden.

Lntsreck ab tde Lost OKes ab 8t. Louis, dlo., as sscouck-vlass matter.

Volume 37. St. Louis, Mon. August 1, 1881, No. 15.
Dr. Martin Luther's

Interpretation of the First Book of Moses.

Second part.

Edited in German by Dr. J.G. Walch.

Newly published on behalf of the Ministry of the German Lutheran Synod of Missouri, Ohio and other states.
St. Louis, Mo. "Concordia Lutheran Publishing House." (M. C. Barthel, Agent.) 1881.

It is with great pleasure that we inform our dear readers that this second part of the complete writings of Luther, published by Walch, is now ready for dispatch in a new edition with God's help. With the appearance of this volume in impeccable, yes, in every respect excellent equipment goes in this so gloomy time of a bitter dispute for our American Lutheran Church - God be praised for it! - a brightly shining star of peace is rising.

Let it not alienate anyone that this second part appears later than the readers might have hoped and than the editors had hoped. The large work is stereotyped, so that at any time, when the supply comes to an end, new copies can be produced without delay. However, since the stereotype plates could not always be produced all at once in our own establishment, the temporary dependence on the stereotypist outside our printing plant caused a delay, the prevention of which was beyond the power of our managing directors. When Walch's edition of Luther's complete writings came out for the first time, they appeared within the short period of fourteen years, namely in the years 1740-1753. Already in the first year, the Gebauer'sche Verlagshandlung in Halle was able to deliver no less than four volumes to its subscribers. Of course, volume after volume of our new edition will not be able to follow so quickly one after the other. However, as great a test of patience this may be for some of our dear Godly subscribers, the appearance of the individual volumes in longer intervals should nevertheless also

has its good side. In this way, it will be possible for the less well-off to gradually come into possession of the entire work.

The second part before us contains the second major half of Luther's lectures on the first book of Moses, namely the interpretation of chapter 25, verse 11, up to the conclusion, chapter 50, verse 26. Whoever has this part together with the first part possesses a priceless treasure. Not only does it exclude him from the true meaning of the first book of Moses, but it also gives him the key to the entire Holy Scripture, for, as Luther writes, from the first book of Moses "flowed as from a well of all the prophetic books, even the entire New Testament, which is promised in it. (XIV, 170.) Everything that even the best church fathers before Luther wrote about the first book of Moses is to Luther's interpretation of it what the half-light of twilight is to the brightness of noon. What until then no one had found in the simple words of Moses, the Holy Spirit has opened to the ceaselessly praying and pondering Luther and that he now shares with his listeners in his lectures on the first book of Moses in a fresh and powerful stream of speech. From the few words with which Moses describes the prehistory of the Kingdom of God in Genesis, Luther knows how to create such a vivid picture that it is to the attentive reader as if he experienced everything and saw it before his eyes. Luther portrays the Old Testament saints as if they had been New Testament believing Christians, and yet one sees that Luther does not invent anything, but as a master in the interpretation of Scripture really takes everything from his holy text and, as it were, eavesdrops on it. Often a single word, which until then all readers and interpreters had completely overlooked, becomes a star that radiates the brightest and sweetest light. Yes, what until then had seemed almost offensive to others in Moses' reports not only loses all apparent offensiveness through the illumination it receives through Luther's interpretation, but also becomes to the devout believing reader what it is, namely "divine power and divine wisdom. The reason for this is that Luther did not, like the newfangled believing theologians, hold on to the holy scriptures.

Luther did not scribble about the Old Testament as if it were a book of fables stitched together with a few grains of gold, but that he believed in the Holy Scriptures as the word of the great God from the heart. Therefore, already in 1523, when he published the first part of the Old Testament, namely the five books of Moses, in German translation, Luther wrote in the prefacing "Preface to the Old Testament", among other things, as follows: "I faithfully ask and warn every pious Christian not to be offended by the simple speech and history,

which he will often encounter, but do not doubt how badly it can always be seen, that it is vain words, works, judgments and history of the high divine majesty and wisdom. For this is the Scripture that makes fools of all the wise and prudent, and is open only to the small and foolish, as Christ says, Matt. 11:25. Therefore, let go of your arrogance and your feelings, and hold on to this Scripture as of the highest, noblest sanctuary, as of the richest treasure that can never be sufficiently filled, so that you may find the divine wisdom, which God here presents so foolishly and badly that it dampens all arrogance. Here you will find the swaddling clothes and the manger, where Christ lies, to which the angel also directs the shepherds Luk. 2, 11. Bad and insignificant swaddling clothes they are, but precious is the treasure, Christ, who lies within." (XI V, 2.) - In his Commentary on Genesis, Luther has set down his entire pure and profound theology as if in a complete excerpt for all time. There is no article of our holy Christian faith and no doctrine of the Christian life which is not dealt with more extensively or more briefly in this Commentary on the basis of the divine Word and rich Christian experience. This writing is also the ripest fruit of the theological meditations, which were waving day and night through the mind of the highly enlightened man of God. Luther spent ten years on these lectures on the first book of Moses, which are now included in the first two parts of his works in a new edition, namely the last years of his life in 1535 until November 17, 1545, on which day he wrote the

The author concluded his great work with the following words: "This is now the dear Genesis. Our Lord God grant that others may do better after me! I can no longer: I am weak. Pray God for me, that he may grant me a good blessed hour." The first of these two wishes, of course, has not been fulfilled. Far from it, that the later interpreters of Scripture could have "done better"; so only those wrote something righteous about the first book of Moses, who thereby faithfully exploited Luther's treasury. The other wish, however, was soon fulfilled for Luther, because already three months later, on February 18, 1546, God let his faithful servant enter into eternal rest and glory after unspeakable hard work and after uninterrupted hot struggle and strife. Incidentally, Luther had already written to Wenceslaus Link in Nuremberg on January 4, 1545: "I am nearing the end of Genesis, having reached the 45th chapter. May the Lord give me the end of this dead and sinful life with the completion of Genesis, or even before, if it should please Him so, whatever You want to ask for me." (See: Letters of Luther collected by de Wette. V, 714.) Quite beautifully, Melancthon calls Luther's interpretation of the first book of Moses "Luther's swan song"; for the ancient poets claim that the mortally wounded swans sing their sweetest song before they die.

Help yourselves then, O help yourselves, dear Lutheran Christians and church servants! God now stands again, as it were, on the market of this world and offers you once again a precious commodity for an unprecedentedly low price in his open store, namely the swan song of his highly pardoned armament, Luther's, the sweetest song which he once sang in the face of his approaching death. You cannot find a better reading of God's word. Once you have read into this book, you cannot read your fill of it. Luther's gift, no matter how high, important and difficult matters he deals with, to entertain and delight the reader at the same time, is reflected in none of his writings so wonderfully as in this writing. Reading it is therefore not only richly instructive, but also a pleasure, an amusement, a delight. Whoever, therefore, does not yet have the first part of the same, should hurriedly acquire it, and if he cannot now win the prize for the second part at the same time, he should postpone the acquisition of this part, too, until later. Should we, however, encourage someone who already owns and has read the first part with many words to now acquire the second one as well? This would undoubtedly be a completely unnecessary effort. For those who have tasted this dish need no encouragement to eat more, but only the news that Luther offers his readers ever tastier dishes in the second part. - —

As far as the price of the second part is concerned, it cannot be supplied at the price at which the first part was issued. The price for the second part is \$4.50. The latter is not only just as excellently equipped, it is also considerably larger. It contains first of all highly valuable prefaces on 43 columns, secondly text on 2091 columns and finally an exceedingly rich register on 176 columns, so that the whole volume comprises 2210 columns on 1100 large quarto pages. Everyone will therefore admit that even at the somewhat higher price it is not about money.

The first is a Hebrew word register and the second is a register of sayings. The threefold register, newly prepared by Mr. Christian Körner with the utmost diligence and with admirable skill, of which the first contains a Hebrew word register, the second one a saying register and the third one a factual register, gives the two volumes a double value. The Lutheran Church of our country cannot thank him enough, as well as the licentiate Stöckhardt and his assistant, Mr. Kähler, who took the trouble of producing a thoroughly revised new edition of this invaluable work. Only he who has ever had to do similar work can appreciate the tremendous amount of work that these men have had to accomplish. - —

The next volume, which should follow this second one as soon as possible (with the revision and printing of which a good start has already been made), will be the eleventh of Walch's edition, which contains the gospel part of Luther's church postilion. It is precisely with this part that the continuation of the publication of Luther's complete writings is to take place, because, as is well known, Luther's house postilion is found in very many of our families, but the incomparable church postilion, this first great Reformation writing of Luther, is only rarely found in the homes of our readers. Hopefully, this institution will also find general approval. Walch, too, has not published his twenty-four volumes in order, but according to need, soon this one, soon that one, and has therefore, for example, had the eleventh volume follow the eighth and the twenty-second volume follow the thirteenth. - —

Before we close this report, we are permitted to share some judgments that old famous theologians have made about Luther's interpretation of the first book of Moses.

Not only does our Concordia formula call it a "glorious interpretation" (p. 599), but almost all of our greatest theologians have not been able to exhaust themselves in praising it. It is sufficient to cite only the following judgments. First, Luther's trusted friend Hieronymus Weller writes: "Although all of Luther's writings are full of

excellent teaching and comfort, the interpretation of the first book of Moses far surpasses all other writings and books. No challenge can be conceived for which and against which he has not shown a certain remedy and consolation in the same interpretation. It is certainly true that he, Lutherus, has surpassed himself in this interpretation." (See Luther's Works by Walch, XIV, 871.) Timotheus Kirchner, the main author of the Apology of the Formula of Concord, writes: "The book may well be called the '*Consummatum est*' *Lutheri* (Luther's 'Es ist vollbracht*'). All theologians must go to school for this book and no one will study it"; of this I am sure and certain. In this book the man of God has so clearly and abundantly dealt with almost the noblest and greatest articles of our faith that nothing like it, with the exception of the Holy Bible, has come into the world, nor, of course, will it. (Ibid. p. 872.) Fener writes David Chyträus, one of the co-authors of the Concordia Formula: "As for the majesty of heavenly wisdom and of the most important things, as well as the power to move the hearts of the readers, we are not to be surprised by this.

and to kindle godly and spiritual movements, other authors' writings must nevertheless give way to this writing of Luther. The other authors' writings must give way to Luther's, as much as the other stars are surpassed by the morning star or rather by the light and brilliance of the sun. (p. 876.) Daniel Cramer finally goes so far as to write in 1630: "Whoever does not read this book does not deserve the name of a theologian." (Ibid.) -

May God help that the new edition of this delicious book will find many eager readers and many open hearts among the so-called laymen as well as among the preachers; then this will be one of the most effective means that finally also in this most distant Occident the true church of the Reformation will present itself in ever more beautiful bloom.

W. [Walther]

The "*Lutheran Standard*" and our last delegate synod once again.

Instead of simply confessing that he (misled by a "good friend") gave an untrue report of our delegate synod and slandered the Missouri Synod in all sorts of spiteful remarks, Prof. Stelhorn tries to wriggle out of it by dodges in the *Standard* of July 16. He repeats the charge that they have acted un-Lutheran at Fort Wayne. He says, "it is unheard of in the Lutheran Church that a synod, consisting in part of lay delegates, should have made a statement on 13 long theses which had already been published for over a year and had only been read once at Fort Wayne." One can see that St. would like to impute his own confusion and lack of clarity to our lay delegates. He must mean that we do not take the word election in two senses, as he does. Our "lay delegates" therefore did not always have to work out first whether the word election of grace was to be taken in the "broader" or in the "narrower sense" at a certain point. If one remains unconfused with Schmidt-Stelhorn-Loy's "broader" and "narrower sense", the matter is very simple and easy for a Christian who has read God's Word and his Confession and, upon the admonition of both, abstains from sophistical musings. Also the content of the 13 theses, which are so annoying to St., is not so strange and unfamiliar to any Christian who possesses some spiritual knowledge. Theses 1-4 say: God wants all men to be blessed, Christ has redeemed all men, God calls all earnestly through the means of grace, men who are lost are lost because of their stubborn resistance, and not as a result of predestination. Thesis 5: the elect are those who believe to the end. Thesis 6: all the elect and only they will be saved. Thesis 7 and 8: one should not want to be sure of his election by investigating the divine secret council, but only from the revealed word. Thesis 9 says that the election of grace is not a mere "foreknowledge"; not a general intention to redeem and save all people; not a mere decision to save all those who would believe to the end. Thesis 10 and 11: the cause of the election of grace is God's grace and Christ's merit alone, not something good that God foresaw in the elect. Rather, the election of grace is a cause of the blessedness of the elect.

Thesis 12: there are mysteries in the doctrine of election that we cannot nor should not explore in this life.
 Thesis 13: the doctrine of election by grace, when properly presented, is a useful doctrine.

That is briefly the content of the 13 theses. And lay delegates should not be able to make a statement about them"? These theses were not only published and discussed in the "Lutheran", but also at the synod itself the content of Thesis 11, which is particularly contested by our opponents, was still discussed according to Scripture. (See p. 39 f. of the report.) Above all: the lay delegates had to know best themselves whether they were ready for an explanation or not. They themselves did not wish any further discussion of the 13 sentences. We have to repeat it again: Prof. St. feels the difficulties he has to find his doctrine of the election of grace in Scripture and Confession. That is why he does not want to trust "lay delegates" that they could soon come to a certain mischief about the right doctrine. According to his own statements, St. admittedly should have refrained from this from the beginning. St. admittedly should, according to his own statements, despair from the outset of being able to prove to "laymen" that his doctrine is in accordance with his work and confession. In his treatise (p. 10), he counts the passages of Scripture that deal with the election of persons (and there is no other election) among the "partly not easily understandable", among the "dark" passages. Thus he has given up to be able to prove his doctrine of the election by grace from the Scriptures to "laymen". It is the same with his proof from the Confession. He also says in his treatise (p. 1), "whether the Concordia formula speaks of the election of grace in a broader or in a narrower sense", that not every Christian, but only one who has "a particularly sharp mind", can grasp and understand. Now, however, for St. everything depends on the fact that someone, to whom he wants to prove his doctrine as confessional, sees clearly whether the Concordia formula speaks of the election of grace in the broader or in the narrower sense. Thus, according to his own statements, he must refrain from being able to prove to the "simple Christian", "who does not possess a particularly sharp mind and not a particularly good Christian knowledge", that his (St.'s) teaching is the teaching of our confession.

Then St. - probably in order to give vent to his misfortune - accuses us by turns of not having correctly informed our readers about his and his comrades' teachings. We had said, for example: "The opponents do not want to allow the Christian to be completely sure of his blessedness and his election in faith. Further, we reported that on that side they deny "that eternal election is a cause of the blessedness of the elect, and of all that pertains to it, and therefore also a cause of the faith of the elect." One must wonder at the audacity of St. that, on the basis of the above, he dares to accuse us of not having reported his teaching correctly. Prof. St. teaches explicitly: "There is no infallible certainty of election at all. Whether I am chosen even in the stricter sense, I do not know. That is what I am to believe and hope." (Chicago Report p. 21.) With this, St. wants to say: I can by no means be completely certain that I belong to the elect who will certainly be blessed (these are for him the elect "in the stricter sense"). So he denies the undoubted certainty of blessedness and election. He cannot hide behind the fact that he has said, "this I shall believe and hope." "Believe" and "hope" he uses here not in the sense of "certain confidence," but in

in the sense: I believe and hope it, but I am not quite sure whether it is or will be so. That is what the contradiction shows. And as for the other point: does not Prof. St. deny that the election, which goes only to the elect children of God (that is, the election of persons, as it is called on that side), is a cause of the faith and the blessedness of the elect? Does he not want to refer the passage of our confession: "The eternal election is of the gracious will and good pleasure of God in Christ JEsu a cause, so that it creates our blessedness and what belongs to it" 2c., to what he calls the first part of the election, namely to the general order of salvation, which concerns all men? Does he not thereby deny that election, which alone extends to the children of God, is a cause of the faith and blessedness of the elect? If he then goes on to say that "in a certain sense" the election of persons is also a cause of faith and blessedness, we know what this "certain sense" is all about. It is the "judicial application" of the general way of salvation to the individual, that is, after God has seen that someone has come to faith and remained in faith, he now also judges that the person concerned comes to faith and remains in faith. This is supposed to be the election of persons, which extends only to the children of God. Everyone understands that this election is such a "cause" that creates and works nothing more.

So it remains: our opponents do not want a Christian to be completely certain of his blessedness and election. They also reject and revile it as Calvinist heresy when we say, with our confession of election, which goes only to the elect children of God (and there is no other election), that it is a cause of blessedness and all that belongs to it, thus also of faith. On the other hand, they teach that God, in choosing, looked at the good behavior of those to be chosen. They teach that in conversion a person can suppress his own willful reluctance

and thus be converted. Therefore we reject and condemn the teaching of our opponents. And we make no secret of our rejection and condemnation, as the "*Lutheran Standard*" says, but speak it out loud and clear before the Christian church, so that Christians may beware of the teaching of those who want to rob them of the certainty of their blessedness and of God's glory, that he alone makes men blessed.

We pass over other points in the *Standard's* reply. If, for example, St. says that we did not think logically in an accusation we had to make to him, the reader of the "*Standard*" immediately sees for himself on whose side the lack of logic is in this case. Only this one thing should be mentioned: St. seeks to capitalize on the fact that the report in which we set the wrong statements of the "*Standard*" *straight* ("Lutheraner" of 1 July) was not signed. He thinks that the writer did not want to name himself. Does St. not know that he has to attribute to the editor an article which neither bears a "Eingesandt" at the head nor is even signed specifically? Had not the editorial staff expressly promised the report in the previous number of June 15? If, however, St. would like to know the member of the editorial staff who was charged with the external writing of the counter-report, it is the undersigned.

F. P. [Pieper]

(Submitted by Dr. W. Sihler.)

What does the recent assassination attempt against the president give us Lutherans to think about as well?

(Conclusion.)

However, it is very much to be feared that the large number of American preachers, especially those of English tongue, do not punish these sins with and according to God's Word; for a good part of the people here still belong, at least outwardly, to these and those ecclesiastical communities.

But unfortunately, quite a few of the native preachers here are sometimes fanatical politicians and party stallions who bring politics into the pulpit and try to win their listeners for their party rather than for Christianity.

Another part delivers only smooth, licked oratory; and even if these are of Christian content, they are not designed to reach the hearts and consciences of their listeners with proof of spirit and power, according to law and gospel. They also wisely guard against punishing the above-mentioned national sins with seriousness and zeal, in order to first produce the right repentance toward God through the law of God in those who can be healed; for fear of man and complacency toward man are not entirely foreign to them.

A third part preaches that makes people's ears prick up, and instead of punishing the prevailing sins of the people, he does not know how to praise enough the unsurpassable glory of the local constitution, the wealth of the country and the happiness of its inhabitants as in a new occidental paradise. At the same time, these preachers are mostly good epicureans and men of life, who court their moneymen instead of punishing them, where necessary, as unjust mammon servants; for in their social behavior, too, they like to make themselves agreeable to everyone according to the flesh.

Summa, all these preachers are not the right physicians of those terrible, contagious, spiritual diseases, of which the body of the local civil community is so powerfully seized and permeated; For they do not know what to do with God's word, the only remedy against it, either because it does not live in them as in unbelievers, or because they, as mere doctrinal preachers or as pietistic emotional preachers, do not know how to use God's word as a sword of the spirit, according to the example of the prophets, Christ and his apostles, powerfully against the prevailing sins of the people, and do at most air-brushing.

Truly, in view of the mighty and prevailing moral ruin of our people in this time of ours, it would look exceedingly miserable and even threatening for the near future, if the dear last day does not soon dawn, if we could not draw comfort from God's Word, for thus says, among others, the prophet Isaiah: "If the Lord had not left seed, we would be like Sodom and like Gomorrah." This seed is now the truly believing Christians, thus also the true Lutherans, that is, the Christians who are at the same time right believers and right believers, the Church of the Reformation, the Church of pure Word and Sacrament. For the sake of his faithful, who are the salt of the earth and the light of the world even here in this country, and who are to shine as lights in the Lord in the midst of the unrighteous and perverse generation - for their sake the long-suffering God still bears patience and spares them, so that he does not yet let go of the devil, and so that he does not let them go.

in the madness and frenzy of party fury the citizens of this country do not yet bite, eat and devour each other in every state and county and all perish.

What, then, do we believing Lutherans have to do here in this country, and to what end should this recent attempt on the life of the first official of this confederation give us new impetus?

First of all, we must humble ourselves before God according to the example of Dan. 9 and repent thoroughly for the sake of our people's sins. It may also be that some of us, though only out of weakness and ignorance, have in one way or another participated in that corruption, e.g. in the filthy electoral machinations, have not observed justice strictly enough in trade and commerce, or have not or not severely enough punished the unfruitful works of darkness, whether in the pulpit or in civil assemblies, or in social circles, or in written essays. Nor would any of us want to feel free of guilt for not having prayed and interceded to God diligently and persistently enough, following the example of Moses and the prophets, for his blinded and perverse people, so that God would grant them grace to repent.

Second, it behooves us to bring forth righteous fruits of repentance.

These include: 1) that we do not get involved in the fanatical, spiteful partisanship, but rather, according to profession and occasion, punish it seriously.

2.) That we hate and flee all immoral and mean practices on the occasion of elections for higher and lower offices, much less participate in them, but rather warn the weaker and ignorant against them.

3.) that in casting our vote we do not allow ourselves to be influenced in blind passion by panel interests, but give our vote to the candidate who, as far as we can obtain unsuspicious testimony about him, has at the same time the necessary talent and efficiency for the office in question, in addition to civic-moral honorableness and patriotism of mind.

4.) that in the field of business we exercise the strictest justice, honesty and integrity, that here too we in no way place ourselves on an equal footing with the world, that we somehow seek our own advantage with our neighbor's disadvantage and indulge in self-interest.... Rather, as Christian businessmen, whose treasure is Christ, it behooves us to hate and flee from the heart the desire to get rich, but to surrender our hearts to the desire to get rich in good works of brotherly and general love, even in the area of business life, and in the case of clashes between the Christian and the businessman in ourselves, to let the former have the upper hand. Here it is important that we always remember this, as we are only stewards of Him who said: "Mine is both silver and gold.

5) That we keep ourselves separate from the current of that manifold hedonism and sensual lust, yet escape from the world in the midst of it, deny the ungodly nature and worldly lusts, and keep ourselves chaste and godly, also keeping moderation in permitted pleasures and not abusing them against love with the offense of the weak of our Christian freedom.

6) That we bring up our children in discipline and admonition to the Lord with earnestness and kindness, and in wise and vigorous application of the law and the gospel. And in doing so it is of great need that we For this, we must call upon God daily for grace and wisdom, for we cannot raise our children according to God's will by our own reason and strength. And truly, in this we take care of what is in us best for the future also of our people. If our Lord God gives his blessing to our child rearing - for this is also his faithful grace and not our merit and worthiness - then our children will later become lively and active church members, good patriotic citizens, legal and conscientious businessmen, faithful and capable civil servants, humble scholars and artists, good friends and faithful neighbors, godly and domestic wives and loving husbands and both pious, wise and strong parents.

7) That we lift up our prayer and intercession to God for our poor people, who are deceived and entangled by the devil and his flesh, all the more earnestly and persistently, so that God may still grant them a grace period for repentance. Jeremiah should lift up his prayer to God for the pagan Babylon. How much more are we obliged to do this for our own people! For the sake of ten righteous people, God would have spared Sodom. And hopefully the time has not yet come when the iniquity of this unbelieving people would be full, and the Lord, who formerly forbade his two prophets Jeremiah and Ezekiel to pray for Israel, would now already forbid his faithful to do so for the unrepentant people of the land.

It is now also to heed the little verse:

"God's mills grind slowly;
However, they grind down very small;

Strange.

"The Church Newspaper of the Ohio Synod" (editors: Professors Schmid and Stellhorn) reports on July 1, "to keep abreast of how the grace election doctrinal controversy is ... develops". She finds it strange that in a certain conference "the Missourians refused to sit and negotiate with Prof. Loy, President of the General Synod of Ohio", and that Prof. Loy was "in every respect the same man"*) whom the whole Synod of Missouri had appointed three years ago as their own professor in St. Louis". "Old and New" also found this strange enough to print in its number of July 15. Whether it was and is good for the Missouri and Ohio Synods that Prof. Loy did not accept the appointment, let it remain silent. Likewise, the question whether Prof. Loy is still "in all respects the same man" as he was three years ago remains unanswered here. But the following is noted as strange. In the year 1877, the Western District of the Missouri Synod heard a report on the election of Grace. The report appeared, and probably everywhere people reached for it in eager anticipation. Or who should have received it and not read it? - But what happens, and not too long after the appearance of this very report? At the beginning of the following year, the theological faculty of Columbus decided to confer the honorary title of "Doctor of Theology" on Prof. Walther. At their "request" he accepts it and does not refuse, as once, since from

*) Underlined by the "Kirchenzeitung".

of a university in Germany, the same title was offered to him. On January 25, 1878, Prof. Walther was ceremoniously awarded the diploma in the name of the Columbus faculty. This is strange and remains remarkable. Even in Columbus one will have to admit that Dr. Walther is "in every respect the same man" as at that time, that he has not subsequently become a "crypto"- or a genuine "Calvinist, Neumissourian" and the like. But this is what the Columbians now call him, who "is the same man in every respect".

Occasionally, it is also noted as strange that, according to the same number of "Altes und Neues," there are people "of whom it is known that they swear, as one is wont to say, on every word of Dr. W.," and who therefore "do just as well, if not worse," as Dr. W.. But one consoles oneself: "For if this happens to the green wood, what will become of the dry?" "Among such people," it says, "is known to be Past. Wagner in Chicago." So says "as is well known" Prof. Stellhorn. That Past. Wagner was baptized into Dr. W. and wants to be blessed on faith in him, - that is not said by Prof. Stellhorn. —A . W.

* » *

After-note of the editors. That Prof. Loy is by no means "in all respects the same man" that he was when the Missouri Synod called him to St. Louis three years ago as its English professor, we have irrefutable documentary proof. The following is reported to us by Father Fr. Wölbrecht in Okawville, Ill: "One of the congregations belonging to the then Illinois Synod, in which the so-called Herford Catechism of 1690 was to be introduced, wished to ascertain whether the Catechism also taught orthodoxly in all things. She therefore turned to Past. Fr. Erdmann, then president of the synod, so that he would have an exact examination of the Herford Catechism carried out. Rev. Erdmann asked for expert opinions from three sides, namely from Prof. Loy, Dr. Walther and from me, which were also sent in. One question of the Catechism, No. 420, deals with the election of grace. It reads: Are people chosen by God out of pure grace, with regard to faith in Christ, to eternal life? Answer: Yes. Eph. 1, 3. 4. 5. 6. This question is objected to in the three expert opinions as not being based on orthodoxy. Prof. Loy's expert opinion, dated July 31, 1877, reads: Question 420 seems to be insufficient in question and answer concerning the doctrine and could easily lead to errors. Dr. Walther said in his expert opinion of April 22, 1877: "The doctrine of the election of grace is also not clearly described when, for example, question 420 says that God has elected men in view of faith. There faith is made the basis of election, whereas God gives faith Himself, and faith belongs only to the order in which God wants to make man blessed/ In the expert opinion I delivered on August 4, 1877, it says: "Question 420: Page 93. With regard to faith in Christ is in contradiction with the preceding words: By pure grace" - Is Prof. Loy the same man as he was in 1877? No! At that time he rejected the doctrine of election "in view of faith" as a "doctrine easily leading to error"; now he defends it after his

He is not guilty of the "new departure" of which he is now dishonestly accusing us. Not we, but he himself has been guilty of that "*new departure*" of which he is now dishonestly accusing us. If he had already stood in the year 1878 in the doctrine as he does now, those in our Synod who already at that time had reservations against Prof. Loy and also expressed them, would not have allowed themselves to be reassured; indeed, the whole Synod would have voted against him at that time like one man. Incidentally, it is a fact that also the blessed Prof. Lehmann directed his students in the doctrine of the election of grace away from the old dogmatists into the Concordia formula, as one of his most excellent students assures us.

The internal mission of the Western Synodal District.

Now that the lovely and blessed mission feasts are again being celebrated everywhere in our synodal congregations, and the faithful in sermons and songs are again becoming aware of their blessed privilege of being the instruments of God, their Savior, who are building his heavenly kingdom of peace on earth, Now, when with the incense of our prayers the gold of our earthly blessings is offered more abundantly than usual on the altar of the mission, the Missionary Commission of the West once again dares to call out to all the congregations of the Synod: "Come over and help us!" We gratefully acknowledge the abundant help we have received from near and far for our great missionary work in the West, and we offer a heartfelt "Gottvergelts" to all friendly donors. But the great blessing that God has bestowed on us through the gifts of love we have received places new and greater demands on our love and forces us to make new requests.

Our missionaries have planted churches, which now have their own pastors; but the Lord has opened new fields of work, new missionaries had to be sent out, fresh workers are ready to go out and are only waiting for the means to send them out, but our treasury is empty, our means are exhausted. Months ago a missionary would have gone out to Oregon, to whom the Lord Himself had long since put in his heart a holy desire to serve in that distant western state, but we could not send him. Now the dear congregations in and around Chicago have raised the funds for his sending at a mission festival, and in a few weeks, God willing, he will go out with joy to gather the brethren scattered in Oregon under the sound of the sweet gospel of Christ. Another laborer stands ready to go to California and strengthen our little spiritual war army there, as soon as we have but the means to send him out. In Kansas, a young laborer stands waiting to procure a horse and wagon to bring the bread of life to fellow believers. Everywhere our missionaries are working in abundant blessing, everywhere they are achieving victory after victory over false brethren, sects and enthusiasts, so that one must see: the right God is with them; but the whole blessed, hopeful and great work has almost come to a standstill, if we do not receive urgent and abundant help from all sides.

At the mission festivals, then, Damm remembers above all our Western mission with generous love. Certainly the word of the Lord also applies to our care for the heathen and the poor negroes who live in our midst: "This should be done and that should not be left undone. But for our inner mission to our fellow believers according to the flesh, the word applies to us above all: "Let us do good to everyone, but most of all to the comrades of faith!" So, dear brothers, when you "bestow the rich blessing of your mission feasts," remember the word "**mostly on the comrades of faith,**" and help us to continue our hitherto so richly blessed, hopeful mission work with new joy and ever more abundant means for God's glory and the eternal salvation of many souls. The harvest is ripe, we can now gather full sheaves into the barns of our heavenly Lord; let us be found by Him to be faithful and wise stewards!

Otto Hanser,

Secretary of the Mission Commission for the West.

(Submitted.)

Letter.

My dear August!

Although it is hot, very hot, I still have to write you a few lines, because I had a joy the other day and I have to share it with you. You will remember that when I visited you recently and we talked about the building of the seminary in St. Louis, we were a little bit despondent as to whether the large sum could be raised. You said that your community would hardly give more than 200 dollars. And now you brought out a whole bunch of reasons for this: the parish still owed 500 dollars, the church needed a new roof, the windows on the parish land were rotten and needed new ones, and several parishioners were building sheds and putting their money into them. Others still had debts on their land, and the parish as a whole was only a poor parish and could only

raise the necessary salary with effort. You would also have a member of the congregation who knew the art of raising objections over objections in the meetings, if it were necessary to make generous contributions for church purposes. You know, my dear, how all these speeches depressed me and made me uncomfortable. For I could well see how such depressing arguments could be brought up in almost all congregations. For where is there a congregation that does not have expenses of all kinds, and in which there is not here and there a member who, with special fondness and zeal, is able to pour cold water on the smoldering fire by means of objections? - So I left you, as I said, in a not very elevated mood. But now I was at the pastoral conference in Chicago a fortnight ago, and a different air blew on me. Of course, the seminary building matter was also discussed: how the preachers pursued this matter in their congregations, and what results they had achieved so far. It turned out that some had brought the matter up in congregational meetings, read out Dr. Walther's appeal, and elected collectors. Others had discussed the matter in the pulpit so that the women would also have a better understanding of the present needs of the church and a better understanding of the needs of the women.

to the help of their hearts. For it is not at all rare that the women, especially in the countryside, are in charge of the treasury, and it would be very profitable if the hearts of the seven women were warmed in this way, through public preaching, so that the husbands could then make a deep and blessed grab into the open purses. A pastor, who acted the matter in the sermon, was asked what he had preached. He answered that his sermon had 2 parts: 1. about the 13 theses. 2. about the seminary building. When it was pointed out to him that the inner unity of the two parts was beyond perception, he said that the unity of the two parts would be immediately apparent to everyone if one only raised the topic high enough to gain an overview of the parts. The topic had been: The most distinguished pieces of the negotiations at this year's Synod of Delegates. Since the critical nervousness of the venerable assembly had been calmed by this presentation, they now proceeded to the discussion of the results achieved so far. The following emerged: although the collection lists had not yet been closed in any congregation, the sums of the contributions were already very gratifying. In Pastor Burfeind's congregation 800 dollars had been subscribed, in Pastor Brauer's ssv. Gemeinde by three-fourths of the members 740 dollars, in Pastor Große's Gemeinde 400 dollars in Baar and 300 dollars in signatures and the same confidently hopes that the 1000 dollars will be full. In Pastor Hölter's congregation 600 dollars had been signed by 106 members, 200 members still had to be collected. In Pastor Wagner's congregation, 1600 dollars had already been subscribed. - Isn't that gratifying? We have heard that in St. Louis they are attacking each other with special joy, and we do not doubt for a moment that the same will happen in the East. Yes, it will go well! It will be glorious!

Your pleased

Ernst August.

To the ecclesiastical chronicle.

I. America.

About the meeting of the Minnesota Synod the "Witness of Truth" **reports** among other things the following: "Like all synods of the Synodal Conference, the Minnesota Synod has been affected by the controversy over the doctrine of election by grace. One of its members had publicly declared himself opposed to the doctrine of the Formula of Concord, as known of Missouri and proved from God's Word, so that love and trust were grievously injured. He has been found willing to make a public repentant declaration about this. The hearing about this has clearly proven to the joy of all honest Lutherans that some have taken a contrary position out of pure misunderstanding [of] what the Concordia formula teaches, and - that a different spirit prevails in the western synods than in the eastern ones. There one wants the unadulterated truth of God with such seriousness that one knows no rest until one can say eye to eye: We have known together and confess together.' God preserve this sense to our dear brethren in Minnesota, and help them to come to one mind and one opinion in the coming doctrinal negotiations on the doctrine so difficult and yet so delicious."

Following **a report in** the "ev.-lutherische Kirketidende," the organ of the Norwegian Synod, we reported in the previous issue that only one district of the Norwegian Synod was in the process of being established.

In the first district of that synod, namely the Iowa district, delegates were elected to the synodal conference, while in the other two districts, after lengthy negotiations, the election was omitted. In its latest number, the "Kirketidende" now brings a correction, in which the sender of the same presents the facts as follows: Already on May 28th the Minnesotadistrict had held a meeting and elected two delegates and two substitutes. Then, however, after the end of the last morning session of the Synod, a meeting of the District took place, in which the District President announced that the Eastern District had decided not to send any delegates, but that he wished Prof. Schmidt, who belongs to the Eastern District, to be delegated, and therefore proposed that the Minnesotadistrict add Prof. Schmidt as a third delegate to its two delegates. This proposal, however, failed in the vote, and immediately thereafter the meeting adjourned. Thus, the election of delegates that had taken place the previous Tuesday was not reversed at that meeting, and two of the three districts of the Synod provided representation at the Synodal Conference.

(Congregational Gazette)

The American Bible Society. At the 61st annual meeting of the American Bible Society, held recently at the New York Bible House, Secretary Albert S. Hunt reported that the receipts for the past year amounted to -606,484.96, and that -135,634 had been used for foreign missions, notably in China and Japan. 1,085,696 copies of the Bible were produced in the Bible House and about 334,000 were imported; 1,158,498 were distributed in Germany and 316,105 abroad. Since its existence, the Society has sent out 36,882,811 Bibles.

II. foreign countries.

Australia and New Zealand. From Australia as well as from New Zealand we receive the highly gratifying news that the present decided Lutherans are also on the side of our dear Missouri Synod in the doctrine of election by grace. Mr. P. Theodor Heine junior in New Zealand, who once made his theological studies in our seminary in St. Louis, writes to us in a detailed and most interesting letter of May 11 of this year, among other things, the following: "The doctrine of election by grace has not left us completely untouched here. My father and I are also of the same mind on this point. He declared that he had never taught otherwise. Hereupon Father Heine junior shares with us the draft of a sermon he preached on the election of grace and the outline of another sermon on the consolation of the election of grace and adds: "The Lord knows that I did not want to speak out of carnal art about the great mystery of election, but that I only did it in order to proclaim 'the whole council' to my congregations. Both sermons are healthily biblical Lutheran. Thank God for that too! Incidentally, we learn from German letters that even in Germany itself, here and there in regional churches, pastors of deeper Christian experience are coming out in favor of the doctrine of the election by grace, which we now have to defend against men who want to be good Lutherans, as being indisputably the only doctrine in accordance with Scripture and the confession. Recently, even on the occasion of a large mission festival, a faithful pastor of the regional church publicly testified to this in front of all his fellow ministers. We therefore confidently let our opponents here write until they grow tired, and shout until they grow hoarse: "Calvinism! Calvinism!" - They will not write and shout the divine truth out of the world with this; for this truth is based on such a The gates of hell shall not prevail against them. Only one thing grieves us painfully, that even some "innocent hearts" let themselves be "seduced" and "overcome" by the "sweet words and splendid speech" of our fanatical opponents. But this, too, belongs to those mysteries of the election of grace about which St. Paul exclaims, "O what depth!" (Rom. 11, 33.) Therefore watch, watch, you dear souls who run after the jewel (1 Cor. 9, 24.) and do not let yourselves be moved by "the unspiritual loose talk and the wrangling of falsely famous art" (1 Tim. 6, 20.), but stay with the clear letter of the divine word and with the pure confession of your right-believing church. Truth will and must finally triumph. Blessed are those who profess it, whatever reason and heart may raise against it.

W. [Walther]

Duchy of Saxony - Gotha. In March of this year, a decree of the State Ministry was published here, according to which only those preachers should be allowed to recite the apostolic symbol at holy baptism "who themselves still stand in full conviction on the letter of the old symbol in its individual sentences"; however, even such preachers may only do so if no objection or objection to it arises from the midst of their congregations. Other preachers, who no longer believe all that the Christian Church confesses in the Apostolic Symbol, may merely report that the same is the ancient creed of the Christian Church, and then ask the godparents: "Do you want the child to be baptized in this faith in the name of the Father, the Son, and the Spirit, and to be raised on the basis of it in the spirit of the gospel of Christ? Finally, for those pastors to whom the true Christian faith in the triune God is a foolishness and an annoyance, such a question is prescribed, which everyone may take as he pleases, except that belief in the holy Trinity is completely excluded. At the Confirmation, however, the children may in no case be asked to confess the apostolic faith. Each preacher may make his own confession of faith for this act. - As far as we know, no entire German national church has gone that far. This is therefore too great even for the new-fangled professors in Germany. The Leipzig "Allgemeine Kirchenzeitung" (General Church Newspaper) of Professor Luthardt, however, only says that "instead of bringing order, this will establish arbitrariness and disorder and threaten the national church with the most alarming shock"; which judgment is a great shame and disgrace to this church newspaper. For by that order the Gothaische Landeskirche virtually ceases to belong to the Christian churches. The baptisms, which are no longer performed in the triune God, are therefore no longer baptisms at all, but nothing but a devilish monkey game. Woe to the believers, be they preachers or laymen, who remain in this devil's synagogue! What a terrible judgment has come upon our German people! Would that there were not many Germans, at least in our America, who, while the secular authorities give them full freedom, freely adhere to unbelieving priests, and even pay them to tear the last remnants of the Christian religion out of their hearts and thus lead them into the abyss of hell! W.

[Walther]

Freedom of conscience. The Leipziger Allgemeine Ev.- Lutherische Kirchenzeitung of July 8 reports the following. Recently in France in numerous cities the troops were commanded for the procession on the papist Corpus Christi feast. In Laon the following highly characteristic case, reported by various newspapers, took place. In the 45th Infantry Regiment, which is currently in this city, the following happened

there is a Protestant corporal named Taquet, who faithfully adheres to his church. When he was ordered to attend the procession on Corpus Christi, he respectfully remarked to his superior that as a Protestant he was asking for dispensation; but his request was not heard. Taquet did not dare to complain any more and obediently took part in the exercises that were held in the courtyard of the barracks to teach the soldiers how to kneel properly. He also obediently went to the cathedral where the procession was to be held. But when the command to genuflect was given at the first blessing of the host, Taquet followed his Protestant conscience and stopped. When a remark was made to him about this, he politely replied, "I am a Protestant; I do not kneel because my confession expressly forbids me to do so." Since he did not kneel a second time, the matter was reported to the commander, who felt moved to impose a punishment on the corporal, which was recorded in the daily report as follows: "Taquet, corporal, receives four days' arrest by order of the captain, who commanded the escort at the Corpus Christi feast, because he did not comply with the order to kneel under the pretext that it was against his conscience.

The **income of St. Peter's** has decreased in a way that is sensitive for the finances of the Curia (the papal court). While under Pius IX it had risen to almost 20 million francs, in 1879 it fell to 4 million and in 1880 to 3 million. The papal budget costs 6-7 million annually; therefore, it is already necessary to draw on the savings of Pius IX.

Death notice.

After only a short illness, in his 47th year, the teacher of our congregation, Mr. Hermann Albrecht, died of a cerebral stroke. In the middle of his blessed work, his Lord called him away on July 5. He leaves behind a very sad widow and 6 unprovided children.

E. A. Brauer.

Crete, Will Co, Ills.

July 8, 1881.

Ordination and introduction.

By order of the honorable President of the Northwest District, Candidate H. Schulz was ordained and installed in his congregation at Faribault, Minn. on the 5th Sunday after Trinity, with the assistance of Rev. Schulenburgs by the undersigned.

Karl Mende.

Address: Rev. H. Sotmlr. Lox 594. vurldault, ölinu.

On the 6th Sunday after Trinity, July 24, Rev. Johann Gottlieb Grüber was installed in his new congregation at Evans- ville, Ists. by order of the Most Reverend President of the Illinois District, by the undersigned. C. Schrader.

Address: Rev. 6th Oruder,

LvansviUe, Ranäolpd Co., IUs.

Election secrecy.

By absolute majority of votes, resp, unanimously were elected:

1st F. Zucker at Fort Wayne, Jnd, for the vacated professorship at the college there;

2. I. H. Niemann in Cleveland, O., for the completed directorship at the college there;

S. E. Hamann at Chicago, Ill, for the second music teacher stells' at the school teachers' seminary at Addison, Ill;

4. G. Stöckhardt in St. Louis, Mo., for the newly established assistant professorship at the seminary there.

s, Mo, Aug. 1, '81, C. F. W. Walther, d. Z. Secr. of the Electoral College.

Official request

to the members of the electoral college and to our synodal congregations.

None of the candidates nominated for the office of a second proseminary teacher at our Springfield, Ill, seminary having received an absolute majority of the votes, the undersigned calls upon the members of the electoral college to

hereby request that the names of those persons be sent to him as soon as possible, at the latest by the end of this month, whom they now nominate as candidates for the said office. At the same time, the worthy synodal congregations, as well as the relevant teachers' college, are reminded that they also have the right to nominate candidates.

St. Louis, Mo. on 1 Aug. '81. C. F. W. Walther,

d. Z. Secr. of the Electoral College.

Official announcement.

Since the undersigned is following a call to the United States, notice is hereby given that the synodal congregations of the Canada District have elected Rev. Chr. Hochstetter as president pro tempore until the next synodal assembly.

Elmira, Ontario, July 11, 1881.

A. Ernst.

A request for our preacher and teacher widows and orphans.

The willingness of the dear Christians within our synodal association to make sacrifices is already so much in demand that the undersigned can only with difficulty decide to come before them with a new request, but necessity forces him to do so. The treasury for the support of our preachers' and teachers' widows and orphans has been so sparsely funded for several months that an oppressive shortage is becoming noticeable. From various quarters quite urgent requests for support have been received by the undersigned, but unfortunately he is not in a position to fulfill such requests, since the treasury is empty. I am sure that only this reminder is needed to help make hearts and hands willing.

All gifts and contributions are not to be sent to the undersigned, but to the respective district treasurer of the Widows' and Orphans' Fund, whose names and addresses can be found in the calendar on page 43, at the bottom of the second column.

C. F. W. Sapper,

d. Z. general casirer of the preachers' and teachers' widows' and orphans' fund.

St. Louis Lutheran High School, Mo.

This is not a new institution, but only another name for the higher educational institution, which was founded in 1867 by members of the local Lutheran congregations and has been maintained ever since, in order to offer Christian parents the opportunity to have their sons educated in a Christian school for any profession in life. Since such educational institutions are called *high schools* in this country, our institution was given the name given in the title in order to conform to this linguistic usage; it was also believed that it would be more understandable than the name Academy. The internal organization of the institution has remained exactly the same as it was before.

The subjects taught in our college are: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, bookkeeping, writing, drawing. The language of instruction in English, geometry, algebra, arithmetic, geography, physics and accounting is English; in the other subjects it is German. The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in this instruction at the request of their parents. Such students who later wish to attend the high school in Fort Wayne are promoted to such an extent that they can immediately enter the quota there.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

Tuition is \$40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. - Out-of-town students are housed in Christian families; board and lodging for them can be obtained for about \$12.00 per month.

The next regular admission of new pupils will take place, God willing, on September 1. Those who wish to entrust boys to our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.
1829 South 7. St., St. Louis, Mo.

Conferenz displays.

The Minnesota General Pastoral Conference will hold its meeting this year at Faribault, August 26-30. Subject of the proceedings: a paper on church breeding. Registration with the local pastor, Mr. K. Schulze. C. Ross.

The Wisconsin Pastoral Conference will meet, s. G. w., Sept. 2, at the church of k. Strasen at Milwaukee, Wis. I. Schierf.
Registration at least 10 days in advance is requested

The Southern Ohio Specialconference will meet in Zanesville, O. C. Dreyer, August 2 and 3, as decided at the first meeting in Lancaster (June 28 and 29).

The NewDork Teachers' Conference will meet, s. G. w., August 10-12, at the Philadelphia parish schoolhouse (teacher Weisel), and conference members are requested to register early. L. Wedekind.

The Southwestern Nebraska Specialconference will meet, s. G. w., August 24 and 25, at the home of Rev. R. H. Biedermann, Friedensau, Nebr.
Timely registration is requested. G. I. Citizen.

Revenue into the coffers of the Illinois District:-

To the synodal treasury: Pentecostal collections: from k. Schieferdecker's congregation in Hamel -11.00, k. Lochner's congregation in Chicago 9.36, k. Witte's congregation in Pekin 16.27, k. Müller's congregation in Bremen 6.50, k. Holtermann's Gem. in Lost Prairie 6.00, Gem. in Bethlehem durch W. Martin, Bistags- und Pfingst-Collection 7.15, By k. Nightingale at Waterloo v. s. Gem. 4.45, k. Nuoffers Gem. at Eagle Lake 17.10, By k. Fr. Erdmann in Red Bud 50.00, k. Grubes Gem. at Rodenberg 5.76, k. Fresse's Gem. at Effingham 4.00, k. Enicks Gem. in New Minnion 20.07, k. Doderlein's Gem. in Homewood 10.50, k. Hahn's Gem. in Stanton 11.00, From the synodal box of k. Lochner's Gem. in Chicago 2.80, By k. Wagner there, for the Kingdom of God, by Mrs. A. Beduhn and Mrs. Lübke 1.00 each, k. Brecht's congregation in Farina 10.00, k. Brauer's parish in Crete 16.25, k. Gotsch's Gem. in York Centre 10.00, By k. Müller in Echester 4.78, Communion Coll. by k. Schroeder's Gem. in South Litchfield on the 1st day of Pentecost 8.00, k. Dorn's Gem. in Pleasant Ridge 11.48, (Summa -244.47.)

To the building fund: by k. Große in Harlem by D. Korn - haas 10.00, F. L. Weiss 1.00, k. Doderlein's Gem. in Homewood 7.60 ü. 9.00. From the Gem. in Addison: by teacher C. Greve 47.50, by teacher E. Rosen 316.00 and by H. B. 108.00. (Summa -499.10.)

For new construction in St. Louis: Bergen's Gem. in Prairie Town 20.00, k. Gotsch's Gem. in York Centre 16.05, By k. Reinke in Chicago by H. Meyer 2.00, k. Schenck's Gem. in Algonquin 10.00, Pentecost coll. by k. Traub's Gem. in Peoria 15.00, By k. Succop in Chicago by Mrs. Dabeinstein 2.00, (Summa -65.05.)

For Indian mission: Through k. Bartling in Chicago from Aug. Heiden.50. From the misflon box of teacher Kam- mann's pupils in Dundee 2.00. (Summa -2.50.)

For heathen mission: By k. Miracles in Cuyoga by Mrs. N. N. 2.00

For Negro mission: By teacher Rickert in Woodworth from N. N. 2.00, By? Erdmann in Red Bud 40.00, By Wagner in Chicago by H. Junker 3.00, By k. Franck in Steeles Mills by N. N. 10.00, A quarter of the Mission fest. coll. in Crete 80.11, By? Müller in Echester 4.45, k. Schroeder's Gem. in South Litchfield 6.50, By Stricker in Proviso, wedding coll. at Ed. Heidorn's, 12.00, (Summa -108.06.)

For the Negro Mission in New Orleans: By k. Löber in Riles from N. N. 1.55, By k. Schröder in South Litchfield, thank offering from Mrs. Heim, 3.00, - For the building of a church: By k. Doderlein in Homewood from W. Gehle 2.00, from the collection bag of k. Frederking's congreg. at Dwight 5.00. (Summa -11.55.)

For inner mission: k. Nachtiaals Gem. in Waterloo 11.50, By k. Erdmann in Red Bud 80.00, By k. Wunder in Chicago by Wittwe C. Otto 2.00, By k. Witte in Pekin, Missionssunden-Collection 25.00 and by little, Jac. Wolfe 20, By k. Franck in Steeles Mills from N. N. 10.00, A quarter of the Missionary Festival Collect in Crete 30.11, By k. Müller in Echester 5.00, (Summa -113.81.)

On the Emigr. Mission: By k. Erdmann in Red Bud 13.00, By k. Franck in Steeles Mills from N. N. 10.00, A quarter of the Mission Feast - Coll. in Crete 30.10, (Summa -43.10.)

For poor students in St. Louis: By k. Steege in Dundee from the communion coffee 9.00.

For poor students in Springfield: by k. Steege in Dundee from the communion case 9.00, By k. Schmidt in Schaumburg, Theil of the wedding coll. at F. Karstening, 10.00, k. Doderlein's Gem. in Homewood 5 p.m. k. Piffels Gem. in Benson 3.50, (Summa -39.50.)

For poor students in Fort Wayne: by k. Röder in Arlington Heights, wedding coll. at John Busse's 21.10, By k. Steege in Dundee from the communion fund 9.00, By k. Schmidt in Schaumburg, part of the wedding coll. at Fr. Friedrich 5.00, From Chicago: by k. Bartling for E. Albrecht: from the Young People's Association 8.00, from the Young People's Association 8.00, by k. Reinke for Joh. H. Meyer from the Young People's Association 15.00, from the Young People's Association 15.00, By teacher Hild in Homestead, Iowa, for W. Köpchen from the piggy bank of a deceased student 50, (Summa -81.60.)

To the seminary household in Addison: By Kasfirer Birkner in New York 5.00.

For poor students in Addison: By k. Wagner in Chicago from the Women's Association 12.00, By? Steege in Dundee from the communion fund 9.00, C. Schmidt and C. Wiesinger in Adrian, Mich. for W. Gempel 5.00, By teacher Hild in Homestead, Iowa, for C. Kambeis from the piggy bank of a deceased pupil 50, (Summa -26.50.)

For sick pastors and teachers: By k. Rauschert in Dalton from syn. Congregations 13.00, Teacher I. Brase in Crete 5.00, By k. Schmidt in Schaumburg, Theil of wedding coll. at Fr. Karstening, 16.25, (Summa -34.25.)

To the widow's fund: Teacher I. Brase in Crete 5.00.

For the congreg. in Tusculum, Ala.: k. Achenbach's Gem. in Venedy 9.00, k. Lochner's Gem. in Chicago 15.18, (Summa -24.18.)

For k. Hempling's parish in Allendorf, Hesse: k. Ackenbach's Gem. in Venedy 8.00, By k. Nachtigall in Waterloo by sr. Gem. 12.85, k. Bartling's Gem. in Chicago 8.40, R. Great Gem. in Addison 34.60, k. Schroeder's Gem. in South Litchfield 10.00, (Summa -73.85.)

For the Gem. in Niles Centre, Ill: k. Bartling's Gem. in Chicago 16.75.

For the comm. in Ludington, Mich. k. Roeders Gem. in Arlington Heights 8.51. V. Piffels Gem. in Benson 3.00. (Summa -11.51.)
 For the deaf and dumb: By k. Brauns from Mrs. B. in Crete 5.00. By k. Nightingale in Waterloo by sr. Gem. 3.45. By k. Nuoffer at Eagle Lake by D. Meyer 2.00. By k. Erdmann at Red Bud 13.10. k. Lochner's Gem. at Chicago 10.29. By teacher Kammann of the Women's Association at Dundee 9.20.
 A quarter of the Mission Festival Coll. at Crete 30.10. k. Schröder's Gem. in South Litchfield 11.50. Through k. Reinke in Chicago from Mrs. Bertha Bohl 1.00. (Summa -85.64.)
 To the orphanage near St. Louis: By k. Bergen in Prairie Town, wedding coll. with Mr. Hillebrandt, 4.15. By k. Müller in Bremen of I. Schrader's children 1.15. (Summa -5.80.)
 Addison, Ill, June 14, 1881. H. Bartling, Casfrirer.

Emgekovrinei" i' the Sasse of the Middle District:

To the synod treasury: from k. Stubnatzy's congregation in Mark Township 8.60. in Edgerton 2.61. k. Denninger's Gem. in Holmes Co. 4.77. From k. Steinbach's Gem. in Fairfield 7.75. k. Bode's Gem. at Fort Wayne 17.12. k. Rutzel's Gem. in Columbus 6.20. k. Jors Gem. at Logansport 10.00. k. Seitz's Gem. at Columbia City 8.50. k. Schmidt's Gem. at Elvira 17.67. k. Kretzmann's Gem. at Dudleytown 11.30. k. Seitz's Gem. at Columbia City 9.00. k. Schöneberg's Gem. at La Fayette 39.75. k. Mertz's Gem. near Brownstown 9.60. k. Rosenwinkel's rural comm. 3.40. k. Siegers Gem. in Adams Co. 7.14. ? Diemers Gem. at Archbold 5.68. at Ridge 9.84. at Florida 2.16. in Florida 3.26. k. Hatfold's gkm. at Huntington 5.44. k. Querl's Gem. at Toledo 5.52. k. Evil's Gem. at South Ridge 16.21. k. Jors Gem. at Logansport 9.00. links from k. Steinbach's Gem. at Fairfield 12.00. k. Heintz in Crown Point 2.00. whose gem. 10.00. k. Meyer's Gem. in Adams Co. 17.00. k. Evers' Gem. in Bingen 12.58. k. Spiegel's Gem. in Adams Co. 11.55 and 12.85. k. Jungel's Gem. at White Creek 15.05. k. Werfelmann's Gem. in Neu- Dettelsau 35.52. k. Lothmann's Gem. at Akron 13.15. k. Gross's Gem. at Fort Wayne 63.50. k. Sauer's Gem. at Dudleytown 22.85. ? Wendt's Gem. at Waymansville 6.15. k. Mees' Gem. at Columbus 27.28. k. Zucker's Gem. at De- fiance 12.75. k. Schmidt's Gem. in Indianapolis 25.82. k. Schwan's Gem. in Cleveland 91.64. k. Brakhage's Gem. 12.00. k. Gruber's St. John's Gem. 2.63. St. Thomas' Gem. 3.59. k. Zagels Gem. at Fort Wayne 17.71. k. Mohr's Gem. at Greeley 8.00. k. Werfelmann's Gem. at New Dettelsau 15.80. k. Huges Gem. in Vincennes 14.00. Gem. in Euclid 9.00. k. Kuhns Gem. in Minden 5.93. k. Zschoches Gem. in Marion Township 54.00. k. Wichmann's Gem. in Farmers Re- treat 15.00. Johannis Gem. in Cleveland 15.95. I. Rosenwinkel's Gem. in Mishawaka 2.00. k. Hillers Gem. in Pomeroy 15.75. k. Sallmann's Trinity Gem. 5.00. Jacobus- Gem. 4.00. k. Rupprecht's comm. in North Dover 22.85. k. Schöneberg's Gem. in La Fayette 28.35. k. Rupprecht's comm. in North Dover 11.85. k. Hatfold's comm. in Huntington 4.28. k. Fischer's Gem. in Seymour 8.47. k. Brakhage's Gem. 11.08. k. Kolbe's Gem. in Newburgh 13.50. k. Jox's Gem. in Logansport 10.65. k. Brömers Gem. in Cincinnati 22.50. k. Schwan's Gem. in Cleveland 71.53. Gem. in Euclid 4.00. ? Gross's Gem. in Fort Wayne 54.00. k. Sihler's Gem. that 45.50. k. Schumms Gem. at Kendallville 4.17. k. Zagels Gem. at Fort Wayne 14.57. k. Horst's Gem. at Hilliard 8.58. its branch 3.35. (Summa -1142.90.) Delayed: k. Siegers Gem. in Adams Co. 12.55, its branch 1.75.

For k. Brunn in Steeden; Unnamed in Darmstadt 2.00.
 For the Free Church in Saxony a. St.: Members from k. Schmidt's congregation in Indianapolis 19.15.
 To build profeffor housing in Fort Wayne: W. Schaper in Columbia City 1.00. k. Evil's Gem. at South Ridge 9.80. k. Evers' Gem. at Bingen 4.50. k. Sihler's Gem. at Fort Wayne 70.50. k. Zagel's Gem. at Fort Wayne 15.00. (p. -100.80.)
 On the Emigr. - Mission in New York: k. Seitz's Gem. at Columbia City 6.50. k. Jox's Gem. m Logansport 10.50. k. Böses Gem. at South Ridge 8.67. k. Steinbach's Gem. at Fairfield 11.10. k. Mohr's Gem. at Greeley 4.80. k. Zagel's Gem. at Fort Wayne 10.00. part of Mission Festival Coll. at Kendallville 10.00. k. Runkel's comm. at Aurora 8.00. (p. -69.57.)
 On the emigrant mission in Baltimore: k. Niethammers Gem. in La Porte 18.72. k. Wendt in Waymansville .50. F. Borgmann.50. (p. -19.72.)
 To St. Louis Hospital: Mrs. N. R. at Fort Wayne 1.00.
 To the seminar household in Addison: R. by k. Du- litz 5.00.
 To seminary household in St. Louis: R. by k. Dulitz 5.00. k. Kolbe's Gem. in Newburgh 15.50. k. Niemann's Gem. in Cleveland 70.78. k. Weseloh's Gem. there 29.00. (p. -120.28.)
 To the seminary household in Springfield: k. Dulitz' communities 20.15.
 To college budget in Fort Wayne: N. by k. Dulitz 5.00. k. Niemann's gem. in Cleveland 69.15. (p. -74.15.)
 For sick seniors and teachers: Karl Westenfeld at Fort Wayne 1.00. Wedding coll. at Mr. F. Nagel by k. Diemer 4.10. H. Benter Sr. at Dudleytown 5.00. From k. Mertz's parish at Valonia 4.61. k. Seuel's Gem. at Indianapolis 11.15. k. Reichmann's Gem. at Fryburgh 4.50. (p. -30.36.)
 To the Negro Mission: Mrs. R. R. at Columbia City 1.00. W. Krone, Jr. at North Dover 2.50. k. Seitz's Gem. at Columbia City 9.62. Karl Westenfeld at Fort Wayne 1.00. k. Fritzes Gem. at Hobart 2.60. By k. Dulitz: Hr. Scherr-

mann 1.00, F. Stockmann .50, N. 2.50. k. Schöneberg's Gem. in La Fayette 5.20. H. Bender 1.00. I. Hauenstein in Huntington 1.00. k. Bethke's Gem. in Reynolds 5.75. k. Heintz's Gem. in Crown Point 2.00. k. Evers' Gem. in Bingen 5.00. S. by Mr. W. Meyer in Fort Wayne 6.00. N. N. 2.00. From Cleveland: Burdoff, I. G. Fischer, I. Schmidt each 1.00, L. Heß 2.00. F. Schumm Sr. in Willshire 1.00. Part of Mission Festcoll. in Kendallville 31.88. N. N. by k. Horst .50. (p. -86.55.)

For the organ at Springfield Seminary: Mrs. Kath. Bippers at Evansville 5.00.

For poor students in Springfield: k. Siegers Gem. in Adams Co. 6.60, its branch 1.48. k. Heintz's Gem. in Crown Point 1.00. k. Meyers Gem. in Adams Co. 18.58. 8. Schlesselmann's Gem. in Bremen 7.91. (p. -34.57.)

For poor students in St. Louis: 1) For butchers: Friedr. Helling in Fort Wayne 1.00; 2) for E. Saupert: wl. K. Strube through k. Brüggemann 10.00; 3) for TH. Möllering: by K. Birkner at Fort Wayne 1.00; 4) in general: A. Wagner at La Fayette 1.00, k. Steinbach's Gem. at Fairfield 13.25, Theil der Hochzeitscollecte bei L. Mack at Cleveland 5.00, k. Schmidt's Gem. at Elyria 10.15. (S. -41.40.)

For poor students in Addison: 1) For H. Wyneken: M. Scheiderer in Neu-Dettelsau 1.00; 2) for Döfner: Mrs. Kath. Bippers in Evansville 5.00 ; 3) in general: k. Heintz's Gem. in Crown Point 1.22, k. Brüggemann's Petri-Gem. 2.80, Theil of wedding scoll. at L. Mack in Cleveland 5.00. (S. -15.02.) C. Grahl, Kassirer.

(Conclusion follows.)

Proceeds to the treasury of the Northwest District:-

To the building fund resp. seminary construction in St. Louis: From k. Ebert's parish in Shawano -2.40. k. I. v. B. in Blue Earth City 1.00. Mrs. 8. E. v. B. .75. D. H. Vetter's Gem. 6.00. 8th Hild's Gem. in Howards Grove 50.00. k. Schulze's Gem. in Courtland 25.00, Aug. Stolt there 15.00. (Summa - 100.15.)

For poor schoolgirl Addison: k. A. Rohrlacks Gem. in Reedsburg 7.00.

For poor students in Springfield: k. Winter 2.00. k. Doehler's comm. in Forestville 2.00. (p. -4.00.)

For poor students in St. Louis: F. H. Menk in St. Paul 2.00. k. Vomhofs Parochie 5.50. Collected from Heinr. Klug in Freistadt 2.10. C. Schubert in Milwaukee 1.00. (S. -10.60.)

Forpaganmission: Misfionsfestcollecte in d. Gem. Plym- outh 12.00.

For synodal reports: From teacher Lh. Messerli 2.00.

On the orphanage near St. Louis: By k. Kollmorgen, baptismal collectr at Manannah, 1.67.

ForNegermissioninNewOrleans: k. O. Clöters Gem. 10.25. I. Jäger in Milwaukee 1.00. k. Markworth .75. a. Kröhnke .25. a. Bork 1.50. teacher G. Lehnigk .50. k. Landeck's Gem. 5.00. k. .Cousin of N. N. 1.00. W. W. in Sheboygan 1.00. k. Abner's Gem. 12.00. mission festival collrcte in Janesville 20.67. (S. -55.92.)

To the widow's fund: k. I. v. Brandt 2.00, k. A. Müller 2.00. teacher Cb. Messerli 4.00. 8. Rathjens Gem. in May- ville3.75. W. W. in Sheboygan 1.00. (S.-12.75.)

On the emigrant mission in Baltimore: k. Schumann's Gem. in Waterford 4.30.

On the emigrant mission in New Uork: mission festival coll. in Sheboygan 40.00. k. Leßmanns Gem. 4.50. Mission festival coll. in Plymouth 12.00. Wedding coll. at H. Böhmke 5.00. (p. -61.50.)

To the synod treasury: k. Clöter's congreg. 4.00. Triune congreg. in Milwaukee 37.78, St. Stephen's congreg. 27.00, Cross congreg. 7.05, Jmm. congreg. 18.00. k. Osterhus' Gem. 7.90. k. Strasens' Gem. in Watertown 28.64. Trinity's Gem. in Freistadt 7.67. k. Grothe's comm. in Lowell 8.00. k. Daib & its comm. 13.50. 8. G. Mueller's comm. in Jackson 8.86.?. Seuel's upper comm. 12.45, lower 7.55. Trinity comm. in Mequon 3.60. k. Erck's Gem. in Vienna 3.00. k. Kollmorgen's Gem. 2.53. k. Landeck's Gem. 8.00. k. Wambsganß' Gem. in Adell 16.10. k. Walker's Gem. in New London 2.70, on Maple Creek .75, on Bear Creek 1.97, in Larrabee 1.54, on Musquito Hill .38. By k. Cousin of A. Rosenkranz 1.00. 8. F. Keller's Gem. in Racine 21.91. k. Schumann's Gem. in Waterford 3.70. k. Damms Gem. in Bloomfield 7.50. (p. -263.08.)

For the Gem. in Ludington, Mich.: k. Mueller's Gem. in Jackson 5.15.

For the congreg. in Tuscumbia, Ala.: k. Mueller's Gem. in Jackson 6.18. St. Stephen's Gem. in Milwaukee 9.00. k. F. Keller's comm. in Racine 5.66. (p. -20.84.)

For the comm. in Sioux City, Iowa: 8. Mueller's comm. in Jackson 6.18. k. Keller's Gem. in Racine 5.66. (p. -11.84.)

For the comm. in Fairbank, Iowa: k. Keller's Gem. in Racine 5.66.

For the boys in the orphanage near St. Louis who want to study: Mrs. B. Sch. in Reedsburg 5.00.

For the foundation of a Lutheran lunatic asylum 5.00.

For Wittwe Ruhland: F. Schöfrow in Freistadt 1.00.

For Fort Wayne (college budget) : k.Hudtloffs Gem. in Berlin and Hamburg 4.50.

For the deaf and dumb: Ges. at the silver wedding of Ph. Buschmann in St. Paul 10.00. By k. Jäkel of Fräulein Jürgens in Milwaukee 2.00. k. Stülpnagel's Gem. in Potsdam 10.00. By k. Kollmorgen, wedding collecte at Andr. Lehner, 3.81.?. Jobs's Gem. in Hart 5.00. Mrs. Dor. Neigenfind 2.00. k. Claus' Gem. at Golden Lake 16.00.?. Keller's confirmands at Racine 2.06.?. C. Damms Gem. in Weyauwega 8.00. (p. -58.87.)

For internal mission in the northwest: k. O. Clöters Gem. 23.00. Gem. in Logansville 4.35. k. Georgiis Gem. in Cedarburg 5.50.?. Rehwinkel's Gem. in Jenn" 3.57. mission festcoll. in Sheboygan 100.00. k. Landecks Gem. 5.00. mission festcoll. in Plymouth 24.00. 8. Meyers Gem. in Fredonia 5.20. Mrs. Esken in Milwaukee 1.00. k. Vettors Gem. 14.00. N. N. 5.00. Misfionsfestcollecte in Janesville 41.33. Mother Stolt in Courtland 15.00. (p. -246.95.)

To the orphanage at Addison : 8. Käselitz's Gem. 5.00. k. Stülpnagel's Gem. in Potsdam 6.85. Coll. üi der Hochzeit des Lehrer Bräuhahn 6.00. Jmm. parish in Milwaukee 2.32. (p. -19.67.)

For the Gem. in Allendorf in Hesse: k.Hudtloffs Gem. in Berlin and Hamburg 6.50. Trinity Gem. in Milwaukee 57.54, Kreuz Gem. 10.05. k. Rohrlack 5.00. Mrs. Dora Stirn 5.00. (S.-84.09.)

Milwaukee, July 13, 1881. C. Eißfeldt, Kassirer.

Entered the caste of the "Eastern" district:

To the synodical treasury: from the Town Ashford congregation -2.30. Roxbury congregation 18.91. East Boston congregation 3.05. Tonawanda congregation 8.65. Washington congregation 32.83. Rondout congregation 7.65. gem. in Ashford 3.50. gem. in Otto 7.19. gem. in Little Valley 2.19. gem. in Martinsville 4.75. gem. in Wolcottsville 6.80. gem. in Wolcottsburg 3.60. gem. in Boston, N.U., 6.00. Wcüsville comm. 12.33. New Bergholz comm. 7.42 & 6.87. Mrs. Saxer 5.00.

To the widow's fund: k. Key! 4.00. k. Kanold 1.69. L. Moll in New Bergholz 2.00.

For inner mission in the West: congreg. in Cohocton 17.00. Father G. Schmidt in Wolcottsville 2.00. congreg. in Freedom, Pa., 4.75. Bro. Schaefer in New York 2.00.

For the building of the Negro Church in New Orleans: Cong. in Coboc- ton 17.00. L. Hefe! through k. Sieck 1.00. N. N. in Cumberland 2.00. Through k. Kanold 2.50. N. N. in Pittsburg through teacher Bar 1.00.

To the orphanage near Boston: From the school children of Miss Bildhäuser in Albany 3.50, their Sunday school class 1.00. M. in Farnham .48. comm. in Boston, N. D., 3.40. Mrs. Fr. by k. Zollmann 2.50. Mrs. Schmidt by k. König .50. Gem. in Cohocton 5.45. Coll. at the funeral of Chr. Ziemendorfs child in New Bergholz 1.82. Wedding coll. at A. Jhrke's in New Bergholz 2.83.

For the Gem. in Allendorf, Heften: N. N. in Cumberland by 8. Minor 2.00. Gem. in Boston, Mass, 24.00.

For the deaf and dumb:: N. N. in Cumberland by k. Moll 1.00, Joh. Ricke! .25. comm. in Farnham 4.57. Mrs. Fr. by k. Zollmann 2.50. Coll. at the

confirmation of Gust. Moll in New Bergholz 1.12. Coll. at the funeral of W. Ziemendorf's children in New Bergholz 1.28. Coll. at Ferd. Staßburg's child baptism in New Bergholz 1.10.

For poor students in Fort Wayne: Gem. in Washington 1.85.

For Heathen Mission: H. Dietz in Kingsville 2.00.

For college maintenance: comm. in New Dork 9.60.

For the kk. Wyneken u. Crämer: From k. Keyl 2.00.

New Dort, July 6, 1881. I. Birkner, Kassirer.

139 William str.

For the needy in my mission area in Kansas and Nebraska, I have subsequently collected and distributed the following gifts of love: From k. Erdmann's congregation in Red Bud, Ill., -23.00. Of this, in Webster Co., Neb. received H. Recs'e -18.00, H. Müller and L. Schultz each -5.00. From k. W. Baumhöfener's comm. in Homestead, Iowa. -15.65, distributed to the families: W. Höwett and C. Blum, DanubeP. O., Kans. From k. Dornseif's comm. in Denver, Col. to Mrs. Pupp in my comm. in Arapahoe, Furnas Co. nebr. -7.50, and from: Koch, Bernvt 1.00 each, Nekring 2.00, Breckel, Brumm, O. Frinke, Borchering, Grote, Wollenbenck .50 each, Use, Frey .25 each. Individual receipts have been sent in by the recipients to the givers themselves. Many thanks to all dear benefactors and God's blessing. C. Meyer.

For the seminar hauShalt in St. Lo "iS received:

From Messrs. Steinkamp, Göhner, Hühemann one box each, from Messrs. Haas and Schenkel 6 boxes and from Mr. Waltke 8 sacks of soap. The gardeners Frerk, Rohlfing, Oppermann and Mühlenhof supplied us with vegetables from time to time. Bon of the municipality of Hrn. 8. Lümer 4 buckets and 2 barrels of butter. Through Mr. k. Kühn in Belleville from Mrs. Loutse Schlüter 6 pairs of stockings. From the honored women's association from the comm. of Hrn. k. F. Schaller in Red Bud, Ill, 8 sheets, 12 pillowcases, 6 towels, 2 bust shirts, 5 underpants. By Hrn. k. H. C. Senne in Alma, Kansas, 4 pails of butter. By Hrn. k. Bock in Jefferson Co, Mo, 1 shoulder.

St. Louis, Mo., July 20, 1881. Heinrich Jungkuntz.

Preserved for the English - Lutheran Miffiav in the West:

By Mr. Kassirer Roschke, offering money from the parish of Mr. k. Lentzsch in Caldwell, Nebr, -10.00. By Mr. I. H. Myers, Ambia, Jnd, -5.00. C. F. Lange, Cassirer.

509 Uranlclin ^ve., 8t. Louis, Llo.

For poor students received with heartfelt thanks from Mr. I. Becker in Detroit, Mich., -9.00.

C. F. W. Walther.

Correct""-.

In No. 14 of the "Lutheraner" read: Zur Wittwenkasse von k. Gülker in Dayton, thank offering, -3.00 instead of "9.00".

I. P. Rademacher.

Changed address":

Rev. 8. 0. Schnvan, 1283 Wkit" ^ve., Cleveland, O.

8ev. kaul Sciivran, 1220 Superlor St., Cleveland, O.

8ev. 2V. Lrust, Lust Cleveland, O.

Rev. ^1. 8albotb, kisliervMe, 8aidimond Co, Ontario.

Rev. W. Harms, Laucrokt, CurniuA 60th, 8edr.

k. 8. stuenlrel, 531 17tb st., detroit, lkicd.

.4. wardin, reedsburxb, sauk ^0., Wis.

L. 2utr, 754 W. 8ium "u 8tr, Cdicaxo, Ill.

Rev. 3rd Luelüer, 953 Llisslion 8tr, Lau b'francisco, Cal.

New printed matter.

Illumination of Stelhörn's Treatise on the Doctrine of the Election of Grace. Published by C. F. W. Walther. St. Louis, Mo. "Luth. Concordia- Publishers." (M. C. Barthel, Agent.) 1881.

Stelhörn's tract, which has already been warned against in this paper, is thoroughly illuminated in this 77-page paper and every reader free of prejudice will be convinced that a warning was necessary. But he will also be deeply saddened when he sees how far Prof. St. has gone astray. We cannot summarize these errors better than with the words of the "Preliminary Reminder": "When, on the occasion of this year's meetings of our Synod of Delegates in Fort Wayne, we got hold of and read Stelhörn's treatise, we thought it would not be worth the trouble to oppose it with a special refutation. The way in which Prof. Stelhörn deals with the Holy Scriptures in this treatise is so completely un-Lutheran; the distortions of the words of our dear confession of which he is guilty are so striking; the falsifications of historical facts that occur in the booklet are so easy to recognize; the distortions of our doctrine that the professor allows himself are so crude and clumsy; the atrocious doctrines that the author imputes to us turn out so clearly to be wanton fabrications; synergism and rationalism, from which the writer claims to be so far removed, are so prevalent in the little book; the rejection of clear scriptural and confessional doctrines, which is documented therein, is so brazenly and unabashedly expressed; the rational conclusions, with which the pure scriptural doctrine is to be overturned therein, are so void to all Christian believing hearts; the hostile intention, with which everything is written, is so clearly betrayed therein for everyone to see - we thought that there could hardly be a reader who should immediately notice all this, if he still cared about truth. In this, however, we were unfortunately mistaken. The treatise has not only been read with avidity by party comrades, highly praised as a particularly "solid" work, and spread with great zeal; here and there honest, truth-seeking souls have also been found into whose hands the treatise has been played, who have not, at least not completely, seen through the deception practiced in it, and who have therefore been misled by it. Thus we have seen it as our duty to write and publish a short "illumination" of Stelhörn's tract."

We do not need to tell the reader that the distortions, falsifications 2c. of which Prof. St. is guilty, are thoroughly proven in the present paper. That in the case of such distortions 2c. the dear author, as much as it hurt him, could not deal with Prof. St. neatly, will be obvious to everyone free of prejudice.

Whoever wants to see for himself where deviation from the teaching of our Concordia formula on the election of grace leads, where one comes to if one lets himself be guided by his reason, what a pernicious teaching synergism is, how necessary it is to fight for the pure teaching of the election of grace, especially to overcome the generally prevailing synergism, should read this scripture. Whoever is freed from blasphemous synergism by God's grace gives thanks to God from the bottom of his heart. Such a one, however, will certainly agree with the plea of the dear author of the present Scripture that God "let the same serve for the sake of the Lord Jesus Christ, so that our opponents will not let themselves be embittered by the same, but think better about the great matter at hand, finally also fall for the truth we confess, and then, as it bites in that church prayer, 'let go and want to live peacefully and meekly with us'".

Price 20 cents. Per dozen -2.00.

G.

Eighteenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, & other States, Assembled as the Third Delegate Synod at Fort Wayne, Jnd. in 1881.

Dear readers, who have the welfare of our Synod at heart, and who would therefore also like to hear more about the negotiations of the last meeting, how the Synod pronounced itself on the doctrinal controversy concerning the election of grace, what instructions it gave to the delegates to

the Synodal Conference, what it decided concerning our institutions, the Synodal Printing Office, the General Presidium, the Mission, etc., will be pleased to hear that the Synodal Report will leave the press in a few days. It contains 138 pages and can be obtained from the "Luth. Concordia-Verlag" against payment of 35 cents. Price per dozen -3.60.

Church Liturgy for Evangelical Lutheran Congregations of the Unaltered Augsburg Confession. Published by the German Evangelical Lutheran Synod of Missouri, Ohio and other States. Translated from the German. St. Louis, Mo.: Concordia Publishing House. 1881.

3n1jaU: A. Sacred Ministerial Acts: Baptism of Infants, Attestation of Baptism etc., Baptism of Adults, Confirmation, Solemnization of Marriage, The Communion of the Sick. B. Order of Divine Service: Morning Sendee, Afternoon and Week Day Service, Catechetical Instruction, Short Service without Preaching, Service for Confession, Early Communion, Burial, Day of Prayer and Repentance. C. Appendix. Antiphonies and Collects.

3n fever bunben unb ©olbf^nitt. SPreU \$1.25.

Lotsred st tke kost OKce at St. Louis, Llo. as secoocl-clsss matter.

Volume 37. St. Louis, Mo., August 15, 1881, No. 16. Sin and grace.

(Continued.)

"It is all grace!" Just about everything that still wants to belong to the Christian church agrees with this call. And all those who call themselves Lutheran Christians want to have these words written on their banner as a field sign. Since the time of the apostles, no teacher of the church has taught and made known in word and scripture the value of grace alone for our salvation as did the reformer of the church, Martin Luther, who was awakened by God. That is why there should hardly be a church community now that calls itself Lutheran and yet openly says out, "No, it is not all grace." To do so would be to virtually renounce the teaching that Luther confessed from God's Word.

But with the mere saying: "It is all grace" it is not yet done and we do not yet have a sure sign that someone really gives all glory to God in the work of beatification. There is much deceit and self-deception here. It is the same here as in many other areas of Christian doctrine. Some people are quite happy to be told how the whole human race is thoroughly sinful and completely corrupted by sin. He also repeats the motto of Scripture with great outward emphasis: "There is no difference here; they are all sinners and lack the glory that they should have in God" (Rom. 3:23). But as soon as this truth is really taken seriously and applied to him in particular, then it becomes clear how he by no means wants to be a poor, completely lost sinner and has by no means renounced all glory before God. Then one can hear slogans like these: "I am a sinner, but I am not so evil and desperate. This is also how it is with many people with regard to: "It is all grace. They do not believe that God's grace must seek them and lift, carry and hold them from beginning to end, if they are to be saved in any other way. As soon as they are induced to speak out exactly, then every Christian who has some Christian experience and a spiritual judgment can notice how by no means everything is given to the grace of God, but still some things are given to one's own powers.

And this is not to be wondered at. Only he can give everything to the grace of God who not only always looks to God's word as the only light in spiritual things, but also again and again makes the living experience that he is by nature dead to all good and only ever wants the wrong way. This is not to be understood as if the Word of God is not a sufficient light to show the right way here. No, God's word is, as in all things that we need to know for our salvation, so also in this matter perfectly clear and plain, so that even the most simple can understand it. But even so, he who has no living experience either of the corruption of his natural heart or of the merciful grace of God will always go astray here. Why? If we hold that God's grace must really do everything if a man is to attain blessedness, then certain difficulties arise for human reason, and we see things before us which human reason cannot comprehend. If the truth that a man cannot do the least thing to attain blessedness by himself, but that God's grace must work and bestow everything, has not been strengthened in the heart by living experience, then one will try again and again to break off something from the "all is grace" (even if one leaves it outwardly), in order either to remove completely or to limit as far as possible that which is incomprehensible to human reason. Let us apply this to the doctrine of conversion. If God alone works conversion, and if man by his natural powers can neither cooperate nor refrain from doing something that hinders inner transformation, human reason cannot understand why all men are not converted. If one does not want to believe that man alone is guilty of perishing and that the cause of salvation is God's grace, one is always tempted to attribute something to man in some way. In this case, however, it seems quite obvious to reason why only a portion of people are converted. Those are then converted who are not susceptible to the effect of the Holy Spirit out of natural forces.

The people either meet them in some way or keep quiet about it. But with this, the "everything is grace" is already abandoned. Those who would have behaved so against the grace of God by natural forces and thereby caused their conversion, could then boast against those who did not behave so well toward the converting grace.

We want to draw attention here mainly to two things, by which in recent times an error has been introduced into the doctrine of conversion and God's grace has been diminished. Whether one strays from the truth consciously or unconsciously is known only to God, the Savior of the heart. Many, deceived by their flesh and especially by their blind reason, certainly go unconsciously the way of error. They really think that they do not come too close to the grace of God. Confused in their thoughts, they think they have to speak as they do in order not to interfere with other revealed divine truths. They forget that a Christian should simply accept in faith the truths clearly taught in the Holy Sheol, but that it is by no means the task of a Christian to rhyme and comprehend the divine truths with his reason. They forget that a Christian must soon fall into error if, instead of speaking to God's word: "Speak, Lord, for your servant hears" (1 Sam. 3:9), he always first asks with Nicodemus: "How can this be? (Joh. 3, 9.)

A way of speaking that has been used and is still used to cover a deviation from "it is all grace" is this: Man must choose grace in conversion by the powers given by God. Or: God's grace brings man to the point that man can choose between God and the world. But now it depends on the person how he chooses. If he chooses God, then he will be converted. This does not sound so bad

to some people, especially when it is said that man chooses grace or chooses grace through the powers given to him by God. And yet a dangerous error lies hidden here, one that diminishes God's grace. The error has gone through three stages here. Pelagius (in the 5th cent.

God has made it an essential quality of man to be what he wills, so that he, capable of good and evil by nature, can do both and direct his will to one of the two. Here the error is so grossly expressed that no Christian will be deceived by it. Pelagius denied the original sinfulness of man and taught that man is still born in the same state in which God originally created him. Thus, man still has the power to choose God by nature. He does not need the grace of God for this. God comes to man's aid only later to facilitate his striving. Every Christian immediately sees that through this jrrlebre the words of the holy scripture: "While we were dead in sins, he made us alive together with Christ" (Eph. 2, 5.) are virtually a lie. *) In the following time this error was presented in a more refined way by the so-called Semipelagians, that is, half Pelagians. A certain John Cassianus wrote: "It is not to be doubted that the seed of virtue is still implanted in every soul by the beneficence of the Creator; but if it is not awakened by the assistance of God, it cannot attain to the growth of perfection." While Pelagius taught that man could "convert" to God entirely of himself, the half-Pelagians maintained that man could not do this entirely, but only half of himself. God must assist man in order for him to be converted. According to this, conversion would be half man's and half God's work. This doctrine is considered the correct one in the Pabst Church and is also essentially held by most sects. In order to prove it to be erroneous, it is sufficient to refer to the passages of the Schuft, in which it is said that the natural man is "dead in sins". And Phil. 2,13. it is expressly said: "It is God who works in you both the willing and the doing, according to His good pleasure." If a man is dead in sins, he does not only need God's help to become spiritually alive, that is, to be converted, but God must accomplish the work all by himself. As little as Lazarus was raised from death by the mere help of Christ, so little can a spiritually dead person be raised or converted by the mere help of God. As Christ did there, so also here the Holy Spirit must do everything. Our Concordia formula therefore says: "We also reject the error of the semi-Pelagians, who teach that man may make the beginning of his conversion by his own efforts, but cannot accomplish it without the grace of the Holy Spirit." (S. 360.)

These were the first two stages of error. We repeat: Pelagius said: Man is converted when he converts himself. The Semipelagians said and still say: Man is converted when the grace of God helps him. But what is to be thought of those who say: Man is converted when he converts or decides for salvation with the powers given to him by God? Of course, all the glory seems to be given to God. It is not expressly said that man converts wholly or even partially by his own powers.

*) In our Formula of Concord, therefore, it says: "We also reject the gross Pelagian error, who have taught that man by his own efforts, without the grace of the Holy Spirit, can convert himself to God, believe the Gospel, obey the law of God with all his heart, and thus earn forgiveness of sins and eternal life". (*Epitome*, Art. II. *Negat.* 2. p. 360.)

The Lutheran theologians say that man should not return to God, but that he should decide for salvation by the powers given to him by God. This is how the Königsberg professor Latermann and his followers talked in the 17th century, and this is how most Lutheran theologians in Germany talk today, and in this country the followers of the same, the lowans. What must first of all make us suspicious of the people who speak of man's self-determination through the given divine powers of grace, is this, that some of them expressly claim this doctrine of theirs to be an improvement of the doctrine of our Lutheran confession. In doing so, they "shout" that their doctrine deviates from the Lutheran confession. And indeed: their teaching is absolutely un-Lutheran. They rob God of the honor that God's grace alone converts man, although apparently everything is attributed to God's grace by them.

What is the meaning of the phrase: "Man converts to God or decides for God through the powers of grace given to him by God"? None other than this: God's grace casts only so much that man can be converted, but not the conversion itself or this that man is really converted. God's grace works only so much that man can believe, but not faith itself or this that man really believes. Conversion is thought of in this way: Man is placed by the effect of grace, as it were, "at" a crossroads where the ways to heaven and hell part. But now it depends on the person, which "Way he wants to go. This is left to his free choice. If he goes the right way, he will be converted; if he goes the wrong way, he will not be converted and will be lost. - Now this is true: Man has only too much strength and desire to choose the wrong way. He is evil by nature and an enemy of God. But what about the other side? Does man also have the strength and the desire to choose the right way"? This would only be the case if the natural man still possessed at least one nest of spiritual powers. Then such a "self-decision" could take place.

Some of those who speak of man's "freedom of choice" or self-decision in the bet of conversion now honestly admit that, in contradiction to our confession, they still ascribe to the natural man a remnant of spiritual powers by virtue of which he can make the right choice at conversion, "decide for himself" correctly. Others, however, go on to say that it is God's grace if man chooses rightly or comes to the "act of faith. These either "do not know" what they are saying, or they have set out to deceive and deceive. It is expressly asserted that the Holy Spirit only makes conversion possible, that the Holy Spirit only enables man to decide rightly; if it is asserted, as we do, that the Holy Spirit alone decides man (*gratia determinans*), that the Holy Spirit alone holds down the reluctance which would prevent conversion: then it follows that grace is particular and irresistible. This clearly indicates that the actual decision in conversion is attributed to the natural man. Only two things can be considered as the actual decision. Either the grace of God throws this decision or the man himself from natural forces. But now one puts it

expressly denies that the Holy Spirit also works the decision itself. So there is nothing left but that the natural forces of man bring about the actual decision in conversion. - It should also be borne in mind that, before conversion, man must decide in favor of God's grace or choose the right path. According to this doctrine, man is converted only after he has made the right choice. What, then, is again clear? This, that spiritual life and spiritual power is still attributed to the natural man. For before he has been converted or made spiritually alive, he should already choose grace or give his yes to his conversion. If this were so, then man would not be dead in sins (as the scoundrels so often say), but only "badly wounded and half-dead," then the unregenerate man would not be devoid of all spiritual powers, but would still possess a considerable remnant of them, which would know how to deal well with the "given powers of grace" and to use them well. In short, the false doctrine of self-decision or of restored freedom of choice before conversion is based on the false doctrine that the unconverted man still has a sum of spiritual powers and that the natural man's attitude is not enmity against God, but is still such a good friend that he says yes to the promises of the gospel and decides in favor of them. Therefore, this doctrine is rejected in those passages of our Confession in which it is confessed that man has "not a speck" of spiritual power before his conversion, and that he has a part in it only after his conversion. Our Concordia formula says: "(It) is our doctrine, faith and confession ...that in spiritual and divine matters of the unregenerate man, his mind, heart and will, by their own

natural powers, cannot understand, believe, accept, think, will, start, perform, do, work or cooperate at all, but is completely dead and corrupted for good, thus, that in man's nature, after the fall before the new birth, not a speck of spiritual powers remained nor existed, with which he could prepare himself from himself for the grace of God, or accept the offered grace, nor be capable of it for and from himself, or apply or send himself to it." (p. 402.) Further: "For this reason it cannot be rightly said that man, before his conversion, has a *modum agendi* or a way of working something good and salutary in divine things. For since man is dead in sins before conversion, Eph. 2:5, there can be no power in him to work anything good in divine things.... But when man is converted and thus enlightened, and his will is renewed, then man wills good (if he is born again or a new man)." (p. 411. 412.) Finally: "But the mind and will of an unborn man is nothing else than *subjectum convertendum* alone, that is, he who is to be converted, as the mind and will of a spiritually dead man, in whom the Holy Spirit works conversion and regeneration; to which work the will of man, who is to be converted, does nothing, but lets God alone work in him until he is born again" (p. 416.). F. P. [Pieper]

(To be continued.)

(Submitted.)

Some pieces of Hermannsburg theology.

Pastor Theodor Harms of Hermannsburg published a postilion in 1877 with the title: "At Jesus' Feet". In it there is indeed much that is good, popular and practical, but at the same time there is so much that is false and unhealthy that it would not be in accordance with love if we did not warn our readers about the leaven in this book. Furthermore, in the last 3 numbers of his "Missionsblatt" Pastor Harms has also attacked the pure doctrine of election by grace, as the Missouri Synod teaches the same according to the Holy Scriptures and the symbols, as a false one. Since this missionary paper is still read in some congregations of our synod, it is our duty to ask the readers first of all seriously that they do not let themselves be taken in and led astray by the name "Harms", which has a good sound especially because of the blessed work of the blessed L. Harms, right from the start against the truth testified by us. Then it is also our duty to show in a few words how the attack on the part of Harms against our Synod is a completely unfounded one. First we want to prove the false doctrines, then we want to draw attention to some of the peculiar human fables and new revelations that can be found in the Postille, and finally we want to show why Harms' attack against us does not hold water.

False teachings.

1. of conversion. Harms' basic error, why he also errs in the doctrine of election by grace, lies in his false doctrine of conversion. The Scriptures know of only two classes of people, believers and unbelievers, converts and unconverts, children of God and children of the devil. Harms teaches three classes. There are to be found in the world un-Christians, half-Christians, and whole-Christians, or, as his mode of expression is, 1. "unconverted," 2. "in the process of conversion"; 3. really "converted"; or people, 1. who do not belong to JEsu; 2. who desire to belong to him; 3. Who really belong to him; or 1. people who have decided for Satan; 2. who are in decision, "freedom of choice," but have not yet decided for or against Christ; 3. who have decided for Christ. For example, in the sermon on the sin against the Holy Spirit, p. 56, Harms says: "Not (1) the unconverted, or (2) those in the process of conversion, can fall into this sin, but (3) the converted Christian." Further, p. 61: "With (1) unbelievers such enmity is not found, for they do not yet know the Lord Jesus and the Holy Spirit. And (2) those who are in conversion cannot have such enmity either, for they have not yet become Christ's friends. But such as (3) become the children of Satan out of God's children, they are enemies of the Holy Ghost." Further, in a quaint argument as to which bodies the devil could take possession of, he says, p. 165: "Is it possible that Satan can take possession of the body (1) of a true Christian? that is impossible. Is it possible that Satan can dwell in the body of such a person who seeks the Lord Jesus in repentance and faith (2)? No, that is not possible either. The devil can only dwell in the body of such people (3) who surrender to him.

not in those who belong to Jesus, and who would like to belong to Jesus." Note that Harms is not talking here about spiritual possession, for a child of God can never experience that, but about bodily possession, which God can also impose on a godly Christian. - Furthermore, in the "Missionsblatt" 1881, p. 69 it says: "If men are to be converted and accept salvation in Christ, (1) which they are by nature quite incapable of doing, he must by his grace in Christ (2) make them capable receptive to salvation.... He must give them back their freedom of will so far that they can decide for or against Christ..., but he takes into heaven those of whom he wants and knows that they will accept and keep salvation (3) by his grace", who have thus decided. Further, "It is left to man to accept salvation in Christ, or to reject it." (Postil p. 39.) "As long as man remains on earth, he retains the power to decide for or against Christ." (S. 40.)

This whole doctrine of three classes is false. The holy scripture knows nothing about a middle class, a third class, nothing about people who hover in the middle between faith and unbelief, conversion and non-conversion. Scripture knows only two kinds of people, people who walk on the broad way and people who walk on the narrow way. Matth. 7, 13.14. The scripture knows nothing about people who balance in the middle, as it were on the fence, between the narrow and the broad way; about people who are no longer unconverted, but also not yet converted, who stand on the crossroads, in the decision, who are gifted with "freedom of choice" by God's grace, but have not yet made the choice themselves. For, according to God's Word, the conversion of man does not take place in such a way that the spiritually dead, unconverted man decides for spiritual resurrection and conversion, otherwise he would have to be spiritually alive before his resurrection and converted before his conversion. Just as, for example, Lazarus was not raised by Christ to decide to live, but

Christ's raising was at the same time Lazarus's decision to live. The natural man is dead in transgressions and sins, therefore he can just as little, as a bodily dead man before being made alive, decide to live, i.e. decide to want to live, because for this he would already have to be alive, i.e. have life before his decision. Therefore he does not get it only by the self-decision. Let us take, for example, the dead Lazarus, who became alive through Christ's word. Did the dead Lazarus not get life through the word of Christ, but only the "freedom of choice" to death or life, not life, but only the power and ability to decide whether he wanted to remain dead (but he was already alive) or to become alive? No, Lazarus did not decide, but Christ decided Lazarus, and thus he was alive, completely alive.

For further explanation, let us consider the case of a person who is "in decision," "in freedom of choice," "in conversion," but has not yet decided, has not yet been converted, "has not yet become Christ's friend," who is "seeking Christ in repentance and faith," but has not yet become "a true Christian"; let us suppose that such a person, standing on the crossroads, were suddenly struck by lightning or a heart attack: Where will he go now, according to Harms' doctrine?

go? He cannot go to hell, because he is not on the broad way, he seeks Christ in repentance and faith, but he cannot go to heaven either, because he is not on the narrow way, he has not yet "become Christ's friend", he is not yet a "true Christian". Where does he go now? This unhappy third-class man must obviously remain sitting on the fence until eternity! - It is true that Pastor Harms shines the biblical truth of the two classes also once in the face. He says on p. 31 that only a twofold is possible, "either a man belongs to Satan, or he is Christ's property, either God's child or the devil's child." But he soon abandons this truth, it disappears as if from under his hands, and his false teaching appears again and again. For example, p. 474 says: "If you really want to be converted, pray daily in the closet for the Holy Spirit, read God's Word diligently, listen diligently to the sermon, and it shall not be long, the Holy Spirit will convert you." But asking daily in the closet for the Holy Spirit is a good work, pleasing to God; but now only a convert can do works pleasing to God, so according to Harms there are people who can already do works of truly converted people, but are not yet converted themselves, but are only on the way to conversion. It is true that Harms says, "It shall not be long, the Holy Spirit will convert you," but if, as already said above, such a person praying in the closet is touched by the Holy Spirit before he is converted, it would have taken too long for the poor worshipper, and he would not have passed through the narrow gate; for those who are not yet converted by the Holy Spirit do not enter heaven. This false, pernicious teaching can also be discerned from the following. pp. 646 and 647: "First of all, one learns what sin is.... second, prayer, the noblest art of Christians... then one comes to faith in the Lord Jesus." This doctrine of conversion is mainly practiced by the Methodists.

2. about the rebirth. P. 24: "John did not yet belong to the New Testament church and therefore was not yet born again. Now, since Christ died and rose again, a man can be born again." If John, this holy and greatest prophet, was not born again, he also died as an unregenerate man; for he died before Christ died and rose again. But then the holy prophet and martyr did not go to heaven either; for the Lord Jesus says, "Except a man be born again, he cannot see the kingdom of God." This statement of Harms is, to speak with permission, pure, barbaric nonsense! - According to Harms, no man in the Old Testament is born again. Now he himself says of Adam and Eve, p. 24: "They believed the promise of the Lord, thereby they received salvation and became one with God, became Christians." But now every reader surely asks with bright astonishment: Harms, say: Can someone have become a Christian. Become one with God, and yet not be born again?

Furthermore, it says p. 474: "The Holy Spirit works them (conversion and rebirth) through the means of grace, conversion through Jesus' word, rebirth through holy baptism." This is also a finding of recent German theology. The Word of God teaches that the Holy Spirit also works the rebirth through the Word of God, not only through

the holy baptism. For so it is said in Jac. 1, 18.: "He begat us according to His will by the word of truth." And 1 Pet. 1, 23.: "As those who are born again, not of corruptible seed, but of incorruptible, even of the living word of God, which abideth forever."

3. from God the Father. P. 504: "The Scripture further says that it is not the Father who sanctifies us, but that it is the Holy Spirit who does it." No, the Scripture does not say this, but we read Joh. 17, 17. that the Lord Jesus asks His Father: "Sanctify them in Your truth, Your word is truth."

4. from God the Son. P. 82: "As a prophet Christ had to come from Israel according to the flesh, as a king from ^em Israel according to the spirit, from God himself." Did not Christ then also come as a prophet from God Himself? He got his human nature from the fathers, from Israel after the flesh, but not his prophethood.

(Conclusion follows.)

Can and should a Christian be certain of his blessedness?

(Answered by Pastor V. Koren in the Norwegian Lutheran "Kirketidende", and translated from it by Fr. S.)

(Continued.)

Is there any teaching in God's Word to which people have not objected? I know of none. So also objections are made against the teaching that a believer can and should be sure of his blessedness. *) And unfortunately these objections are now made in our own midst, by those who are entrusted with the teaching office among us. But I cannot but hope that they will be set right by God's word, so that unity may again be established among us, as it has been for so many years by God's great grace.

The objections that are raised appear in two forms. Partly it is claimed that we cannot have such certainty, partly that we should not have it. This, however, is really only an objection. For this is true: if we cannot have such certainty, then we should not have it either; and again, if it is God's will that we should have it, then we will also be able to have it by God's grace.

In the above scriptures, I have shown from God's Word that we can have the certainty of our

The author has now also published his whole treatise in tract form (with some remarks added later, which we do not intend to omit here), and in a short pre-reminder he remarks the following: "Although the presentation itself shows it clearly, I want to point out in advance, for the sake of a misunderstanding, which has appeared with some somewhat uninformed readers, that when one speaks here of being certain of one's blessedness, the opinion is not as if this should be the same as having a strong faith as opposed to a weak faith: Having a strong faith, as opposed to a weak faith. The certainty here spoken of is really only the same as faith; for even weak faith is such a certainty, even if one does not feel it as a certain confidence. I could therefore quite well have asked in the superscription: Can and should a Christian believe that he will be saved? But because the word 'faith' is often misused to designate a frivolous thought that has no firm foundation in the Word of God, and because in the controversy that is now being waged over this matter the expression 'certainty' has been used, I have preferred this."

Now I will go into the objections that are raised in more detail.

For the time being, it is said: From the scriptural passages cited, we see that God can do everything that is necessary for our salvation; we also see that God wants to do everything on his part for our salvation; - but I still cannot know whether I will accept his grace in the future and let myself be preserved by him in faith. I do not know whether I, like so many others, will not fall into apostasy; and how can I therefore be sure that I will be saved one day? Where is it written that I will not fall away and be lost?

To this I answer first of all this: If this objection were valid, then a Christian here in this world would have to go along in uncertainty concerning his eternal blessedness. Then it would be Christian and right to say: Now I am a Christian; but whether I continue to be a Christian is more than I can know; about that I cannot be sure in faith. I should watch and pray, and use the means of grace, and I should manage to be saved with fear and trembling, that I know; but what the end will be, that I do not know, - whether I go to Jesus or to the devil, whether I go to heaven or to hell, about that I cannot be undoubtedly sure in faith.

Is that Christian faith? Was this the faith that the apostles had? Paul, who testifies: "Henceforth there is appended unto me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day" (2 Tim. 4:8)? And John, who says that he knows that when Christ appears, he will be like Him (1 John 3:2)? Was this the faith that produced in the apostle's disciples the inexpressible and glorious joy of which Peter speaks, in which they praised and glorified God that they had been born again to a living hope, to an inheritance in heaven that is incorruptible and undefiled and unfading? I wonder if in the midst of their inexpressible joy they thought and thought to themselves: But whether we shall ever go to heaven and receive an inheritance is more than we can know? Can we not be sure of that in faith?

Is this the opinion of the faith we professed concerning eternal life at our baptism? Does it agree with what we say in our catechism: "I believe that the Holy Spirit will give me, together with all believers in Christ, eternal life"?

If that objection were correct, then it would have to be presumption to believe God's promises. Then it would be presumption when we sing:*)

"I'll die right away and go to my grave, I'll have my Sabbath in it.
On the last day He wakes me up, takes me with Him up to heaven.

Hallelujah!"

(106:6.)

Or with Justus Gesenius:

"We know that whoever trusts in Christ will have eternal life;
When he looks at Den in faith,
His sin is forgiven." (160, 8.)

The reverend author would like to thank the translator for replacing the wonderful Norwegian song verses here with corresponding verses from our own hymnal.

Or with Simon Dach:

"No, no, I know for sure, my salvation, You let me, Your true part, sit in Your wounds;

Here I laugh at all power and adversity; Law, hell, or death may flash upon me with thunder. While I lived, I was yours, Now I cannot be a stranger." (410, 8.) **We should not sing then:**

"God is my Lord, so I am the one who benefits from dying, through whom you have redeemed us from all burdens with your blood.

I thank Thee, therefore Thou wilt give me according to Thy promise, **What** I ask of Thee, deny me not in death and also in life". (161, .7)

Or with Dr. Luther:

"After this misery is ready
Us a life for eternity." (188, 3.)

And further with the same:

"He that believeth and is baptized shall be saved thereby;

A newborn man he is called, Who can die no more, The kingdom of heaven shall inherit." (186, p.) **And after Holy**

Communion with John Rist: "Now I cannot perish, Therefore I will die blessed, And rise joyful, O JEsu, to see Thee." (207, 14.)

Or with another:

"I have eaten JEsu's flesh, I have drunk his blood here, Now he cannot forget me, I abide in him and he in me." (42S, 10.)

Or with Louise Henriette, the Electress of

Brandenburg:

"Thou hast also in Christ chosen me from the floods of hell, That never have I lacked any good.

And that I may be Your own, You have also, out of great faithfulness, chastised me with father's ruths." (220, 5.)

Or with Johann Olearius:

"Because truth cannot lie, I will trust You firmly, Because You do not leave anyone;

Because Your word cannot deceive, My blessedness remains unchanged for eternity." (232, 4.)

Or with Paul Gerhardt:

"The day has now passed, The golden stars are shining In the blue sky;

So, so will I stand, When I shall be called out of this pitiful valley by my God. (319,3.) **Or with Joh. Caspar Schade:**

"What You will, that shall be my will, Your word my heart's mirror; When You strike, I hold still, Your spirit remains my pledge and seal, That I shall inherit heaven;

I can die happily on it." (81, 11.)

Or with Ernst Christoph Homburg:

"O Lord JEsu, stay, I hold you fast, I know that you will not leave me." (IIS, 5.)*

*) Like the author, the translator points out to those who want to see how abundantly this certainty of faith in regard to eternal bliss is expressed in our hymns, only by way of example to no. 13, 8.S. 20, 12.15. 42, 5.6. 63, 4.5. 64, 5.6. 81, 12. 97. 106, 1Y.16. 111. 130, 4-9. 146, 2. 188, 13. 7. 212, 9-43. 220, 15. 221, 12. 231, 3. 234, 8-10. 286, 5.7. 239. 241. 248, 7. 246, 4. 248, 11.12. 249, 4. 251, 4. 254. 255. 259, 4. 261, 5-7. 273, 5. 284, 7. 305, 8. 325. 844. 348, 4. 5. 366. 373. 374, 7-9. 375, II. 12. 378. 385. 397. 400. 419, 7. 429, 11.12. 432. 433, 5. 438,6.7. 448.

But no, praise God! Let the Pabst Church keep its old lie that a Christian should be uncertain of his blessedness. Let us continue to pray and praise and give thanks humbly and joyfully in our churches and in our homes:

"Till we caught with God's host, Holy, holy is the Lord God! And behold Thee face to face In everlasting joy and blessed light." (4, 3.)

For let us now examine more closely what lies in that objection: "God can and will do everything on his part, but I do not know whether I will let him do it, - therefore I cannot be sure of my happiness. Therein lies the assertion that God's promises cannot be sufficient for a sorrowful heart. For, they say, our Savior certainly promised, "I will take you to myself, that you may be where I am; but I cannot know whether I will always let him take me to himself, whether I will not come to the point of leaving him; and I cannot therefore rely with perfect certainty that I will one day come to where he is. God's promises cannot be enough to build an unbreakable certainty of blessedness on them.

Well then, if God's promises are not enough, what more do we want? Anything more from God? No, God has already promised us everything. So it must be something from ourselves. Good works? No, we know that they are worthless. We are justified by faith, without works of the law. So is faith meant? "Yes," one replies, "if I knew that I would persevere in faith to the end, then I could be sure of my blessedness." If we meet this objection with the reminder that we have God's unbreakable promise that he will preserve us in faith to the end, and that, according to Scripture, we are preserved by God's power through faith to eternal blessedness, then they answer with the same objection: "Yes, but I do not know whether I will accept this help of God to the end; I can fall away.

So God's word and promise should not be enough. God has promised. He will do everything, but that is not enough. One also wants to have something of oneself, otherwise one cannot be sure of one's blessedness. One wants to rely on his own acceptance of the word, besides the word of God. One wants to make one's own faith or one's willingness to believe or one's own non-resistance the basis of one's certain confidence; and if one cannot do this, then one does not want to have certain confidence. This is also the death blow to faith, for anyone who wants to build on something of his own, apart from God's promise, does not have the right Christian faith that the Holy Spirit works. For "this is the quality and nature of faith, that it cannot suffer anything to stand or walk beside it, without the mere word of God or divine promise alone.".... He who contends with faith will soon find things contrary to the word; but faith forsakes all creatures and all visible things in the world, even itself, and clings to God's word.... Faith has no foundation anywhere, does not grope after anything, that it may be sure, so it is also kept. This is also what Christ means when he says (Joh. 8, 51.): "Verily, verily, I say unto you, if any man shall believe my

He shall keep his word, and shall not see death for ever ... If you hang on the word of God and close your eyes, you will keep it. How is this? Thus it comes to pass that the word of God is alive, which death cannot swallow up; where therefore the word abideth, there abideth thou also." (Luther XI, 2922.2923.) (To be continued.)

Adolph Clarenbach,

Lutheran martyr, 1529.

(Conclusion.)

Now they had come so close to the high court that they could see the executed hanging on the gallows and lying on the wheel. "Behold," said Clarenbach to Peter, "these have suffered as thieves and murderers for the sake of gold and goods, how should we not suffer for the sake of Christ? The flesh is weak, but the spirit is stronger." - —

As they walked up the gallows hill, Clarenbach began to pray, "O HErr, lift up my spirit, that I may forgive my enemies from the bottom of my heart!" - The nearer they came to the place of death, the more joyfully their faces shone. The old reporter tells us that they were as undaunted and calm as if they were not the ones who were to be judged. Above, a circle was closed around the two. A beggar approached and asked if they wanted to confess? "No," said Clarenbach, "we have already confessed every day. We have confessed to the Lord."

Now some monks tried to ask the two to be instructed; there was still time. Clarenbach: "How have we ever wanted anything else than that? We always wanted to be instructed from the Word of God, but our theologians never did so, because they could not prove to us that we were wrong." - The people eagerly pressed in to hear the martyrs speak. - Then a violent judge blasted into the tangle with his horse to drive it apart. The martyrs raised their voices and wanted to satisfy the people's desire. But they were commanded to be silent, and since

they did not immediately obey, the executioner, full of wrath, called out to "the" executioner: "Shut their mouths, and strike their thumbsticks, so that they must be silent!" But when the people grumbled that thieves and murderers could talk if they wanted to, and that these poor fellows should not be allowed to, the executioner had to give in. Peter now began to speak: "Our enemies pretend that we must die because we have despised the Mother of God and the Sacrament. Know then that we believe Mary to have been a virgin before, during and after the Nativity, and to have been found worthy by the grace of God to become the mother of our Savior Jesus Christ. But for this reason we should not yet worship her, nor call upon her for mercy, since she herself became the mother of Christ by grace, but we should honor her with the honor that the English greeting in the Gospel assigns to her. She was a noble creature, created by God like other human beings, but endowed with the gifts of the Holy Spirit..... Likewise we hold of the Sacrament nothing else, but the moth of the Lord say, wherewith he setteth it as a supper." "Untie the knave," shouted the Greve to the executioner. "Mr. Greve," said Peter, "you are beginning to spill Christian blood, but see if you will be able to justify it before God.

can answer! Pilate did not know what he was doing, but you do, and you know why you are doing it. You cannot go home and say, "I wash my hands of it. It is written: Judge ye, judge ye aright. These words so annoyed Greven that he ordered the executioner to immediately undress Petern and lead him to the hut made of wood and straw where the martyrs were to be burned. - Now Clarenbach took the floor and spoke to the people: "Dear citizens and brothers, tell one to the other what I want to say now, because all cannot hear it. First, we ask that no one avenge our death on the papists in Cologne; then, that you do not repeat after us what you have heard from us and will hear from me. But hear what we believe!" Here he said the apostolic faith, and laid it out briefly. "These articles the devil also believes, but he does not believe that they also concern him and his blessedness. But I firmly believe that all that is written in them is done for the benefit of my poor souls."

"There is nothing wrong to be heard! Why are they being punished?" the people murmured among themselves. Clarenbach, however, was very thirsty, and complained how they were so merciless as to let him suffer thirst, since they usually gave the culprits as much drink as they wanted. The executioner handed him the bottle. Refreshed by this, he began to speak to the people again, saying that he hoped to see them all again when the judge came to separate the sheep from the goats. To his speech he added the exhortation that everyone should be careful what he does and stick to God and his word alone.

Then both of them - Peter had not yet been led into the hut - begged the Lord for forgiveness of their sins, asked each other for forgiveness, kissed each other for the last time, and parted from each other with another handshake.

The executioner took Petern, undressed him and bound his hands. Once again Clarenbach came to him with the words: "Brother, be strong in the Lord and trust in him, for today we come to Christ our brother and will live with him forever. Therefore be steadfast in the faith, and be not afraid of the fire. I also will trust in the Lord, and seal my word with my death." Peter answered, "Yes, I will die as a Christian, as we promised Christ our brother to die for his name's sake."

These were the last words the two of them spoke together. Peter was now pushed into the hut. The executioner threw the chains around his neck. Tighter and tighter he pulled them together until he could no longer speak. - Peter was already a corpse before Clarenbach entered the hut. - —

In the meantime, he was drawn into a conversation by a monk, but he was overwhelmed by many an insulting word. Another monk, who was more sympathetic, called out to him: "The Lord says: I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. (John 11:25, 26.) "Give thanks," Clarenbach replied, "that you have preached the gospel of Christ to me, and greet all the brethren in the Lord Christ." - A priest also came to him and said: "Be comforted in the Lord! Hold fast to Christ, and do not be moved from it!"

Clarenbach now undressed himself. While

He spoke many a serious word to the governor, but also many a sweet word, which testified to his joy at leaving and being with Christ. Now the servant was silent. - As soon as Clärenbach had undressed, he went voluntarily to the hut. At the door of the hut he looked up to heaven and said: "O Lord, this is what I have been longing for! For so it must be done, that we may be proved by the cross!" - "Brother, have you already given up your spirit?" he addressed the body of his comrade. "May the Lord have mercy on you! I will follow you in a moment!" - He now placed himself at the stake. The executioner struck him and hung a sack of powder around his neck. A monk asked, "Do you want to die as a Christian?" To which he replied, "I have always said so; therefore recite the faith to me as long as you can!" - Clärenbach recited all the mottos of faith to him to the end, and concluded: "That's what I believe, that's what I want to stay, that's what I want to live and die by!" - —

The executioner lit the fire. The blaze rose high. Clärenbach cried out once again in a loud voice: "Lord, into your hands I commend my spirit! The powder ignited. Over two corpses the flames smashed together.

(Submitted.)

A progymnasium in the south.

During the last Synod of Delegates at Fort Wayne, all districts were encouraged to gradually establish progymnasiums. This encouragement has not been without fruit in the South. The Eastern Gulf States Conference, in its recent sessions, decided to establish a progymnasium at New Orleans, which shall accomplish in a certain time the same thing that is being accomplished in the same time at Fort Wayne. Therefore, the same bordure knowledge is necessary for admission in our southern institution as is required in Fort Wayne and Milwaukee. Likewise, the same textbooks will be introduced. Not only those students will be admitted who later intend to go to Fort Wayne, but also those who later wish to attend the institutions in Springfield or Addison. For all those who wish to devote themselves to church service, participation in Latin and music lessons is obligatory, so that preparatory students for Addison must also attend Latin lessons, and preparatory students for Fort Wayne and Springfield must take part in music lessons. All those who intend to enter the service of the church receive all instruction free of charge. The supervisory authority, consisting of two pastors, a teacher and three members of the congregation, shall make every effort to provide the foreigners with board and lodging in Christian families free of charge. Those who attend the institution only for their further education, but do not wish to devote themselves to teaching or preaching, must pay an annual tuition of 50 dollars and also pay for music lessons if they desire the latter. The supervisory authority shall also provide them with board and lodging as cheaply as possible. Mr. F. Odendahl has been appointed Cassirer of the institution, to whom all school fees and other contributions and gifts of love are to be sent. His address is: k'. Oäsnäudl, 52-568tr . - Mr. A. F.

Hoppe has agreed to be the first pro

He will soon be solemnly inducted into his office. Applications from students are to be sent to him at the address: Prof. A. F. Hoppe, 115 Ierpeiekore 8tr. Classes will begin on October 1 of this year. The school year is set for 10 months, from October 1 to July 31. Before the end of July, there is no danger of epidemic diseases breaking out here, and by the beginning of October, it is usually clear whether epidemic diseases will break out. Should the institution grow and be taken over by the whole southern district, so that a larger building would have to be erected, then the Progymnasium can be moved to another place, which has the reputation of a better state of health. Above all, the institution is to serve as a means of drawing from the southern states more forces for the school and preaching ministry. The Conference of the Eastern Gulf States, however, in establishing the institution, had also directed its attention to those boys who are well gifted and have a desire to study, but who suffer in the often harsh northern climate of some other states and therefore do not dare to attend a higher institution. In the mild southern climate, they are given the opportunity to strengthen their health and at the same time learn something useful.

We also commend this institution to the heartfelt intercession of all those to whom the building up and spreading of our church is a matter of the heart. We want to promote God's glory and the salvation of immortal souls; we want to remedy the great, crying need of our church here in the south; therefore, we go to this work with a confident heart and are sure to be answered when we pray:

The matter and honor, O Lord Jesus Christ, is not ours, but Yours; therefore help those who freely rely on You. Amen.

In the name and on behalf of the Eastern Gulf States Conference:

New Orleans, La., August 6, 1881.

To the ecclesiastical chronicle.

I. America.

The New York Ministry. As is well known, this is the name of a synod belonging to the so-called Lutheran "General-Concil". It has recently decided not to accept any new member until a colloquium has been held with him and his orthodoxy has become apparent. In his paper "Witness of Truth" of August 1, Mr. Sieker in New York makes the following excellent remarks about this institution, which would be most gratifying under other circumstances: "It seems particularly gratifying to Pastor Frey that in the future every new pastor who enters the synod will have to pass a public colloquium before the synod on the basis of the confessional writings concerning orthodoxy and conformity of faith with the synod. This could be pleasant, if the synod had a "faith agreement" and someone in it could say what is "orthodox". Apart from the fact that the synod has already made many good resolutions (e.g. in the bed test of the visitation, doctrinal negotiation, against unionism, etc.), but has not yet carried out any of them, how could it carry out this rule? All pastors, even the delegates, are allowed to colloquy. What is to become of an unhappy candidate?

if, for example, Pastor Kähler began, Dr. Moldehnke continued and Pastor Frey followed? In the first quarter of an hour the assembled synod would be a Babel of confusing voices. And the candidate, he answered the Unionist enough, would have to be rejected by the "Buffaloer" and the Missourian-minded. If he would have documented the last one as a comrade-in-arms, the two first classes would be forced in 'conscience' to reject him. If one wanted to colloquy, one would have to limit oneself to very general questions. Could then the 'orthodoxy' and 'faith conformity' be investigated? Such measures are only understandable and in accordance with conscience in such bodies where each member knows what Lutheran doctrine is, and also possesses vitality of conscience to such a degree that he does not say yes to the admission of a pastor until he is convinced that he has a confrere in him who goes along with the synod in the same mind and opinion."

"**How deeply the Missourians have fallen,**" writes the "Church Friend" of Chicago, "can best be perceived from their polemics." Because we had drawn his interpretation of the comets as a rationalistic one, he now seeks to avenge himself by writing, "If the comet phenomena have any significance at all, ... the one just seen will be especially a warning to the Missourians that their hour has struck." - We communicate this to our readers so that they may see how our opponents try to defend themselves against our testimony. They wish only too much that the hour would soon strike for the Missourians, so that their loud "testimony would no longer disturb them and make them restless. But our opponents have bad prospects. Our Lord Jesus says yes and amen to our testimony. And as far as "having fallen low" is concerned, we wish with **all our** hearts that we could fall even lower at the feet of the Lord Jesus and give him all, **all** honor even better than we have done so far. By the way, no faithful Lutheran asks anything about the judgment of Mr. Severinghaus. G.

II. foreign countries.

Atheism, denial of God, should always be reason enough to deny a man his civil rights, as well as the right to sit in the regiment of a city, a state, or any civil community as a member of the same. For he who believes in no God asks nothing of the voice of God in his conscience; he is therefore not to be trusted, even if he swears a thousand oaths. Such a wretched creature believes neither in moral obligation nor in retribution after this life. It is therefore very gratifying that recently a certain Bradlaugh, who had been elected to the English Parliament, was not admitted at first because he insolently declared himself to be an atheist who could not take an oath; but that he was not admitted even when the unworthy man declared himself ready to swear the required oath; by which he only proved what a dishonorable character he was. The unbelievers make a great hue and cry about the fact that when Bradlaugh wanted to enter the meeting by force, he was rejected by force. But it is ridiculous to say that this is against the principle of freedom. There should be freedom in a state to profess any religion. No state should take the liberty of prescribing any religion. But he who has no religion at all no longer belongs to the human race, but to the unreasonable animals, and therefore cannot be a citizen, much less a co-governor of a state that cannot exist without recognition of the divine moral law. A local political newspaper, indignant that Bradlaugh has not been accepted by the English Parliament, finally writes for its consolation:

"All of us who die not too young will live to see the likes of Bradlaugh admitted unopposed to the English Parliament." And we fear this newspaper is right. But this only proves that we are living in a time, not in which progress is being made, but in which the world is sinking deeper and deeper, right down into vicious denial of God. W. [Walther]

A Roman newspaper in London, "*Tablet*", refers to Apost. 15, 12. as proof that when the pope, the alleged successor of Peter, has spoken, the matter is settled. 15, 12, where it says (after Peter's speech has been communicated in the preceding verses): "Then the whole multitude was silent." What happened here was repeated in all the following centuries; as often as the pope, Peter's successor, spoke about a matter, all were silent and put up with his decision. Thus the papists cite the Scriptures, thus they cite those who do not know the Scriptures, whom they do not let read the Scriptures. A Protestant paper, "*Churchman*", therefore draws the attention of the Roman one to what is further said in the 12th verse, namely, that the crowd was silent to listen to Paulo and Barnaba, and to the fact that also still Jacobus spoke and even said: "Therefore I decide" 2c. So, says the Protestant paper, after Peter three more men took the liberty to speak and one even pronounced his final judgment, which Peter did not do. G.

The Northwest Teachers Conference

hereby expresses its heartfelt joy that the General Synod of Missouri, Ohio, etc., at its last meeting in Fort Wayne, made such a glorious confession of the pure doctrine of election by grace, at the same time completely excluding itself from this confession. - Unanimously adopted!

Crete, Will Co, Ill, July 28, 1881.

On behalf of the Northwest Lutheran Teachers' Conference of Missouri, Ohio, et al. St.

E. Homann, Secr.

Ordinations and introductions.

Mr. Candidate Christian Purzner, who has accepted a call as traveling preacher for Shawano and Langlade Counties, was, according to orders received, ordained August 5, 1881, at Tigerton, Shawano Co., Wisc. by the undersigned, assisted by Mr. K. H. Mare ordained and inducted.

I. I. Walker.

Address: Rsv. Odr. Rarner,

Skavvano Oo., V^{As}.

Any addresses of fellow believers in that area are requested at the above address.

On June 26, Candidate Friedrich Schröder was ordained by order of the Reverend President of our Canadian District with the assistance of Pastor I. Frosch.

F. Dubpernell.

Address: Rev. K. Lettroecker, vaskveoock, Rurov Oo., Ontario.

On the 6th Sunday after Trinity, Candidate C. R. Kaiser was ordained and introduced by me as a missionary among the German Russians in Ruffell and Rush Counties, Kans.

G. Tönjes.

Address: Rev. O. R. Kaiser,

Russell, Russell Oo., Kansas.

By order of the President of the Illinois District, R. H. Wunder, on the 8th Sunday after Trin. Mr. Candidate M. Lücke was ordained and installed in his parish at Bethalto, Ill, by the undersigned, assisted by Mr. R. I. Bergen.

H. Flax beard.

Address: Rev. Kl. Kuoeko,
Letdalto, Llacilson Oo., Ills.

On the 7th Sunday after Trinity, Mr. Hermann Gläß was ordained and introduced in the Lutheran congregation of Town Marion in the presence of the President of the Northwestern District. A. Hertwig.

Address: Rev. Hermann Olaess,

Rerkam, Otter 1^{ail} Oo., Lckinn.

On the 7th Sunday after Trinity, Candidate I. Hoyer was ordained and inducted by the undersigned on behalf of the Reverend President Biltz in the midst of his congregation at Spring Valley, Kansas. A. Rehwaldt.

Address: Rev. ck. Roxer,

Spring Vallev, blekkerson Oo., Kans.

On the 7th Sunday after Trinity, Candidate E. Schulze was ordained and inducted at Vallonia, Jnd. M. M er tz.

Address: Rev. L. Sedulre,

Vallonia, ckaekson Oo., Incl.

By order of Mr. President Wunder, on July 31 I introduced my son Frederick Detzer, hitherto a traveling preacher in Minnesota, into the new congregation at Niles Centre, assisted by the Rev. Brunn. A. Detzer.

Address: Rev. Rrieckroll votier,
Mies Centre, Ooolc Oo , Ills.

By order of the honorable Mr. President Biltz, the Rev. C. E. Bode was installed by the undersigned on the 7th Sunday after Trinity in his main congregation on Middle Creek, Seward Co, Nebr. In his branch parish at Seward he will be introduced by the same on the 10th Sunday after Tr. Bro.

Address: Rev. O. R. Rocke,
8e>varck, Lenarck Oo. Kehr.

On the 7th Sunday after Trinity, Pastor A. Käse- litz was introduced to his new congregation in Lucas Prairie by the undersigned on behalf of President Wunder.

W. C. H. Oetting.

Address: Rev. .4th Kaeselltt, iVwterrovvck, LKnaImm Oo., Ills.

Mr. Pastor H. Flicher having received and accepted a regular call from Christ Lutheran Church at Columbus, Platte Co. Nebr. the same was inducted into his new field of labor on the 7th Sunday after Trin. by order of the Most Reverend I. F. Biltz, President of the Western District, by the undersigned. I. Hoffman".

Address: Rev. U. Klseller.

Sox 23. oolumdus, klatte oo., Kehr.

On the Stenth Sunday after Trin. the Rev. Theodor Wich mann, formerly of Farmers Retreat, Dearborn Co., Jnd. was installed in his new office at the congregation at Freistatt, Ozaukee Co., Wis. by order of the honorable President of the Northwestern District, by the undersigned, assisted by the Rev. R. E. Georgii.

May the Lord bless His servant's work here as well.

Lh. H. Löber.

Address: Rev. H. Vlelunann, Freistatt, Oraukee Co., Wis.

On the 5th and 6th Sundays after Trinity, my two former branch congregations in Alden, Iowa, and Hubbard, Iowa, had the great joy of seeing their newly called pastor, Pastor A. Alexander, installed in their midst. The congregation at Hubbard at the same time consecrated their church to the service of the Triune God. H. W. Rabe.

Address: Rev. Alexoocker, kick, rarrckln oo., loiva.

On the 8th Sunday after Tr., Prof. Th. Brohm, appointed court preacher by the Lutheran congregation of St. John's in Chicago, was inducted into office by the undersigned on behalf of the honorable President Wunder. H. H. Succop.

Official announcement.

The undersigned feels compelled to announce that Mr. Past. C. H. Rohe in Detroit, after he has accused our synod of a new false doctrine of the election of grace in spite of all counter-witnesses, has declared himself to be persistent against us, and has thus and by some actions in accordance with this really renounced fellowship with us, can no longer be considered as belonging to it. It is self-evident that he has thereby at the same time relieved himself of his vice-presidency within the previous northern district. Mr. Past. Sievers the Elder will take over the business concerning appointments, ordinations and inductions in Michigan for the time being, until a later election has taken place. The school teachers L. E. Krause and L. Maurer have been dismissed from their positions in the Rohe congregation as of September 1 of this year, if they persist in their confession to and with us, and expect from the Lord of the church another circle of their effectiveness. Those members of St. Paul's congregation in Detroit who faithfully adhere to the pure Lutheran doctrine will undoubtedly, until further provision can be made for them, join Mr. Past. Hügli or Moll until further care can be taken for them. God help them all in the future!

Frankenmuth, August 10, 1881.

O. Fuerbringer,
d. Z. District Pres.

Concordia College at Fort Wayne, Ind.

Saturday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, by September 15 at the latest. All students must be present at the institution on September 30.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (-2.00), chair (75 cents), lamp and sink are best purchased here at the institution.

The boarding fee amounts to -16.00 per quarter. For light and stove, -5.00 are to be paid by each pupil per 1881-'82 for the sake of the expenses, which have risen particularly high in the last year. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The latter is due to the fact that, because of the small number of students requesting him, it is not possible to reach such a favorable agreement with the homeopathic physician as with the allopathic one. - The average expenditure for books is -7.00 to -10.00.

The boarding fee is to be paid at the beginning of each quarter and, to avoid inconvenience and disgruntlement, is best sent directly (not by the students) to Mr. vr. Dümmling. Pupils who are not going to study theology pay -40.00 per year, those whose parents are not members of the Synodal Conference pay -20.00 per quarter. The students of the 3 lower classes should not have their money in their hands, but have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Board of Supervisors and the Teachers' College F.

Zucker.

Conference - Displays.

Cleveland Specialconference on Sept. 6 and 7 in Elyria.

E. Sitzmann.

The Buffalo Disttets Conference will assemble, s. G. w., Sept. 13 and 14 in North East, Pa. Return tickets will be taken on the Lake Shore railroad. For early registration kindly ask E. Leemhuis.

The next St. Louis One-Day Conference will be held, s. G. w., -on the 2nd Wednesday in September.

The Southeastern Pastoral Conference of the Western District will meet, g. e. G., on October 6, at Samt Charles, Mo.M. G..

The Fort Wayne Preachers and Teachers Conference will hold, s. G. w., its next regular meetings from Tuesday morning, the 20th, to Thursday evening, the 22nd of September, at Logansport, Jnd. H. W. Querf. * * *

Borschlag imd Please.

Following the above announcement, I take the liberty of proposing to the Honorable Conference that this time, instead of discussing the article of Christ's Ascension into Hell, which is intended for this purpose, we discuss the well-known 13 theses (see "Lutheraner" Jahrg. 36, No. 2-9) concerning the doctrine of the election of grace. At the same time, I cordially request each member of the conference not only to provide himself with the theses mentioned, but also to study them diligently, so that by God's grace our being together may be a richly blessed one. I. H. I ox.

Received from the municipality of Mr. R. Roschke for Mrs. k. Schmitt -8.60.
St. Louis, Mo., July 20, 1881. Heinrich Jungkuntz.

Eiagekommea in the -ape of the Western District:

To the synodical treasury: From k. Senne's congregation at Alma, Kans., 4.00. From Trinity Distr. at St. Louis, 8.25. k. Wille's Gem. at Brownsville, Mo., 5.60. k. Lenks Gem. in St. Louis 10.00. k. Haifer's Gem. at Prairie City, Mo., 5.00.
 For inner mission: k. Michels' parish in Franklin Co. Mo., 1.95. k. Lentzsch's Gem. in Caldwell, Nebr., 35.00, part of mission festival coll. in k. Leuthausers Gem. in Norfolk, Nebr., 26.38, from N. N. by k. Polack, Marshall Co., Kansas, 5.00. Dr. F. Schade in St. Louis 10.00, mission festival coll. in k. Seume's Gem. in Alma, Kansas, 13.00. Friedr. Bothe in Milwaukee Co., Wis., 1.00. k. Biltz's Gem. in Concordia, Mo., 3.00, L. Meyer 3.00. For Northwest District by Dr. F. Schade in St. Louis 10.00.
 For Negro mission: k. Michels' parish in Franklin Co., Mo., 1.90. By k. Lenk from Mrs. Böhner in St. Louis 1.00, from the piggy bank of the late W. Th. Dohl 1.25. Dr. F. Schade in St. Louis 10.00. L. Meyer through k. Biltz in Concordia, Mo., 2.00. For a Negro church in New Orleans: 17. Biltz's Gem. in Concordia, Mo., 5.00.
 For heathen mission: Chr. Alpers through k. Büniger in St. Louis 2.00. Offering money of the Gem. k. Lentzsch's at Caldwell, Nebr. 10.00. mission feast coll. at k. Senne's Gem. at Alma, Kansas 12.00.
 For the deaf and dumb: k. Michels' Gem. in Franklin Co. Mo., 1.40. Dr. F. Schade in St. Louis 10.00.
 For poor sick pastors: Dr. F. Schade in St. Louis, 20.00. k. Tirmenstein in St. Paul, Minn., 2.00. August Maisch in Bedford, Ind., 1.50. k. Biltz's Gem. at Concordia, Mo., 5.00. N. G. S. at Vallejo, Cal., 2.00.
 On the emigrant mission in New York: Dr. F. Schade in St. Louis 10.00.
 For the new building in St. Louis: k. Krämer's Gem. at Independence, Kansas, 20.00, whose Gem. at Humboldt, Kansas, 5.00. k. Roschke's Gem. near Erie, Mo., 8.00. Dr. Walther in St. Louis, first appointment, 100.00. k. Wille's Gem. near Brownsville, Mo., 6.83. Peter Baden in Winfield, Kansas, 50.00. Signed: k. Lentzsch's comm. at Caldwell, Nebr., 150.00. k. Krämer's congregations in Independence and Humboldt, Kans., 64.50. k. Michels' Gem. in Franklin Co. Mo., 355.00. k. Mießler's Gem. in St. Louis Co. Mo., 200.00. k. Häbler's Gem. in Marysville, Nebr., 50.00. k. Buchschacher's Gem. in Fayette Co., Tex., 35.00. k. Wille's Gem. near Brownsville, Mo., 260.00. k. Polack's Gem. in Marshall Co., Kan., 150.00.
 For poor students in Fort Wayne: Dr. F. Schade in St. Louis 10.00.
 For household cash in Fort Wayne: Dr. F. Schade in St. Louis 10.00.
 For the k. M. Wyneken and H. Krämer: von in St. Louis 10.00. fr. rank in St. Paul, Minn., 1.00. k. Lentzsch's Gem. in Gage Co. nebr. out of the collection bag, 5.00. k. Büniger in Plymouth Co., Iowa, 1.00.
 For poor students in St. Louis: Dr. F. Schade in St. Louis 10.00.
 On the household treasury in St. Louis: Dr. F. Schade in St. Louis 10.00.
 For Central Bible Society: Dr. F. Schade in St. Louis 10.00.
 For poor students in Addison: Dr. F. Schade in St. Louis 10.00.
 On the household treasury in Addison: Dr. F. Schade in St. Louis 10.00.
 For k. Hemphing's parish in Allendorf, Hesse: k. Lenks Gem. in St. Louis, 38.50. k. Janzow's Gem. in Frohna, Mo., 28.00. k. Biltz's Gem. in Concordia, Mo., 5.00.
 For k. Brunn, H. Henn in Mount Pulaski, Ill., 5.00.
 For poor students in Springfield: Dr. F. Schade in St. Louis 10.00.
 On the House Ballet Fund in Springfield: Dr. F. Schade in St. Louis 10.00.
 For the Gem. in Ludington, Mich.: k. Michels' Gem. in Franklin Co., Mo., 2.00.
 St. Louis, Mo., Aug. 8, 1881. E. Roschke, Kasirer.

Entered the "aste of the Illinois District:

To the synod treasury: from k. Hieber's congregation in Town Mich 9.11. k. Ramelow's congreg. at Elk Grove 7.55. Pentecost coll. from k. Wolbrechts comm. in Okawville 13.60. teacher Albers at Eagle Lake for synodal reports 2.00. (Summa -32.26.)
 To the building fund: comm. in Addison: by teacher A. Bats 65.50, by H. B. 41.00. (S. -106.50.)
 For the new building in St. Louis: By k. Burfeind in Rich 17.00. By k. Brauer in Brecher 26.00. By k. Wunder in Chicago by Adam Mörl 10.00. (p. -53.00)
 For negro mission: k. Hieber's students in Town Rich 2.20.
 For Padua mission: k. Hiebers Gem. in Town Rich 2.00.
 For the Negro Church in New Orleans: By k. Grose in Hartem by Ph. Harks 1.00.
 On the emigrant mission in New York: k. Sippels' community in Varna 5.24. k. Löffner's Gem. in Lake Zurich 9.63. (Summa -14.87.)
 For poor students in St. Louis: By k. Hieber in Town Mich by N. N. 5.00. By k. Nuoffer at Eagle Lake by the Women's Club 10.00. k. Sippels Gem. in Varna 3.45. (S. -18.45.)
 For poor students in Springfield: k. Sippels Gem. in Varna 3.50.
 For W. Köpchen in Fort Wayne: By teacher Krumsieg in Chicago from Mrs. Hörmann 30 and by k. Wunder daselbst by A. Rix 1.00. (p. -1.30.)
 For poor students in Addison: Wittwe Seuer in Addison 5.00 and by Kasirer Rademacher in Fort Dodge, Iowa, 1.00. For Pp. Meriens: By k. Brewer in Champaign, Hockzeits- coll. at Bro. Lange 6.86 and by Kasirer Rademacker in Fort Dodge, Iowa, 10.00. By k. Höter in Chicago from the Jungl.-Verein of S. Charte 15.00. By Lebrer Krumsieg in Chicago from Mrs. Hörmann for C. Kambeß 80. By k. Riedel in Bloomingdale for G. Scholz, coll. at Laufer-Koch's engagement party, 13.00. (p. -51.16.)
 1 Brunn in Steeden: k. Drögemüller in Arenzville
 For sick pastors and teachers: Drögemüller in Arenzville 1.00. teacher Kirchner in Eitzen, Minn., 1.00. k. Schieferdeckers Gem. in Hamel 7.00. (S. -9.00.)
 Wittwenkasse: Wittwe Heuer in Addison 5.00. teacher Albers at Eagle Lake 4.00. k. Knief in Golden 2.00, of Mrs. W. Flesner 2.00. (S. -13.00.)
 For Mrs. k. Schmitt: By k. Frederking at Dwight by Stephan Burck 10.00.
 For sending a traveling preacher to Oregon: mission festcoll. of Chicago and neighboring congregations in Des Plaines 73.21. By k. Lehmann in Chicago subsequently 8.58. (S. -742.71.)
 For inner mission: k. Hiebers' parish in Town Rich 3.00. k. Sippel's Gem. in La Rose 2.85. Aug. Heinke in Golden .85. By k. Bartling in Chicago from L. Lips and N. N. 1.00 each. N. N. 50. (S. -9.20.)
 For the Gem. in Niles Centre, Ill.: k. Wunders Gem. in Chicago 20.20.
 For the Hemphings Gem. in Allendorf, Hesse: Hiebers Gem. in Town Rich 3.00. k. Nuoffers Gem. at Eagle Lake 17.00. k. Traub's Gem. in Peoria 5.00. (S. -25.00.)
 For the comm. in Ludington, Mich.: k. Hieber's Gem. in Town Rich 2.00. half of communion coll. from k. Schieferdeckers Gem. in Hamel 6.00. k. Frederking's Gem. at Dwight 3.75. (p. -11.75.)
 For the deaf-mutes in Morris: By k. E. Hieber from sr. Gem. in Town Rich 5.70, s. Filial 4.40. half of communion coll. by k. Schieferdeckers Gem. in Hamel 6.00. By k. Knief in Golden from Mrs. W. Flesner 1.00. (S. -17.10.)
 For the Progymnasium in Milwaukee: k. Brauer's Gem. in Brecher 17.00. k. Wangerin's Gem. in Town Sumner, from the collection bag 5.00. (S. -22.00.)
 For the hospital in St. Louis: k. Schalters Gem. in Red Bud 4.50.
 188. The following will contribute to the building fund: k. Wagners Gem. in Chicago -1600.00 (but hopes for more), k. Drögemüllers Gem. in Arenzville -134.00. k. Burfeinds Gem. in Rich -800.00. k. Brauers Gem. in Brecher -200.00. k. Wunders Gem. in Chicago -1000.00. k. Löffner's Gem. in Lake Zurich -175.00. k. Gieseke's Gem. in Secor -100.00. k. Gotsck's Gem. in Hork Centre -69.00. 8th Buszin's Gem. in Meredosia -146.00. k. Gross's Gem. in Addison -1112.00 (but expect more). (S. -5336.00.)
 Addison, Ill., Aug. 6, 1881. H. Bartling, Kasirer.

Incoming to the "äffe of the Middle District:

For the deaf and dumb: Teacher Ries' school children in Adams Co. 17.34. k. Schmidt's Gem. in Elvria 10.00. Ch. F. Walker in North Dover 5.00. Karl Westenfeld at Fort Wayne 1.00. k. Jox's Gem. at Logansport 12.09. Jgfr. C. D. at Cleveland 1.70. Coll. at Women's Club annual party at La Fayette 18.75. Wedding Coll. at I. Brodbeck by k. Diemer 4.49. k. Diemer's Gem. at Florida 2.30. 8. Hasfolds branch 1.66. k. Heintz's Gem. at Crown Point 2.00. Mrs. Dauble's at Evansville 1.00. Mr. Burdorffs at Cleveland 2.00. k. Brakhage's Gem. 13.00. I. H. Stoblmann in Bedford 5.00. Mrs. Luecke in Columbia City 2.00. k. Dulitz's Gem. in Napoleon 7.70. I. Hafendorfer's in Evansville 5.00. k. Niethammer's Gem. at La Porte 22.25. H. Weßlers through k. Brakhage 1.00. Wedding Roll. at F. Gieseck at Fort Wayne 7.80. 8. Steinbach's Gem. at Fairfield 9.47. k. Meyers Gem. in Adams Co. 19.44. (p. -157.90.)
 To the orphanage near St. Louis: Teacher Ries' school children in Adams Co. 2.01. Karl Westenfeld at Fort Wayne 1.00. Wedding coll. at F. Kruse by k. Diemer 3.41. k. Schlesselmann's confirmands 14.75. H. S. at Vincennes 2.00.
 Zschoches Gem. in Marion Tshp. 1 p.m. k. Wichmann's Gem. in Farmers Retreat 10.00. k. Brömer's Gem. in Cincinnati 22.82. Mr. Goos' children 2.00. By 8. Brömer of mother and daughter 2.00. (S. -77.99.)
 To the orphanage at Addison: Karl Westenfeld at Fort Wayne 1.00. K. at La Fayette .10. Mrs. N. N. at Hilliard 1.00. Wedding coll. at H. Heldt by k. Mohr 6.75. Desgl. at F. Kirm at Lancaster 18.10. (S. -26.95.)
 To the orphanage in Boston: A. W. in Darmstadt 3.00. Vermächtniß des sel. I. Klusmann 5.00. Karl Westenfeld at Fort Wayne 1.00. k. Evers' Gem. in Bingen 5.00. Mrs. Ries and Mrs. Wulzer in New Boston 1.00 each. k. Nützel's Gem. in Columbus 9.70. (p. -21.70.)
 To the widow's fund: Prof. Steinhorn 5.00. Mrs. Prof. Biewend at Fort Wayne 5.00. Karl Westenfeld at Fort Wayne 1.00. J. Hahn in Adams Co. 2.00. wedding coll. at Mr. Grünhagen by k. Dulitz 3.35. Desgl. ber Kruse by dens 2.75. k. Diemers Gem. in Florida 1.65. k. Hasfolds Gem. in Huntington 3.99. k. Evers 4.00. whose Gem. in Bingen 7.15. 8. Spiegel's in Adams Co. 5.00. 8. Gross's Gem. in Fort Wayne 42.70. k. Sihler's Gem. that. 64.16. k. Gruber's St. Thomasgem. 2.77. St. Jobannisgem. 1.64. wedding coll. at A. Heidt by k. Mohr 6.65. k. Hüge in Vincennes 4.00.
 Wickmanns Gem. in Farmers Retreat 12.00. 8. Jungkuntz 4.00. 8. Seemeyer at Willschire 5.00. whose comm. 10.00. k. Dulitz 4.00. Hockzeits-Coll. at Mr. Sköle 3.00. 8. Sallmann 3.00, whose Dreieinigk. Gem. 2.00. Iacobus-Gem. 1.65. Reichmann's Gem. in Fryburg 4.50. (p. -11.96.)
 For inner mission: 2. Meyer's Gem. in Adams Co. 17.21. k. Hahn's Gem. that. 5.12. C. Herpolsbeimer in La Porte. Ch. Huber u. F. Kellermann each 1.00. k. Rupprecht's confirmands in North Dover 6.00. Ch. F. Walker 5.00. H. Hockbaas 1.00. Mrs. Karstens, F. Albers & W. Krone Sr. each 50. Mrs. Katb. Zeit 5.00. H. Engel at Delphi 1.00. Karl Westenfeld at Fort Wayne 1.00. k. Fritzes Gem. at Hobart 2.60. women-Verein at La Fayette 25.00. k. Niethammer's Gem. at La Porte 26.08. Mrs. M. Reinking 50. wedding coll. at Mr. Schatz's by k. Diemer 6.82. F. Koch 50. Gem. at Toledo (from d. Missions rifle) 9.69. 8. Betbke's Gem. at Reynolds 5.00. k. Schlesselmann's Gem. in Bremer 17.60. Mrs. Schlund u. Mrs. Burkowit in South Bend 1.00 each. k.
 Heintz's Gem. in Crown Point 2.00. k. Evers' Gem. in Bingen 6.00. k. Spiegel's Gem. in Adams Co. 11.50. k. Nützel's Gem. in Columbus 12.79. k. Horst's Gem. in Huntington 5.00. k. Sauperts Gem. in Evansville 4.10. G. Nikolay in New Boston 50. k. Schmidt in Cleveland 2.00. Unnamed 2.00. k. Kühn's Gem. in Minden 6.60. k. Seemeyer's Gem. in Willschire 11.50. Mrs. Krumpf in South Bend 1.00. N. by k. Dulitz 2.30. Quinta in Fort Wayne 80. k. Sauperts Gem. in Evansville 5.65. mission hour coll. to Cold Water Road 2.12. k. Zuckers Gem. in Defiance 8.70. k. Dankworth's Gem. in Cleveland 11.67. I. Fischer 2.00. k. Schlesselmann's Gem. in Tracy 5.46. k. Wichmann's Gem. in Farmers Retreat 15.00. part of Mission

Festcoll. in Kendallville 21.39. k. Meyers Gem. in Adams Co. 15.04. For the South: k. Schaefer's Gem. in New Boston 5.007 For the Northwest: k. Huges Gem. in Vincennes 11.25. For the West: k. Huges Gem. at Vincennes 11.25. 8th Steinbacks Gem. at Fairfield 8.87, k. Jehns Confrimands at Zanesville 5.00. Gem. at Liverpool 6.56. I. H. J. & Mrs. K. at Cleveland 1 each.00. F. K. there 2.00, 8. Ph. Schmidt's Gem. 6.50, k. Seuels Gem. in Indianapolis 30.20. k. Rupprecht's Gem. in North Dover 14.06., N. N. there .50, k. Zschoche in Marion Township 50.00. (S. -457.01.)

For poor students in Fort Wayne: 1) for Brunnische Zöglinge: Mrs. K. Schenkelberger in Weinsberg 5.00. Wittwe Winkheimer in Massillon .25; for Schlott: k. Niethammers Gem. in La Porte 14.00. 3) for W. Brink: k. Bethke's Gem. in Reynolds and Goodland 14.25; 4) for Joh. Meyer: M. Scheiderer in Neu-Dettelsau 1.00; 5) for Aug. Sallmann: I. H. Stohlmann in Bedford 5.00. 6) for Kretzmann: by 8. Jünger: wedding coll. at H. Mollenbruck 6.82. by H. Aufdenberge, Mrs. M. Burbrink, teacher Wichmann each 1.00. k. Jünger 1.13. 7) for Th. Saupert: w. K. Strube by 8. Brüggemann 10.00. wedding coll. at I. H. Holtmann in Evansville 5.00. 8) for Dannenfeld: k. Zschoches Gem. in Marion Township 23.00. 9) for Scheibe: k. Zschoches Gem. 25.00. 10) for Naumann: same 25.00. 11) for Zigel: same 12.00. 12) for P. Wichmann: k. Wichmann's Gem. in Farmers Retreat 10.00. 13) for Engelbert: wedding coll. at A. Voges in Fairfield 3.51. 14) for W. Brink u. J. Rubel: k. Hahn's Gem. in Adams Co. 12.03. Lisette Fülling 1.00. I. Wittfeld Sr. & L. Gerke each .50. 15) in general: Ch. Hengerer in Fort Wayne 1.00. N. by k. Dulitz 5.00. 8th Meyers Gem. in Adams Co. 6.00. 8th Heintz's Gem. in Crown Point 1.00. women's club in Kendallville 3.00. Mrs. Schaper in Columbia City 1.00. wedding coll. by Mr. Sckwartz in Fort Wayne 4.50, by Mr. D. Krapf 4.15. k. Weseloh's congreg. in Cleveland 26.40. Mrs. Droege in Aurora (thank offering) 5.00. (p. -235.04.)

For k. Wyneken: Prof. Stelhorn 1.00. k. Hoyde 3.00. Mrs. Prof. Biewend 1.00. Virgins - Association in Cleveland (Wests.) 10.00. F. Keller 1.50. Mrs. Dolch in Liverpool 1.50. Mrs. Schneider .50. (S. -18.50.)

For? Crämer: Prof. Stelhorn 1.00. Mrs. Pros. Bieweno 1.00. N. N. 1.00. k. Niemann's Gem. in Cleveland 102.10. (p. -105.10.)

For the k. W. and G.: Wedding coll. at I. Scheiderer by? Steinbach 15.00. k. Evers' Gem. at Bingen 1.00. k. Jünger's Gem. at White Creek 7.00. k. Horst at Hilliard 1.00. (S. -24.00.)

For the comm. in Sioux City, Iowa: members of the Jmm.Gem. in Fort Wayne 17.50. k. Brakhage's Gem. 8.50. member of Gem. in Zanesville 8.75. k. Schmidt's Gem. in Indianapolis 8.18. (p. -42.93.)

For the needy in Kansas: N. N. by D. Hüge in Vincennes 5.00. E. Wöhrmann Sr. in North Dover .25. F. Boknecht in Adams Co. 2.00. (S. -7.25.)

For the Negroes or Negro children, in New Orleans: G. Fathauer in North Dover 1.00. ? Runkels Gem. in Aurora 5.50. school children 1.00. H. Bockstäde 1.00. L. Griebel in Fort Wayne 2.00. G. 1.50. Teacher Daib's pupils in Elyria 4.50. F. F. in Cleveland 5.00. Some of teacher Rechlin's pupils in Cleveland 1.60. Wittwe Hartmann in Huntington 2.00. (S. -25.10.)

For the congregation in Tuscombua, Ala: By H. Toenfig in Newburgh 3.00. 8. Brakhage's Gem. 10.00. From the Gem. in Zanesville 9.00. k. Dulitz's Gem. 11.25. n. 80. k. Schmidt's Gem. in Indianapolis 8.19. k. Dreher's Gem. in Lancaster 12.65. (p. -54.89.)

For travel money to Australia: By Mr. Tönfig in Newburgh 5.50. k. Seemeyer's Gem. in Willschire 11.00. (p. -16.50.)

For the comm. in Allendorf, Hesse: R. by k. Dulitz 5.00. k. Zigel's Gem. at Fort Wayne 13.00. k. Runkel's Gem. at Aurora 9.00. k. Hüge's Gem. at Vincennes 15.00. (S. -42.00.)

On the construction of the Negro school in Little Rock: Wedding scoll. Lei Mr. Scibler by 8. Diemer 4.26.

For the Gem. in Eineinnati: k. Evers' Gem. in Binsen 7.50.

For the Louisville Gem.: k. Fischer's Gem. in Seymour 20.46.

For? Krauses Gem. in Kansas: ? Hüge Gem. in Vincennes 2.15.

For k. Lee's Gem. in Chicago: k. Huges Gem. 2.00.

On the Indian mission: some students of teacher Rechlin in Cleveland 5.00.

Fort Wayne, June 30, 1881. c. Grahl, Castirer.

Changed addresses:

0. rurZäork director, 1829 8. 7th 8tr. 8t. Douls, Llo.
blueUer, 8ox 80, binriov, Turner 60., Duk. Terr.
IV. blueUer, 345 8. 7e n 8tr., äbrmv, N. T.

"Mission festivals" u. "Church consecrations" as well as the receipts of Messrs. D. Wunder, k. Daib, Günther and V. v. Diffen had to be omitted due to lack of space.

Lntsrea at tile cost OLes st 8t. Douls, Llo., Ls seconck-elLss mother.

Volume 37. St. Louis, Mo., Sept. 1, 1881, No. 17.

Sin and grace.

(Continued.)

Another way of speaking, which in our time conceals a false doctrine that belittles God's grace, is the following: "A person can be converted" or "A person can be given faith. What is the meaning of these expressions, which are correct in themselves? One wants to say: Man cannot actively contribute to his conversion, but he can at least do so much that he lets the conversion happen to him, that he can refrain from the wilful resistance, which would prevent the conversion, by his own efforts. In this way, the mystery is explained to human reason that only a portion of men are converted, while God's grace toward all is a serious one and all men are in the same perdition. For faith, this mystery is sufficiently explained by the fact that we know from Scripture that man, man alone, is to blame for non-conversion; conversion, on the other hand, is the work of divine grace alone. But if one tries to explain this mystery to human reason by ascribing to man the power to be converted, or to give up the courageous resistance by his own efforts, then one has departed from the truth with this explanation, then one has violated the words of Scripture, according to which the unregenerate man is dead in sins and an enemy of God and his word. What would man be like if he were able to be converted, that is, if he were able to give up his resistance to the converting grace by his own efforts? Then he would not be an enemy of God by nature, and the gospel would not be foolishness and an error for him, as Scripture expressly says. Then he would not be dead in sins, but would still have a remnant of spiritual life in him, according to which he would be pleased with the word of the cross and would give his yes to it. For this is true: whoever wants to be converted, whoever refrains from courageous resistance of his own accord, should by nature still be pleased with God's word. But our confession sharpens.

According to the words of God, the unregenerate man is hostile to the gospel and can only resist the grace of God of his own accord. It is said there, "that the natural, unregenerate man's mind, heart and will in the matter of God are not only turned away from God, but also against God (*ackversus Deum*), turned and converted to all evil. Item not only weak, impossible, incapable, and dead to goodness, but also by original sin so wretchedly perverted, poisoned, and corrupted, that he is of a kind and nature altogether evil and repugnant and hostile to God, and too vigorous, lively, and active for everything that is displeasing and repugnant to God.... So in St. Paul and others who are born again, the natural or carnal free will resists God's law even after being born again: Rather, before the new birth, it will be contrary and hostile to God's law and will; from which it is evident that the free will, by its own natural powers, not only cannot work or cooperate for its own conversion, righteousness, and salvation, nor can it follow, believe, or give its consent to the Holy Spirit, who through the gospel imparts to it God's grace and salvation, but by its innate, evil, contrary nature, it is hostile to God and His will, where it is not enlightened and governed by God's Spirit." (p. 404 f.) Our Confession says that the unregenerate man "is also worse than a block in that he resists and is contrary to God's will, unless the Holy Spirit is powerful in him and kindles and works in him faith and other virtues and obedience pleasing to God." (p. 406.) According to this, it is clear that those who claim that the natural man is able to have faith given to him teach against our confession.

But - one interjects - is it not written e.g. Apost. 2,40: "Let these naughty people help you"? Is not the ability of the natural man to accept grace or to be converted taught here? This was once done by the rationalistic Erasmus against Luther, the roughly synergistic Strigel

against Flacius and the finely synergistic Latermann against the defenders of the Lutheran doctrine. But the Lutheran theologians, preceded by Luther, answered: It is not valid to conclude from commanding and admonishing to the ability to obey. Otherwise, it would also follow from the exhortation: "Repent ye therefore, and be converted," Apost. 3:19, it would follow that the natural man could accomplish the entire work of his conversion himself, and thus the grace and effect of the Holy Spirit would be completely unnecessary. But this is not what the defenders of letting oneself be converted want, and thus refute themselves. By the way, the exhortation contained in the quoted passage Apost. 2,40. is an exhortation that - as Luther expresses it - "is used in an evangelical way," that is, "a word of comfort and divine promise, by which nothing is required, but God's grace is offered to us," which word gives and works what it says.

Finally, those who still want to leave a little glory to man in his conversion also resort to passages of our Confession, such as the following: "The unregenerate man's mind and will is otherwise nothing, but subjectum convertendum alone, that is, he who is to be converted, as a spiritually dead man's mind and will, in whom the Holy Spirit works conversion and regeneration; to which work man's will, so as to be converted, does nothing, but allows (*patitur*) God alone to work in him until he is born again." (p. 416.) Here the little word "lets" occurs.

Is it not then - one exclaims - spoken according to our confession: "Man lets himself be converted"? We must say to such people: Certainly! But what does our confession say at this point with this expression? Just the opposite of what you want to put into it. The Confession here, as everyone can see at once, wants to deny most emphatically that man is involved with his own powers in bringing about conversion. The confession says that man does nothing and can do nothing; God, on the other hand, does everything; man only suffers (patitur) the effect of God. You, on the other hand, say: Man can be converted by doing what he wants to do.

You are not saying that God's grace does everything and does nothing in conversion. When you say that a man can be converted, you do not mean that God's grace does and accomplishes everything in conversion, but that man does nothing, but this is the meaning of your speech: God must certainly do most of it, but man is also able to do so much that he can allow God's effect in a certain way; man can give up his inner resistance to God's grace to such an extent that it becomes possible for God to convert him before other men. According to your doctrine, a man is able to behave better than others against the grace of conversion by virtue of his natural powers. This better behavior, however, would refer back to a rest of spiritual powers in the natural human being, to an inner pleasure and an ability to say "yes" before the conversion that has taken place. The Confession, however, most decisively denies all this to the natural man. Therefore, the way you understand "man lets himself be converted" is contrary to Scripture and confession.

Thus we have seen, dear Lutheran reader, how in our time the doctrine of conversion is falsified. Beware of those who say: "Man is able to decide for grace" or: "Man is able to be converted by suppressing the courageous resistance to grace by his own efforts. By this teaching, God's grace is diminished. According to it, God's grace should not do everything to save us and make us blessed. And what is taken away from God's grace is given to man. Man should be at least partly his own savior; his salvation should not be solely in God's hands. But this is a truly bad way to help man. God willing, we will elaborate on this later. F. P. [Pieper]

(Submitted.)

Confession.

I have never spoken or written publicly against the Synod. The good Lord has prevented that in mercy. Praise and thanks be to Him! However, since it has become quite well known through private conversations and especially through my letter to this year's honorable Synod of Delegates that I would have reservations against the publicly conducted doctrine of our Synod on the election of grace, I consider it my duty to now also publicly testify before the entire church that my reservations have diminished.

With all my heart I confess to the 13 theses on the election of grace, which appeared last year in the "Lutheran" and were accepted by the venerable Synod of Delegates as their confession in May of this year.

I wholeheartedly reject with the honorable Synod the opinion that persistent faith in Christ is a prerequisite for election.

On the other hand, I confess with the Synod and with the Formula of Concord: "The eternal election of God not only sees and knows beforehand the blessedness of the elect, but is also a cause out of the gracious will and good pleasure of God in Christ Jesus, which creates, works, helps and promotes our blessedness and all that belongs to it; on which also our blessedness is thus founded, so that the mortars of hell shall not be able to do anything against it, as it is written:

No one will snatch my sheep out of my hand*; and again: 'And there believed as many as were ordained unto eternal life.' Match. 16, 18. Joh. 10, 28. Apost. 13, 48."

I wholeheartedly agree with the venerable Synod (Westl. Ber. 1880, p. 45): "There is therefore no doubt at all: the Concordia formula speaks of the election of grace in its proper sense, and not in the broader sense. For even though the eight points speak of the path to beatitude that every human being should take, the same is presented here as the path on which the good God wants to lead the elect to heaven."

In terms of certainty, I still stand today as I did a few years ago when I sang joyfully in the face of death on Dakota's steppe:

"Soon shall I see thee, my Savior, Face to face, I firmly believe it will happen, I am sure, and doubt not. Praise, glory, and honor be to thee, To the Savior who makes me blessed."

I wholeheartedly agree when it says in the Synodal Report Westl. Distr. of 1877, p. 24: "Because the same (the doctrine of election by grace) is brightly and clearly revealed in the holy Scriptures, we can also confidently proceed in faith to consider it, even if we do not achieve more than that we - to speak with Luther - only obtain a small taste, a small sweet smell of it. If God gives us even this, the blessing will already be exuberant; for a more glorious, more comforting, more delicious doctrine than that of eternal election does not exist: it sums up everything sweet, delicious, comforting that God's Word only contains." - —

Day and night since the outbreak of the dispute, I have read, thought and researched about the doctrine of the election of grace and have called upon God to lead me to clarity. The good Spirit of God led me on the right path especially by guiding me to apply the doctrine of God's gracious election directly to myself over and over

again. In doing so, the right doctrine of election became not only clear to me, but also exceedingly comforting. It became quite clear to me that the faith foreseen by God in me could not possibly be the cause that God chose me, especially me. I asked myself: Where would your faith be, and therefore also your choice, if you had been born in the middle of Africa of pagan parents and had never heard God's word? I also had to confess to myself: As deeply as a man has ever fallen and sunk, so deeply could you also have fallen and sunk, if the good God had not prevented it. So how could my faith or my "behavior against the gospel" be the cause of my choice? Conversely, rather, "the eternal election of God - is a cause" of my faith and all my conduct pleasing to God, so far as it is just such. The fact that I now believe and stand in grace, therefore, comes from the fact that God, according to his free grace and love, has already decided before the foundation of the world to have mercy on me, to give me faith and through faith eternal life.

In this sense, I am suited to Ezk 16:5, 6: "For no one was sorry for you, so that he would have had mercy on you.... But I passed over before thee, and saw thee lying in thy blood, and said unto thee, Seeing that thou art thus

In your blood" (i.e. in your sins, in unbelief, in spiritual death): "**You** shall live! Yes, I said to you, lying in your blood, **you** shall live.

And John 3:36: "He that believeth on the Son hath everlasting life." So I can also heartily agree when the Concordia formula says of the right pure doctrine of the election of grace: "This doctrine also gives the beautiful, glorious consolation that God has made the conversion, righteousness and salvation of every Christian so highly important to Him, and has meant it so faithfully that before the foundation of the world He held counsel about it and decreed in His purpose how He would bring **me** to it and keep **me** in it" 2c.

Especially through the excellent writing of Dr. Walther: "The Doctrine of the Election of Grace" etc., I have come to the firm and cheerful conviction that our dear Missouri Synod still stands firmly and immovably on the eternal rock of the Word of God. Should anyone have been annoyed and delayed by my temporary opposition, I am deeply sorry. May the merciful God forgive it for the sake of Christ and guide everything to the best.

I. F. Döschel.

(Submitted.)

Open letter to Prof. F. W. Stellhorn at Columbus, Ohio.

Cordially beloved friend!

Already about two months ago I reported to you very briefly that I had found nothing in the detailed explanation of Mr. Pastor Kühler in the May issue of "Lehre und Wehre" p. 181 and 182 about the question: What do we understand by election by grace? that I could not agree with. Your short answer to this did not change my mind. Since then I have become completely convinced that the doctrine of the Missouri Synod is not Calvinistic, but genuinely biblical and Lutheran.

A difficult time lies behind me, a time when it was often very gloomy and dark. How happy I am that this time has disappeared, that in the midst of the raging battle, when I was close to publicly deciding for the wrong side, I have just at the right time recognized where the flag of my Savior is flying and for what inestimable goods the Missouri Synod is fighting, I cannot tell anyone as I would like to. I would like to sing hallelujah over it, so that it fills heaven and earth; for now more than ever before in my life I experience the truth of the saying: "It is a delicious thing that the heart becomes firm, which happens through grace". May this grace also be granted to you soon.

You know, my dear, that I have firmly advised you to wait with the publication of a tract for the people until after the meeting of the Synodal Conference. If only you had followed this advice of your friend! It is my firm conviction that you have seriously sinned by your tract.

It is written in 1 Peter 4:11: "If any man speak, he speaketh it as the word of God." You will admit that this word also applies to a theological professor, and in the highest degree, when he writes not for his learned colleagues, but for the Christian people.

But you did not observe this word of God when writing your treatise. You have written the same without the divine conviction that

Your fight against the Missouri Synod is a just one. I say this not only because it is in itself impossible that one can fight against a teaching of the Word of God with a conviction worked by God, but you yourself have made this quite clear. You say at the end of your writing: "I have given this answer to the best of my knowledge and conscience, with knowledge and will I have not covered up or twisted anything. The whole and full truth, as far as I know it, I have set forth." And in No. 14 of "Old and New" you say, "And it should please no one more than me if they (the 'St. Louisers') could prove that I and so many others had entirely misunderstood them." So you admit the possibility that the "St. Louisers" can prove that you have completely misunderstood them. If they succeed in proving it, you will rejoice, but you will not repent of your unjust accusations; for you absolve yourself in advance by thinking that you can say. You have judged according to "the best of your knowledge and conscience", "with knowledge and will you have not covered up and distorted anything".

My dear Stellohorn! This is not how the prophets and apostles spoke when they attacked and punished false teaching or teachers. This is not how Luther polemicized against the pope and swarm spirits. As long as you were not quite sure whether you had understood St. Louis correctly, you should have continued to express your doubts in the right place and to compare the Missouri writings with God's Word and the confession of the church under prayer and supplication to God, but now and never should you have even attempted in your uncertainty to answer the question before the Christian people: "What is actually at stake in the present dispute about the doctrine of the election of grace?"

Let me tell you clearly what is actually in your own explanations just given. It is this: I, Professor Stellohorn, have indeed fought terribly against the "St. Louisers"; I have publicly accused them before the all-knowing God, before His holy angels, before all of Christendom, and even before the godless children of the world, as far as my treatise comes into their hands, of open apostasy from the pure doctrine and of converting to the arch-enemies of the orthodox Church of God on earth; but I consider it possible that I have completely misunderstood the St. Louisers, and therefore do not know whether I am against a false or against a pure doctrine. Louis, and therefore I do not know whether I have fought against a false doctrine or against the pure doctrine, whether I have fought against God or against the devil.

Do you not realize, my dearly beloved Stellohorn, that it is not the "new certain spirit," "the spirit of truth," but the infernal lying spirit that has incited you in your uncertainty to fight publicly against the Missouri Synod?

I ask you for God's sake, for the sake of the blood of Jesus Christ, for the sake of the eternal salvation of your soul, for the sake of all those who are held back by you from recognizing the truth, for the sake of the innumerable weak Christians who are afflicted and tormented by this dispute, yes, also for the sake of the poor world, about which the Lord Jesus has also exclaimed with compassion and mercy in relation to this doctrinal dispute: "Woe to the world for its trouble!" Turn back, turn back, for you are walking on a dangerous and wrong path!

Do not think. You want to wade with it, until the "St. Louis prove that you and many others would have misunderstood them completely". They have long since proved that, while your attempt to stamp Calvinists, has failed miserably beyond all measure. As far as I am concerned, I can assure you that your treatise has had the exact opposite effect on me of what it was intended to achieve. You cannot possibly attribute this to a prejudice against you, since since our closer acquaintance a few years ago we have been bound to each other by the bond of the most intimate love and friendship, and up to this hour there is perhaps no person in the world who is attached to your person with greater love than I am. However, this cannot prevent me from confessing, according to my innermost conviction, that I consider your treatise to be a wretched work of art, and that your struggle against the doctrine of the Missouri Synod, as it is especially now, after removal of many, however, understandable expressions, not only in the 13 theses adopted by the Synod of Delegates, but also in the "Negotiations of the General Conference", in the Synodal Report of the Western District of last year, and especially also in the exquisite writing of Dr. Walther: "Lehre von Missourisynode". Walther's: "The Doctrine of the Election of Grace" 2c. it is clearly known that, I say. Your struggle against this doctrine is a struggle against God and His pure Word! You may ask: With such conviction, how can you still call me your friend? My dearly beloved friend Stellohorn, perhaps I call you my friend for the last time in this open letter. My heart trembles for you! I fear, I fear that from now on our paths will diverge forever! Oh, that you would now take to heart the serious and timely words of our dear Dr. Walther in "Lehre und Wehre" (Doctrine and Defense) of this year, p. 154 f., about the dangers in a doctrinal dispute (which words have also been printed in the "*Lutheran Standard*" as correct and important)! Oh, that you would not let yourself be "embittered by the writing of Dr. Walther: "Illumination of Stellohorn's Tract on the Dispute over the Doctrine of the Election of Grace," but rather think better about the great matter at hand, finally fall in with the truth that we confess, and then, as it says in that church prayer, "let go and want to live peacefully and meekly with us. Oh, my dear Stellohorn, that the good Lord would open your eyes, so that you would recognize that it is not true what you imagine, what your unintelligent or insidious friends try to persuade you to believe, and what the devil, out of God's fate, temporarily makes you believe, namely that you are a great hero in the present doctrinal struggle, whose treatise "lies heavy in the stomachs of the Saint Louisans" and causes them great fear and distress. May the good Lord open your eyes and make you realize that it is not canon balls but lumps of dirt and soap bubbles with which you bombard the insurmountable fortress of the Missouri Synod, the pure doctrine of the same! Yes, would that the good Lord would give you grace to recognize the great sin which you have brought upon yourself by publishing your tract, that with shame and remorse you would seek and find forgiveness for it in the blood of the Lamb, and that you would not be ashamed to honestly recant your tract and to try your best to make up as much as possible for the harm which it has caused!

This is my earnest prayer for you, this is still my hope to this day in regard to your future relationship to the Missouri Synod and to the pure doctrine of it, although you hope with much

Fear and anxiety are mixed together. The last number of the "Luth. Kirchenzeitung" almost took all hope away from me. You write: "Whoever was present at the General Missouri Pastoral Conference in Chicago in October of last year, or even read the minutes of the same, will remember how sharply those were judged on that occasion who were still members of the Missouri Synod and who nevertheless declared themselves against the doctrine of the election by grace, which was publicly expressed and defended by a district and the theological faculty of the Synod, in papers not published by the Synod. For example, in the Standard, without mentioning any name, they simply confessed their faith in this regard. How did you have the heart to write like that! I was present in

Chicago and counted myself at that time among you opponents and was counted among them by others. However, I was immediately astonished at the extraordinary love, friendliness, brotherliness and patience with which we were treated. And whoever reads the minutes without prejudice must, in my opinion, also get a thoroughly favorable impression.

Now only a few words in conclusion: It is, as I said, my firm conviction that you have sinned very badly through your tract. According to everything I know about you, you are about to increase this sin a thousandfold.

You seem to be determined. You seem to be determined to use your beautiful God-given gifts and all your influence as a new theological professor at the meeting of the venerable Synod of Ohio, which will take place next month, so that this Synod, together with you, will bring against our Synod the serious but false accusation that it has fallen away from the Confession and has become heretical, Calvinistic, in an important point of doctrine. With this you have set yourself a terrible task. Oh that I could shout into your heart with a thousand thundering voices: Let go of your plan, lest you be found to be one who wilfully contends against God and His people, and lest what the holy apostle Paul proclaimed by inspiration of the Holy Spirit against the disturbers of the church of his time happen to you, Gal. 5:10 and 12: "But he who causes you to err will bear his judgment, whoever he wills. Would to God that they also were cut off who disturb you!" Say you: Your call is in vain, I know what I want to do, I will continue as I have begun, - then I can at least testify now and on the last day that I have tried with the greatest earnestness and in the warmest love. To convert you from the error of your ways. But what joy would arise in heaven before the angels of God and on earth among the godly Christians, if you would repentantly recognize the wrong you have already committed and give honor to the full truth of the Word, so that you could then also be the means and instrument in the hand of God, so that the dear Ohio Synod would not separate from us through lack of understanding, but would declare itself in heartfelt agreement with us! With what joy, with what rejoicing, praise and thanksgiving to God we could then celebrate this year's Reformation feast!

God grant it for JEsu's sake for His glory and the salvation of His Church.

With the warmest love

Your

J. F. Döschner.

Can and should a Christian be certain of his blessedness?

(By Rev. B. Koren answered in the Norwegian Lutheran "Kirketidende", and translated from it by Fr. S.)
(Continued.)

Here the objection will seek another way out and say: All this, that one should not trust in one's faith, and that faith does not want to rely on anything else but God's word alone, this we subscribe to with all our heart; and you could quite well have spared yourself telling us this, for we knew that beforehand. When we say that we do not want to have anything to do with the belief that it is unalterably certain that we will be saved one day, we say this precisely because we can neither have nor should have such a belief; "we are not commanded by God to know in advance with divine certainty of faith that we will certainly remain constant, but rather to strive daily with fear and trembling to remain constant through faithful and diligent use of the means of grace.

To this I reply: Fear and trembling do not oppose faith, nor do they hinder it, but rather promote it; I will prove this below. But to say that we should have no certainty of faith in regard to our blessedness, that God has not commanded us to do so, is in essence nothing other than a new form of the previous objection, that although God wants to do what is His, I cannot be sure whether I will do what is mine, and that therefore I cannot be sure of my blessedness either. One may well say that one should subscribe to those words, that one should not trust in one's faith or in one's acceptance of grace, but only in God's word and promise; but one does not get through with these phrases here: Here, after all, is the best opportunity to prove at once whether one means it sincerely and recognizes what it means. I have listed a long series of promises that God wants to make us blessed. Why then do our opponents not want to believe them, that is, to be sure that they will be fulfilled? Christ tells us, "Where I am, there you shall be also." If one really agrees with the truth that God's word is sufficient for faith, and that he does not want to rely on anything else, then he must also admit that we should believe this promise of Christ, that is, consider it to be unbreakably certain that it will be fulfilled. Or is the promise not given to be believed? Is it not God's will (i.e. commanded to us) that we should know in advance, with divine certainty of faith, what God has promised will happen?

Yes, one answers then, God wants; but we cannot know whether we want. There we have again the previous objection, which shows where the damage is.

There is a lack: one does not give up with all seriousness and purity all thoughts that one can contribute something to one's salvation in some way or another. If we do not do this, then we will not learn to believe God's promises before we have the certainty that we ourselves will do our part, be it little or much.

One will object: You forget that we can resist the grace of God; that is what it says. as we know, in our power, and who can guarantee that we will not do so?

To this I answer: God must vouch for us, and, praise be to his causeless love, he will vouch for us. This is exactly what we should believe; and if we do not believe this, we do not give God all the glory for our salvation. For who can overcome our reluctance? Can we do it ourselves? No, no power in the world can stop the reluctance of our wicked, evil heart. Only God himself can do that. But didn't God promise to do it? Has he not promised that he will not leave us? Has he not promised us eternal joy? Did he not take into consideration that it is also necessary to free us from our most dangerous enemy, our own flesh and blood? Has he forgotten this? Is he not, according to the Scriptures, "the finisher of faith", just as he is the beginner of it? - No, this is the way it is: one does not want to give oneself up completely and cling to the word alone. *)

"A man must despair of himself, let go hands and feet, accuse himself as an unfit man before God's eyes, and there call upon his divine grace, in which he must firmly trust. And he who teaches or seeks a different beginning from this way errs and deceives himself and others, as do those who say, "You have free will; do as much as is in you, God will do his;" and think that people should not be called to despair. Yes, of course, they should not be made to despair; but the despairing should be quite deleted. No one should despair of God's grace, but against all the world and against all sin rely firmly on God's help. But one should not despair of him at all, and in no way rely on his free will to do even the smallest of works. It is not possible for God to deny his grace to a man who thus recognizes his inability from the bottom of his heart and truly despairs of himself..... This despairing and seeking of grace should not last an hour or a time, and then cease; but all our works, words, thoughts, while we live here, (should) not be directed otherwise than to despair of oneself always, and to abide in God's grace, desire and longing, as the prophet says (Ps. 42:2, 3)." (Luther XI, 3077. 3078. 3079.)

In spite of all these glorious promises, one makes the miserable assertion that God does not want us to have certainty of faith in regard to our permanence until the end. On what is this assertion based? Among other things, on a reasoning that unbelief makes, to the following effect: Since it is possible for me to fall away, and

since, according to God's will, I should always recognize and remember that it is possible for me to fall away, it follows that I can neither be certain nor should I be certain that I will not fall away.

This conclusion of reason, however, does not hold. For there is no contradiction at all in the fact that I recognize two opposing things (blessedness and damnation) as possible, and that I have come to the same conclusion.

*) This objection (as well as all the others that are raised against this doctrine) is virtually against the first commandment, which demands that we rely on God alone.

I am sure in faith that the first of these two possibilities (beatitude) will become reality. And even if someone could not see this,*) he must be able to learn it from St. Paul, who says that he is unshakably assured in faith that he will be blessed, and that the possibility that he could be damned is not thereby cancelled. He is certain in faith that this possibility will never become reality through God's grace; and yet he knows how to use this possibility salutarily, as will be demonstrated below (Rom. 8,38. 2 Tim. 4, 8. 1 Cor. 9,27.).

Or one says: I cannot be sure of my blessedness, because I know that I can fall away; and it is nowhere written in the Bible that I will remain steadfast. So the opinion is this: If it were written in the Bible with my name mentioned that I would be blessed, or if I could look into the book of life and find my name there, then I would be sure of my blessedness. In other words, one does not want to believe, but one wants to see, that is, the attitude that Christ has so often and so severely punished, for "blessed are those who do not see and yet believe.

"Because we are on earth, we must live in hope. For though we are sure that through faith we have all the goods of God (for faith certainly brings with it the new birth, filiation, and inheritance), yet we do not see it; therefore it is still in hope, being a little put aside, that we cannot see it with our eyes. This is what he calls the hope of life..... We speak a living hope, that is, in which we may certainly hope and be sure of eternal life. But it is hidden, and still a cloth is drawn over it, so that it cannot be seen. It can now only be grasped with the heart and through faith, as St. John writes in his epistle (1 John 3:2)." (IX, 638. f.)

(To be continued.)

It is my firm conviction, as stated above, that this conclusion is not correct even according to reason. First, because the certainty of faith is not an absolute one; second, because the Christian is regarded in two different respects, as a new man and as an old man; and finally, because the realization of that which faith expects occurs only in the future, and therefore does not annul another possibility in the present. But, this is of less importance, whether one realizes this or not. What matters is that we do not make our reason the mistress of God's word, and that we do not reject a doctrine clearly revealed in God's word because we cannot rhyme it. We know that God's Word does not contradict itself, even if we cannot bring everything into agreement. Here it may be good to remember Luther's words: "Thus Christ instructs us everywhere in the Scriptures. Why is this? So that you can keep the Christian faith. For all our articles of faith are very heavy and high, which no man can grasp without the grace and inspiration of the Holy Spirit. I testify and speak of it as one who has not experienced a little; and if you want to experience it even a little, take an article from the faith which you want, of the incarnation of Christ, of the resurrection 2c., and you will receive none if you grasp it with reason. It has happened to me when I have let go of the word, that I have lost God, Christ and everything with each other. So also the heathen have concluded strongly: What do you think? God, who is immortal by nature, should he become a man and die? This does not rhyme. Of course it does not rhyme; that is why one loses it if one thinks of it without the word. For it is too high; it cannot be grasped in my head, much less in yours.* (XII, 2070. 2071.)

(Submitted.)

Some pieces of Hermannsburg theology.

(Continued.)

False teachings:

5. of sin and good works. HarmS makes sins and good works where God has neither forbidden nor commanded anything. P. 118: "We want to keep it this way, that in our church no woman may appear with uncovered head, because this is divine, not human order." - Harms, as a Lutheran pastor, should know that the Augsburg Confession in the 28th article teaches the opposite, that the above order is not divine, but only human. - —

Pg. 549: "The third commandment teaches us that we should keep the holiday holy and indeed the whole holiday. But if this is God's will, then we must also be in church all day." I wonder if they also take lunch to church in Hermannsburg. Because otherwise they can hardly stand it the whole day in there. If, however, Harms, the Lutheran Harms, had read the holy scripture Col. 2,16. f. Gal. 4,10. f. and the Lutheran Confession, especially the 28th article of the Augsburg Confession, he would not so grossly despise! - —

P. 383: "It has been preached to us for more than 20 years that... that drinking, bowling, whoring is sin." That drinking and whoring is sin is taught by God's Word; that bowling is also sin is taught only by the man Harms. - —

P. 23: "When the country girls... from the city, they may not wear a peasant's cap, but the old, twisted nets, about which the Lord Jesus must be angry, and every sensible man also." - It is a shameful sin to do something that the Lord Jesus must be angry about. But Harms only makes sin; for how does he know that the Lord is angry about twisted nets? - —

P. 34: "We see from this that the fight between men and snakes is not a natural one, but one willed by God." Whoever is not a snake fighter, a snake chaser, a snake killer, does not fight the fight that God wants. But whoever does, is a fighter of God! - —

6th Bon of the Union. Harms knows, p. 62: "that the Roman church is full of corruption and darkness." He himself says, p. 345: "How ashamed most Christians must be that they are so indifferent to false doctrine, and how they throw around the word love, as if love should cover false doctrine! This is the terrible Union spirit that is now spreading everywhere." And yet he can utter the following sweet love talk: "We want to say to them (the Reformed) in old love, you Reformed stay in your church, if you cannot help it, love the Lord Jesus and work with the pound that God has given you, spread your church among Jews and Gentiles, we want to stay in our church and spread it as far as we can. Furthermore, we want to pray for each other and love each other warmly, but we do not want to mix together what must remain separate, your doctrine and ours. This is what we also want to say to the Catholics: Stay with your church and your faith, if you cannot do otherwise, and love the Lord Jesus, we want to stay with our church and our faith; but by the way, we want to love each other and pray for each other.

pray for one another." - Yes, we should pray for the Reformed and Catholics, namely that God may save them from their false church, from their "soul-corrupting" false teachings, from their bitter enmity against the pure Bible teaching of the Lutheran church. We should pray that these sects will not spread their false doctrines, their poison of the soul. The holy apostle Paul says Gal. 1, 8: "If we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed...". As we have now said, so say we again, if any man preach any other gospel unto you than that ye have received, let him be accursed." And Gal. 5:12: "Would to God that they also were cut off which destroy you." And Luther prays, "Their plot, O Lord, bring to nought; let them strike the evil thing, and plunge them into the pit, which they make thine to the Christians." - —

7. of the last things. P. 523: "It is true that corporeality is the end of all God's ways." Just the opposite is taught by God's Word, 1 Cor. 15:45: "The first man Adam was made in the natural life, and the last Adam in the spiritual life." Harms leaves such stuff to the philosophers.

(Conclusion follows.)

To the ecclesiastical chronicle.

The congregation at Fort Wayne, Ind., **belonging to the Synod of Ohio a. Gt.,** unanimously removed their teacher, Mr. C. W..F. Waschilewsky, from office, because he did not want to renounce the pure doctrine of our church of the election of grace. However, it finally formulated the reason for the dismissal on the suggestion of its pastor, Mr. Pastor Kucher's, as follows: "Since teacher Waschilewsky reproaches the congregation for leading false doctrine, he cannot fulfill his profession either."

Another faithful servant of the Lord called home. In the "Parish Bulletin" of the Honorable Synod of Wisconsin of August 15, we find the news that on July 28, Rev. Paul Lucas, a member of the said Synod, beatified at the age of 38 years. The outline of the Blessed One's life, which includes the news of his death, is most edifying and shows that our church has lost in him a "righteous, blameless worker." Pastor R. Pieper visited him in his last days. There the man standing at the gates of eternity gave him the order to inform his fellow ministers: "he had been in complete agreement with them in faith and confession in the doctrine of the election of grace, and this very doctrine had given him an exceedingly glorious consolation; for he knew that God

had chosen him out of pure grace for the sake of Christ through faith from eternity, for which reason he was also completely certain that as a chosen child of God nothing could separate him from the love of God". - As long as a person speculates about the election of grace only with his reason and has not yet experienced anything of severe spiritual challenge, he thinks that he can be quite confident and certain that God has directed his election according to his foreseen good "behavior" and his foreseen good "performance". But he who has learned to know himself rightly in the school of temptation, to him this is a poor consolation. But the doctrine that God did not foresee anything in his dear children that could have moved him to choose them; rather, that God did not foresee anything in them but sin.

and foolishness and that only his eternal mercy and his Son's most holy merit moved him to bring them to faith and, through faith, to salvation - the teaching gives truly poor sinners a comfort with which they can victoriously overcome the world and sin and finally also death. O dear reader, who believes in the Lord Jesus, do not let yourself be robbed of this consolation by miserable rationalities, but learn daily to exclaim more and more joyfully with the holy apostle Paul: "Who will accuse the elect of God? - I am sure that nothing can separate me from the love of God, which is in Christ our Lord.

W. [Walther]

Solemn reception of an attractive new preacher.

The "Freimund" tells: When on March 24 of this year a certain Pastor Siebert made his entry into the municipality of Remscheid in Prussia, he was solemnly caught up by 118 wagons and outriders. There were also powerful cannon shots at the gates of honor in the city. But the most beautiful thing was the following. An iron factory, which manufactures short goods, was emblazoned with the following inscription:

Forging, annealing, grinding, hewing,

Can you see here with us: Forge firmly what is good and true; Glow the heart that is hard and bad; Grind the unpolished sinners; Hew the old Adam's children;

Pack us by the Red violence;

Be happy here and grow old.

The "Bible Lover.

The colporteur of a Bible society came to an elderly woman and asked her if she already had a Bible. Almost angry at such a question, she replied, "Do you think I am a heathen? - Quickly, Christine, run and get me my Bible from the cupboard!" - she shouted to a little girl. - "O, don't trouble yourself so much," replied the colporteur, "I believe you as it is." - "No, no, she must fetch it, if only to show you that I am not a heathen after all." - Soon the child also brought a very neatly bound Bible. The good woman took it and wanted to show it to the colporteur. But when she opened it, a pair of glasses fell out.

"Oh, look, my glasses, which I have been looking for in vain for three years! How happy I am that you asked me, because otherwise I would have been looking for them in vain for who knows how long!"

The colporteur, of course, could not convince himself that the good Christian woman was much better off than a pagan.

(Lutheran Messenger of Peace.)

Ordinations and introductions.

By order of the Reverend Presidency Middle District of our Synod, on August 10, the parish candidate Mr. Fr. W. Husmann was ordained in the parish church at Arcadia, Jnd, by the undersigned with the assistance of Mr. k. P. Seuel, and on the afternoon of the same day was installed in the daughter church at Tipton.

I- H- Jox.

Address: Rev. IV. Husband,

^ronckil, SnmUton 6o." Inä.

Candidate W. Diederich, called by the Lutheran congregation near Hamvton, Iowa, was ordained by order of Praeses Crämer on the Ivten Sonntag nach Trin. with the assistance of Mr. k. G. Mezger in the midst of his congregation. G. Mezger in the midst of his congregation was solemnly ordained and inducted by me.

I. C. Th. BrLuer.

Address: Lev. IV. VleäettoL. Lor 230.

Suwptou, FnwMu 6o., lo^va.

By order of the President of the Northwestern District, on the soth Sunday nack Trin. Mr. Candidate A. Dubber - stein was ordained and installed in his congregation at Wykoff, Minn. by the undersigned. E. M. B ürg er.

Adreff: Rev. vndberstein, -,

"7Motk, VUImore 60th, Littm.

Candidate Friedrich Schröder, called from the Lutheran congregation in Dashwood, Ont., was ordained on the 2nd Sunday after Trinity by order of the Reverend President Ernst by the undersigned with the assistance of Mr. R. Frosch.

F. Dubpernell.

Address: Rev. Vr. 8edroeäer, vusdroock, Rurov 60th, Ont.

By order of the Reverend President of the Middle District, Candidate Friedrich Kaiser was ordained and inducted in his congregation at Liverpool, Medina Co, O., by the undersigned. H. Weseloh.

By order of the Reverend President Biltz, Candidate M. Große was ordained and inducted by the undersigned in St. Joseph, Mo. on the loth Sunday after Trinity.

W. Zschoch".

Adreff: Rev. Li. Orogse,

your ok Llr. V. 8th sotunidt, 9td str detrv. Ra^ette L Seneou 8trs." 8t. "kosepk, Llo.

In accordance with the commission received, the Candidate of Theology Mr. F. Bergen was ordained in my present branch parish at Harvel, Montgomery Co, Ill, on the 9th Sunday after Trin. (Aug. 14) solemnly ordained and inducted. The ordinator was the father of the ordained, Mr. R. I. Bergen; assistant the undersigned.

L. I. Tooth.

Adreff: Rev. R. Sergen,

Larva!, Llontgomer^ Oo., Ill.

Mr. S. F. Schneider having received and accepted a call from the Ztons Lutheran congregation at Morrison, Brown Co., Wis. was installed in the midst of said congregation in the affirmation of the honorable Pres. Northwestern District on the 8th Sunday after Trin. H. Sagehorn.

Adreff: Rev. R. 8olmelcker,

^Va^sicke, Lrorvn Oo., ^is.

On the 8th Sunday after Trin. I. Frosch was installed by the undersigned in the congregation at Elmtra, Ontario. A. Ernst.

Adreff: Rev. l^oeoL, Llottra, Ontario.

On the Stenth Sunday after Trin. by order of the Most Reverend Pre- fldit Mr. H. E. M. Zorn, heretofore of Sheboygan, Wis. was introduced by me to the Ztons congregation at Cleveland, O.

H. C. Swan.

Adreff: Rev. O. Li. Zorn,

218 Lrle 8tr., Olevelanä, O.

After Mr. R.M. Halboth had received a proper call from the Lutheran congregation in Rainham, he was solemnly installed in the midst of his congregation on the 8th Sunday after Trinity, August 8. May God, the Lord, be his sun and shield

Church dedications.

On the tenth Sunday after Trinity, the German Lutheran church at Alexander, Ark. was consecrated to the service of the Triune God. The undersigned said the consecration prayer. Rev. G. Mochel preached the German consecration sermon. In the afternoon, the undersigned preached in English and Past. Jens Johansson in Swedish. A large number of Lutherans from Little Rock, as well as Americans and Swedes, attended the celebration. - The size of the church is 24X86. It is a daughter church of Pastor Obermeyer, who, unfortunately, could not be present due to the serious illness and death of his youngest son.

F. Berg.

On the 4th Sunday after Trin. the Lutheran congregation at Chesterton, Porter Co, Jnd, dedicated their newly built house of worship, Pastor Niethammer preaching the sermon.

E. Hamann.

The newly built church of the Lutheran Im Manuels congregation at Town Long Prairie, Todd Co., Minn. was solemnly dedicated on the tenth Sunday after Trinity. It is a frame building, 20X80.

W. Hitzemann.

On the Sten Sunday after Trin. the undersigned consecrated his "new" church in his "Filial" at Nortons Corners, Lrie Co, N. A-. Rev. Kanold preached in German, undersigned in English. F. C. Weidmann.

On the 7th Sunday after Trinity, my St. John's congregation in Buena Bist County, Iowa, dedicated their newly built church to the service of the Triune God. The festival preachers were SS. F. S. Bünger and E. Zürrer. F. W. Strumm.

To all Christians and "mission friends" serve the joyful news that God has so blessed the work of inner discord of our synod on the Wisconsin Cental Railroad within 6 years that the congregation in Spencer, Clark Co., Wis. where the beginning was made with only 2 listeners, was allowed to consecrate their newly built little church (24X86 frame) to the service of the Triune God on July 24. Other congregations on this mission field, especially encouraged by the example of the Spencer congregation, will soon follow with a church building. H. H. Erck held the confessional address,? W. C. Schilling the festive sermon and undersigned spoke the consecration prayer and preached in the afternoon in English. The Collecte amounted to something over -26.00.

I. Chute.

On the 6th Sunday after Trin. the Lutheran St. John's Church at Josco, Waseca Co., Minn. was solemnly dedicated. The sermon was preached by Mr. S. K. Schulze. In the afternoon Mr. S. C. Börneke preached. Undersigned, after a short farewell address in the old little church, said the dedicatory prayer. The church (30X60) is a frame church with 82 foot high steeple.

I. Schulenburg.

On June 26 the "beautiful" church of the newly formed Lutheran congregation at Riles Centre, Cook Co, Ills. was dedicated. A. Detzer.

On the 7th Sunday after Trin, the Lutheran Trinity congregation at Darmstadt, Jnd, consecrated its new church (a brick building, 37X84X31, with a tower 125 feet high), with the participation of more than 1,000 guests from the congregations of the South Indiana Concordia Conference. The Sunday before, the "farewell service" had been held in the old church; thus it "serves" on the happy feast to feed the guests. The festival preachers were: In the morning k. Huge, in the afternoon (in English) S. Schulte, in the evening S. Mohr. The local pastor said the consecration prayer and provided the altar service.

F. W. Brüggemann.

Mission Festivals.

On July 4, a mission feast was celebrated at my Zion congregation in Caledonia, Wis. Rev. Walker of New London and Rev. Damm in Bloomfield preached. The collecte was-20.00. E. G. C. Markworth.

On the 5th Sunday after Trin. the congregations of Pastors A. E. Winter, G. Barth and the deSigned celebrated their mission festival of this year at Reedsburg, Wis. In the morning, Pastors G. Wangerin and P. Lange preached on heathen mission. The latter gave a missionary talk. In the afternoon, Pastor G. Barth preached on inner mission. The collection for heathen, inner and emigrant missions was -75.00. ".Rohrlack.

On the 3rd Sunday after Trinity a mission feast was celebrated in the congregation at Edgerton, Wis., where in the morning a sermon was preached on heathen mission and a collection of -10.80 was levied for negro mission. G. Wildsermuth.

On July 3, my congregation in Magnolia, Iowa, celebrated its fourth mission festival in the most glorious weather in the woods. The festival preachers were Pastors G. Haar and Gofweiler. The collecte was -12.12, which was sent to the Iowa Mission after deducting the travel money for the festival preachers.

W. Mallon.

On the 6th Sunday after Trinity, the Lutheran St. John's congregation in Alma, Kansas, celebrated its mission festival. The undersigned preached in the morning on the basis of the words Gal. 6, 9.10. about inner mission, in the afternoon on the basis of the words 1 Chron. 17, 24. about outer mission. The collection was -25.00, which will be used half for inner, half for outer mission. H. L. Senne.

On July 17, the Lutheran 'congregations in Chicago celebrated a Misflonfest in Des Plaines with several local rural congregations. The festival preachers were S. Reinke and Prof. Selle. The income, intended for inner mission, was -734.21. In addition, leftover food worth -25.00 was sent to our orphanage in Addison. A. Detz er.

The congregations of SS. Wesche, Falk, Vetter and Proft in and around Jefferson City celebrated a community mission feast on the 8th Sunday after Trin. The proceeds of nearly -70.00 were designated for inner and outer mission and for a poor student at Fort Wayne College.

O. Hanser.

On the 8th Sunday after Trinity, the churches in and near Boone, Iowa, celebrated their annual mission feast. The undersigned preached in the morning. Mr. S. Ch. F. Herrmann gave a lecture in the afternoon. The collection at the close of the morning was -42.00. I. P. Guenther.

On the S. Sunday after Trin. "di" congregations of Champaign County and Danville, Ill., celebrated their mission feast at Sadorus, Ill. In the morning S. F. Lochner of Springfield preached, in the afternoon the SS. C. Brauer and C. Baumann gave lectures on mission history. The Collecte was -69.16. Fr.

. The Salem congregation at Chandlerville, Ills. held this year's mission festival on August 14. The congregations in Peoria, Pekin, Manito and Sand Prairie, which came by express train from Peoria, participated in the festival. The festival preachers were Pastors G. Traub and A. Sieving. The collecte was -110.00. A. D. Greif.

On the 9th Sunday after Trin. the congregations from Town Grant, Pella, Pella Opening, Clintonville City and Town Belle Plain celebrated a mission feast at PellaOpening, Wis. Festival preachers were SS. Hudtloff, Diehl and Ebert. Collecte bekug -41.32. C. I. Schwan.

On the first Sunday after Trinity, the Christ Lutheran congregation in Bloomfield, Wis. celebrated this year's mission festival. Although almost none of the invited preachers could appear, because they were prevented by illness and death, the numerous mission congregation was nevertheless able to rejoice in the word of God, which was preached by the local pastor, C. Damm. In the morning and afternoon, collections were made for inner and outer missions.

H. W. Leßmann.

Candidate Election - Display.

It is hereby reported that for the newly created office of second proseminary teacher at Springfield, Ill. The following candidates have been nominated by those eligible for the position:

Mr. I. S. Simon, teacher, at Monroe, Mich.; Mr. I. L. Himmler, teacher, at Frankenlust, Mich.; and Mr. H. Ruhland, teacher, at Kendallville, Ind.

Since only those persons have been nominated who have already been recognized by all concerned as candidates for the said office, the undersigned takes the liberty of reminding the members of the Electoral College and the Board of Supervisors at Springfield that they may now send in their definitive votes without further ado and should send them in immediately, where possible, for the purpose of filling the vacancy in question as soon as possible; not, however, by means of a private letter, but on a special sheet, so that this may be kept as a record for everyone's inspection.

St. Louis, Mo, Sept. 1, '81, C. F. W. Walther,

d. Z. Seer. of the Electoral College.

Official Statement.

As Mr. P. H. A. Allwardt, in Town of Lebanon, Dodge Co., Wis, persists in the charge brought against our Synod that its doctrine of election by grace, which is according to the Scriptures and the Confession of the Lutheran Church, is false; - since his doctrine of election by grace is contrary to Scripture and Confession, and is therefore one rejected by our Synod; - since he is thus in obvious opposition to us with regard to **doctrine**, and also fights against us and seeks to cause division and trouble; - since finally he and those of his congregation who are led by him also persist in refusing to hear the District Praeses further in this matter: the latter is forced to make use of the authority given to him in the synodal constitution and to call upon Fr. H. A. Allwardt's membership in our synodal body until the next meeting of the Wisconsin District; with which is connected at the same time the declaration that the minority of the congregation, which has renounced Mr. S. Allwardt for the reasons mentioned, is the congregation rightly existing before God and the church and belonging to our synod. C. Stras "n,

Watertown, Wis. 23 Aug. 1881, District Pres.

Explanation.

It is hereby announced that in a summary report written by me on the proceedings of the Northern District of the German Lutheran Synod of Missouri, Ohio, etc. (see "Lutheraner" Vol. 36. Ro. 13), the expression "serious synodal discipline" has been used in a literal sense with regard to the congregation at Waldenburgh, since it is understood to mean: to make serious representations to others or to make serious remonstrances.

F. Sievers, sen.

Announcement.

According to the resolution, an honorable synodal conference will meet, God willing, on the first Wednesday of the month of October at the congregation of Mr. k. A. Wagner in Chicago, Ill. The following items are to be discussed:

1. Theses on the election of grace, such as those by Mr. vr.
- C. F. W. Walther, and adopted by the Honorable Synod of Missouri, Ohio, &c., at its last meeting at Fort Wayne, Ind.
2. theses on church fellowship.
3. theses on the ckus paroedial".
4. theses on inner mission.

The delegates do not want to forget to bring their credentials, and the committees to review the synodal reports do not want to forget to submit their reports.

C. A. Frank, Secretary.

* q- *

Circumstances, which I do not consider necessary to explain in more detail here, nevertheless require me to make the following request, which I hope will not be taken amiss:

All delegates and those who may otherwise be obliged to attend the Synodal Conference by virtue of their office, please report to the undersigned; guests, on the other hand, may report their attendance to my dear brothers in office here, who are in complete agreement with this. It is certainly expected that the requested notification will be made by mid-September at the latest. Since there are so many train stations here, a hint will suffice for delegates: remember West 19th Street, or take the South Halsted Street Car at Randolph Street and drive south to 19th, where the church and rectory are immediately on the right. A. Wagner.

58 M. 191L 8tr.

Backlogged applications for admission to the school teachers' seminary at Addison, Ill....

should now be sent to the undersigned as soon as possible, accompanied by the necessary certificates. The admission conditions can be found in the recently published catalog of our educational institutions. Start date: September 1.

All students under the age of 18 are under the supervision of local teachers with regard to the use of their money. Professor C. A. T. Selle has assumed this supervision for those students whose names begin with the letters M through Z; the undersigned for those whose names begin with the letters A through L. - The dear parents of the pupils in question, or their substitutes, are therefore **urged** to send all monies for their sons, or fosterlings, **directly** to the teacher in question at the institution here, preferably by blone^ orcker payable through the postmaster at Chicago, Ills. or by registered letter. - A receipt will be sent to parents for each such mailing. - This order also relates to board money, which is -50.06, of which -15.00 each is payable on September 1 and November 15, -10.00 each on February 1 and April 15.

On behalf of the teaching staff

Addison, August 10, 1881.

E. A. W. Krauss.

To the message.

Undersigned requests to send from September 15 to all SynodalJnd funds in the Iowa District at the following address:
k. Ruäemuoker, 8oooe, looue 6o., Iova.

American calendar for German Lutherans per 1882.

In order to produce a list of addresses for the above calendar that is as correct as possible, the undersigned asks for notification of address changes. However, this is only necessary if the changes have not yet been published in the "Lutheraner", neither under the heading: "Introductions and Ordinations", nor under the heading: "Changed Addresses".

For quite sogn fulfillment of this request asks

1, 1881. "Luth. Concordia Publishers." M. C. Barthel, Agt.

Conferenz displays.

The Cleveland Spectalconference meets, s. G. w., September 6 and 7, at Elyria. H. Weseloh.

The Southern Illinois Pastoral Conference will be held Sept. 15-19 in Colliusville. Registrations are requested from. W. Achenbach.

The Southeastern Pastoral Conference of the Western District will meet, g. e. G., on October 6 at Saint Charles, Mo. Registration wtrd^ requested. M. G.

The District Conference ofLentral Illinois will meet, s. G. w., from 12 o'clock noon, October 18, to 5 o'clock in the evening of October 20, at the church of Mr. k. I. T. Bötticher at Mount Pulaski, Ills. A. D. Griffin.

Income into the coffers de- Illinois" District:-

To the synodal treasury: From k. Hansen's congregation in Worden -4.00, k. Lochner's congregation in Chicago 7.55. By k. Wagner daselbst from Mrs. Lübke "for the Kingdom of God" 1.00. 2. Burleind's Gem. in Rich 8.65. k. Ottmann's congregation in Collinsville 8.75. k. Achenbach's congregation in Venedy, from the synodical box 12.00. Regular contributions: from teachers L. Steinbach in Chicago and E. Rosen in Addison 2.00 each. (Total 45.95.)

To the building fund: from Addison by teachers: E. Rosen 5.00, C. Greve 47.25, H. B. 6.00. (P. 58.25.)
For the new building in St. Louis: Through? Rauschert in Dalton from members of his congregation. From Chicago: through k. Reinke of Tust. Klotz and Jul. Zuhke 5.00 each. Mrs. Auguste Schwartz and Ludw. Nagel 4.00 each, Gust. Natzonke, Fr. Waterstrat u. Joh. Schenkin each 3.00, Wm. Graper, D. Bohl, W. Bohl, Gust. Klewer, W. Manzel a. Ed. Klotz 2.00 each, Heinr. Kaiczuck a. Heinr. Johanns 1.00 each; by k. Succop from Joh. Vollmann 100.00, Carl Lindemann 25.00, Wm. Dericks 25.00, Reinh. Gahl 50.00, Martin Kummerow 15.00, Joh. Krikow 25.00, first payment by Ernst Krüger 20.00, Ludw. Hager 10.00, Heinr. Heuer 15.00, Fr. Hitzemann 10.00, Carl Giestke 20.00, Heinr. Lühr 25.00, Carl Kummerow 10.00, Fr. Wiedbusch 5.00; by k. Hölter's Gem. (first payment) 443.75. (S. 949.75.)

For the Negro School in New Orleans: by teacher C. Greve in Addison of some pupils .25.
For Negro Mission: By k. Reinke in Chicago from Mrs. A. Schwartz 5.00 and by k. Lochner there from Heinr. Bergmann 1.00. (p. 6.00.)
For emigrant mission: k. Wartens' Gem. in Dan- ville 9.25.

To the college household in St. Louis: k. Ottmann's Gem. in Collinsville 8.10.
For Stud. C. Schubkegel in St. Louis: k. Kühns Gem. in Belleville 16.40.
To the college household in Springfield: Hansen's Gem. at Worden 8.50, k. Frederking's Gem. at Dwight 14.20. (p. 22.70.)

For poor students in Springfield: By k. Wagner in Chicago from the Women's Association 12.00, from his Gem. 6.00. (S. 18.00.)
For college student E. Arndt in Fort Wayne: By k. Hölter in Chicago by Jul. Grefens 1.00.

For poor students in Addison: by k. Riedel in Bloomington, Coll. at Schneider-Hubert's wedding, 7.25.
For sick pastors and teachers: by k. Countess Blue Point, wedding coll. at Carl Lühmann, 3.00, k. Freder- king and 4 members of sr. Gem. at Dwight 7.00. From Chicago: k. A. Wagner 2.00, by k. Reinke from Gust. Klotz 1.00, by k. Lochner from A. Narten .50, by k. Hölter by Car. Eckart 2.00. (p. 15.50.)

To the widow's fund: By k. Count in BluePoint, high Filscoll. by Carl Lüdermann 3.25 and by Wm. Blevmann .50, by k. Hansen in Worden from N. N. and Mrs. G. each 1.00. Gem. in Addison 55.00. By H. F. Reiert in Chicago from the singing club 5.00. N. N. in Boston, Mass. 1.00. (P. 66.75.)

For inner mission: By k. Lochner in Chicago from H. Bergmann 1.00. By k. Succop there from Fr. Macken- dorf 1.25, H. Schäfer 1.00. k. Ottmann's Gem. in Collinsville 6.80. (S. 10.05.)

For inner mission in the West: By k. Schröder in Sadorus a third part of the mission festival coll. 23.05. By? Hölter in Chicago from Aug. Ganske 5.00. (S. 28.05.)

For the Gem. in Neu-Ulm, Minn.: k. A. Wagner in Chicago 2.00. From Addison: D. Rosenwinkel & H. M. 5.00. L. Hememann, F. H. Buchholz, F. Kuhlmann, H. Oehlerking, E. Rosen, H. Mesenbrink, H. B. 1.00 each, Ferd. Bartling .50. (S. 19.50.)

For Allendorf: k. Hansens Gem. in Worden 10.50.
For the deaf and dumb: By k. H. Weisbrodt in Mount Olive, child recoll. by H. B. Jansen, 5.00. k. Zahn's Gem. in Nokomis 8.25. By k. Merbitz in Beardstown from Mrs. N. N., thank offering for recovery of a child, 1.00. By k. Hölter in Chicago from Car. Eckart 2.00. (p. 16.25.)

biS. Contributing to the building fund will be: k. D. Gräfs Gem. at Blue Point 50.00, k. E. Becks Gem. at Jacksonville 60.00, k. Nordens Gem. at

Squaw Grove 100.00, k. Succops Gem. at Chicago 3000.00. ? Mennicke's Gem. in Rock Island 500.00, k. W. Heinemann's Gem. in Grand Prairie 285.00 (signed to date), and k. Merbitz's Gem. in Beardstown 225.00. Baar has paid: k. Rauschert's Gem. in and near Dalton 110.00. k. Reinkes Gem. in Chicago 41.00 and 17. Hölter's Gem. there 443.75. (p. -4814.75.)
Addison, Ill, Aug. 22, 1881. H. Bartling, Cassir.

Income to the cash de- Middle" District:-

To the synod treasury: From k. Seitz's congregation near Columbia City -6.12. k. Nützel's Gem. at Columbus 6.21. k. Fischer's Gem. at Seymour 7.26. k. Stubnatzy's Gem. in Mark Township 4.00. (Summa 28.59.)
For the Gem. in Allendorf, Hesse: ? Dulitz' communities 13.05.
For Negro schools: N. by k. Dulitz 5.00.
For k. Crämer: k. Frankes Gem. in Zanesville 62.08.
To the building fund: C. Herpolsheimer in Carlisle 1.00. Z" Haffolds Gem. in Huntington (1st payment) 30.25. k. Rupp- right Gem. in North Dover (desgl.) 47.50. I. M. Kirchner in Defiance 2.25. k. Zschoche in Marion Township 100.00. (p. 181.00.)
For student Brink at Fort Wayne: k. Bethke's Gem. in Reynolds 9.65.
To Wittwenkasse: Carl Westenfeld at Fort Wayne 1.00.
For the deaf and dumb: k. Brüggemann's Dreieinigk.- Gem. 10.50. St. Petri Gem. 2.85. H. Rebber in Seymour 2.50. k. Dulitz' Gem. in Hanover 2.40. in Lunenburg 3.90. in Flat Rock 4.00. ? Gross Gem. in Fort Wayne 43.00. By Fräulein Emma Thieme, Mathilde Stemon and Henriette Strunz in Fort Wayne 8.25. (p. 77.40.)
On the Negro mission: part of the mission festival coll. in La Porte 21.00. H. Rebber in Seymour 2.50. (p. 23.50.)
To the orphanage in Addison: k. Bethke's Gem. in Reynolds 8.50. k. Fischer's Gem. in Seymour 6.87. (p. 15.37.)
For student Frick in St. Louis: wedding coll. at F. Paul's in Fort Wayne 3.00.
For sick pastors and teachers: N. by k. Dulitz 5.00. k. Rupprecht's family in North Dover 2.50. Z. u. R. by k. Brackhage 5.00. Carl Westenfeld at Ft. Wayne 1.00. (S. 13.50.)
For inner mission: ? In the Western District: ? Kühn's Gem. in Minden 8.03. R. R. by k. Seuel in Indianapolis 10.00; mission fund of Dr. Sihler's congregation in Fort Wayne 40.00. 2. in the Middle District: ? Fischer's congreg. in Seymour 8.48. (p. 66.51.)
Fort Wayne, July 31, 1881. c. Grahl, Kassirer.

Income to the cash register "Eastern" district:

To the synodical treasury: from the North East congregation 4.00. St. Clair congregation 3.46. Trinity congregation in Buffalo 12.58. St. John's congregation 5.63. Martini congregation in Baltimore 15.50. St. Andrew's congregation in Buffalo 7.12.
To the widow's fund: k. Frey 5.00. Gem. in North East 5.25. Gem. in Longgreen 6.60. Gem. in Olean 7.82.
To the orphanage bet Boston: By k. Frey by Mrs. Pf. 5.00, by H. Uhl 2.00, by k. Frincke's jun. confirmands 10.15. Gem. in Longgreen 6.00. By Kassirer Simon 2.88. Mrs. Caffel by k. Schröder 2.50.
For the deaf and dumb: Mrs. Caffel by k. Schröder 2.50. Gem. in Allegany 5.75. Gem. in Olean 4.43.
For poor and sick pastors: k. Frey 5.00. k. Andrees 2.00. H. Wolter, through k. Senne 5.00. k. I. H. Sieker 10.00.
For the congregation in Allendorf, Hesse: St. Paul's congregation in Baltimore 8.30. Member of Martini congregation that. 16.50. By k. Andrees from Mrs. St. 1.00. Mrs. B. 25. ? Andrees .75. from charity coffee of St. Matthew's congreg. at New Dork 150.00.
For Ludington, Mich. congregation: St. Paul's congregation in Baltimore 8.30.
For inner mission in the West: Fr. Walther in Co- hocton 2.50.
For inner mission: Missionsfest- Collecte in Bergholz 64.13.
For poor students at Ft. Wayne: By ? Frey, high time coll. at H. Emmerich, 8.00. HoLzeits coll. bet G. Gender by k. Bernreuther for K. and Th. Engelder 4.06.
For poor students in Addison: I. Iron for Paul Sommer 5.00.
On the emigrant mission in Baltimore: By Kassirer Simon 9.48.
To college tuition: Gem. in North East for Addison 4.00. Gem. in New York 10.25 and 7.65.
For Negro Mission: Missionsfest- Coll. in Bergholz 15.66. Fr. Walther in Cohocton for the Negro Church in New Orleans 2.50. By k. Frincke from Mrs. E. Krieger for the Negro children in New Orleans 1.50.
For the comm. in Tusculum, Ala: Gem. in Bayonne 12.78.
For the new building in St. Louis: Miss H. N. 5.00. Gem. in Rockville 9.30.
New York, Aug. 3, 1881. I. Birkner, Kassirer.

For da- ed, "I "th. HoS-ital i" St. Louis

received with heartfelt thanks: From the worthy women's association and virgins' association in the municipality of Hrn. k. C. F. W. Brandt, Clarinda, Iowa, 6 sheets, 4 towels, 10 pillow cases, 1 pair of stockings. From St. Paul's parish at Lowell, North St. Louis, by Collectors Busse, Wessel, Rosenberg and Bachmann -6.80. desal, August 15, 4.55. Bon Hrn. Dr. F. Schade 10.00. F. W. Schuricht, Kassirer.

For the preachers "ad teachers "widows" ""d way" "cash desk

(Western Districts)

find received:

1. contributions:

From the teachers: Erck, Wismar and A. Mack each -4.00, M. Wukasch 5.00, I. F. Rückert 8.00, W. Walther 2.00, F. M. Leser 2.00. Bon N. R. 5.00. k. Wunsch 5.00.

2. gifts:

By k. Lentzsch from Anna SLeve, H. Scheve and I. Wietig each 5.00. Collected at Rother's wedding by k. Michels 8.75. By k. Adam, collected at H. Weber's wedding, 8.55. By k. Sievers, Gem. 18.10. C. F. Gunther, Kassirer.

For the preacher "ad teacher "widow" ""d orphan" "cash register

(of the Illinois Districts)

have been received:

1. contributions:

From the kk.: G. Brüggmann, I. C. H. Martin, E. Dörtnig each -5.00, H. Wehrs 4.00, C. H. G. Schliepflek 2.00, F. C. Behrens 1.00. From teacher F. Fathauer 4.00.

2. gifts:

Bon der Gemeinde de S k. Hartmann 12.73. Collecte at the wedding of Mr. Dr. Puscheck in Chicago 8.30. Coll. at the wedding of Mr. L. Brunnworth by ? Kleppisch 9.40. By Mr. Kassirer H. Bartling 14.00 were delivered.

Report.

My previous receipt should read: from D. Rietfeldt -2.00.
Chicago, Ill, Aug. 5, 1881. H. Wunder, Kassirer.

For the preacher- and teacher-widow" nudWaisen-Sasse:

have been received:

Bon den kk. I. G. Nütze! and C. F. Steinbach each -4.00.

(middle district)

1. contributions:

2. gifts:

By k. H. Kühn 2.00, Coll. sr. Gemeinde in Minden, Ind., 4.67. By k. H. W. Lothmann, Collecte sr. Gem. at Akron, O., 9.75, Bro. Sch. at Farmers Retreat, Ind. 1.00.
Indianapolis, August 15, 1881. m. Conzelmann.

387 south l^{evv} dersex 8tr.

For de" seminary household in Addison, Ill.:

From Addison, Ill: From F. H. W. Leeseberg 2 sack potatoes, F. Buchholz 2 p. do., H. Buchholz 1 p. do., H. Ro- senwinkel 1 ounce straw, D. Rosenwinkel 1 ounce do., H. Plagge 3 p. grain and 2.00. From Rodenberg, Ill: From Hallindorf and Badge 4 p. potatoes, H. Bühner 2 peck do., H. Stedeg 25 cents, W. Thiemann 2 p. grain, D. Meier 2 p. potatoes, F. Neffen 1 bush. do., H. Nicker 2 p. grain, H. Kretschmeier 1 p. potatoes, H. Geisfeldt 1 p. do. and 1 p. oats, Joh. Mensching 3 p. oats and 1 p. potatoes, S. Beisner 1 p. oats, H. Beisner 1 p. do., F. Hintz 2 p. do., W. Legier 2 p. do. and 1 p. grain, From Schaumburg, Ill: From F. Arneke 1 lb bu. Oats, H. Becker 8 p. do., P. p. grain, 1 side bacon & 1 ham, F. Nissen 1 p. oats, Joh. Homeier 2 p. do., H. Wiese 1 p. do. and 1 p. grain, F. Licht- hardt 2 p. oats and 2 p. grain, H. Thies 2 p. oats & 2 p. grain, F. Gieseke, sen. 1 p. potatoes, H. Neincke 1 p. oats, W. Lichtbaldt 2 p. grain, A. Japp 1 p. oats, Wittwe Schützmann 1 p. oats, W. Sporleder 3 p. do., H. Gieseke 1 p. do. and 1 p. grain, H. Schräke 1 p. do. and 1 p. oats, C. Witte 1 p. do., F. Gieseke 1 p. do., F. Steinmeier 1 p. do., 1 p. grain and p. potatoes, Joh. F. 2 p. oats, H. Sch. 3 p. grain, C. Bartels 1 p. do., H. Redeker 2 p. oats. From I. Kaufmann at Sheboygan, Wis. 1 barrel of smoked meat. By Prof. C. A. T. Selle - 124.24. By Kasfirer H. Bart- ling 46.52. and 3.00.

Many thanks to all dear donors!

Addison, Ill, July 18, 1881. valentin v. Dissen.

Received for Castle Garden Mission.

By F. Neumann -1.00, H. Gerbert 1.00, C. Schmidt 3.00, Mrs. Ps. 2.25, k. Frey's Gem. in Effingham 4.17, Hockzeits- Coll. at K. Wallenberg byk. Kilian 5.30, Mrs. M. by Mrs. Kiefer 1.00, by k. Keller 1.00, Ernst Ruders 1.45, W. Frick 1.00, E. Nocker 1.00, E. Lutz 1.00, k. G. Mark, worth 1.00, A. Baumann 1.00, Gem. in Farnham 5.80, Gem. in Olean 3.72, Gem. in Allegany 3.12, Gem. in Co- hocton 3.00, By Kasstrer Simon 18.00, Fr. Jacobs 1.00, k. Schleffmann's Gem. 5.00, k. Meerwein from Hanover God's Box 13.95, I. Piepio 1.00, W. L. Frey .75, W. Gimbirt 3.00, By k. Junker 5.00, By an immigrant in Castle Garden 8.00, H. Gareis 2.00, By k. Weiser, missionary hours Collecte 10.06, k. I. Bauch 1.00, k. Wolf 9.00, By Kasstrer Bartling 45.63, Missionsstecoll. of the Missouri and Ohio congregations in & around Pittsburgh 40.00, By Kasstrer Grahl 100.00, By k. Lembke of sr. Zion's congreg. 5.00, O. Mehls 1.00, I. C. Harms 1.00, k. Naumann 1.00, L. Becker 1.00, By k. A. Pohl by a friend 5.00, k. Oppen .50, k. Sieker 5.00, Diakonüs Bretschneider in Hatnichen, Saxony by friends of the inner Misson 2.32, L. Manthey 1.00, Fr. Rathes 1.00, N. N. 25, I. M. Meyer 1.00, I. Lindlauer 1.00, k. Meyers Gem. in Waterloo, Wis. 2.50, C. Schmidt 2.00, Gem. in Eden 9.00, By Kasstrer Bartling 63.03, Missionsstecoll. in Bergholz 15.66.

New Dork, August 3, 1881. I. Birkner, Kasfirer.

With heartfelt thanks to God and the benevolent givers, the undersigned hereby certifies to have received the following gifts of love, in support of the church building of his congregation at Ludington, Mich: From k. Furbringer's parish in Frankenmuth -15.28, k. Citizen 1.00, k. Walker, from the mission- buckse sr. Gem. 5.00, k. Arnold in Calumet 1.00, k. Pragers Gem. in Good Hope 5.81, k. Brandt's Gem. in Clarinda 7.69, k. Bullinger's Gem. in Martinsburg 4.61, k. Aulich's Gem. 2.00, by teacher S. Simon of the Gem. in Monroe, Mich. 3.85, k. Kretzmans's Gem. in Dudleytown 2.62, k. Schroeder's Gem. in Gar Creek 6.00, k. Doeber's comm. in Forestville 1.00, k. Rohlfach's Gem. in Reedsburg 2.00, k. H. Jungels Gem. in Caledonia 2.00, k. Partenfelders Gem. in Bay City 18.30, k. Reinhard's Gem. in Vinton 8.00, By the Kasstrer of the Illinois District H. Bartling 33.01, By the Women's Association of k. Seitz 3.00, k. Hertwig's Gem. 2.75, By Kasfirer Elsfeldt 15.15, k. Hugl's Gem. in Detroit 15.25, k. Franks Gem. at Steeles Mills 3.30, By I. Th. Hahn by W. Wietfeldt 50, H. Wietfeldt .25, Br. Christianel 1.00, Br. Wietfeldt .50, Chr. Groke 1.00, Br. Boknecht .50, by Visvasc in Mobile 1.00, k. Otto's Gem. in Warsaw 6.50.

God's blessings to the kind givers!

On behalf of the community in Ludington, Mich.

July 26, 1881.

I. P. Karrer, k.

Obtain"

By Mr. k. G. Link from Mrs. Louise Schäperkötter -100.00 and from Mr. T. Boltz 25.00, (Summa -125.00.) For inner mission of the West. from the Young Men's Association of the Trinity District in St. Louis for Student I. Frick 10.00.

By Mr. H. Tarks of Monticello, Iowa, a box of sugar for poor students.

St. Louis, August 11, 1881.

Otto Hanser.

For poor students received with heartfelt thanks by Mr. k. Great in Fort Wayne sent at Mr. Wike's wedding

-4.00.

C. F. W. Walther.

For poor sophomores A "S Wisconsin

The following gifts have been received since April of this year, By Mr. k. Markworth from his Zion congregation -2.11 and 2.03, From Hrn. k. F. Leyhe, Mr. k. Handig, Mrs. Handig and Miss S. K. 1.00 each, From Mrs. G. or F. Smith through Mr. k. F. Germann 2.00, By Mr. Kasfirer Elsfeldt 5.25, By Mr. k. C. Seuel's, at the wedding of Mr. Burrow, 5.63, By Misses B. and I. K. each 2.50, By Mr. k. I. Walker, conference travel allowance surplus, 1.22, For Ferd. Gelle, ges. by Hrn. k. C. Markworth at the wedding of Mr. Wilh. Metz, 2.05, - For Chr. Döbler through Mr. C. Elsfeldt 11.00.

Heartfelt thanks and God's blessings to the dear givers!

May many Christian hearts remember the need of poor students also in the new school year and send contributions to remedy it!

Oshkosh, Wisc., August 1, 1881.

I. L. D aib.

The undersigned certified by Hrn. k. A. W. Bergt -10.00 and by Hrn. k. I. P. Müller 14.40 for his son studying in Fort Wayne. R. H. Biedermann.

New printed matter.

on the inability of human powers in matters concerning eternal life. Four sermons by Tilemann Heshusius. With a preface by W. Hübener, pastor of the separate Lutheran St. Trinitatis congregation of the Unchanged Augsburg Confession in Dresden (Saxony). Dresden, 1881, published by Heinrich J. Naumann.

The terrible time when, especially in Germany, people preached about nothing but virtue from almost every pulpit is, thank God, now behind us. The former, especially in Germany, no longer prevails. For some time now, people have begun to preach about faith again instead of virtue. Unfortunately, faith is now often preached as if it, too, were a work that man must do if he wants to be blessed. But this is something quite frightening. In this way, the latter becomes worse than the former. For there one thinks to have the saving gospel, and yet the doctrine of faith is only a sham gospel. The true gospel gives glory to the Savior alone, that only He makes man blessed, and denies this glory to man altogether. But where the faith that makes man blessed is made something that man must do, that is, something that he must work out and fight for himself, then man is made a contributor to his blessedness, the honor is taken away from the Son of God that man alone owes his blessedness to him, and this honor is at least partially conceded to man. With this, however, the whole of Christianity is overthrown, and while men think they stand in the blessed faith, they are only stuck in a miserable human power, which they call faith, and are eternally lost with their self-made faith. The doctrine that man is by nature dead in sins and has no free will in spiritual matters, and that therefore the Holy Spirit alone awakens man from his spiritual death through the Gospel and alone converts him, without his doing or cooperation, is therefore one of the most important teachings of our most holy Christian religion. But now one hears almost nothing about this teaching. Even the so-called believing preachers are now mostly so-called synergists, i.e., such teachers who teach the cooperation of man in the work of his beatification, sometimes more coarsely, sometimes more finely. That is why there are so few true believers in their congregations, even though they always speak the faith. It is therefore most gratifying that Mr. Naumann, the bookseller, has had an old booklet reprinted, which sets forth the doctrine "Of the inability of human powers in those things which concern eternal life" for all Christians so thoroughly and forcefully as is hardly found in any other writings, especially not in sermons. We therefore call the attention of all our readers, especially the preachers and school teachers among them, to this wonderful writing together with the excellent preface which Father Hübener has prefixed to it. Old Heshusius was one of Luther's most faithful students. Just as he fought bravely for the freedom of the congregations against all the rule of the clergy and the tyranny of the secular authorities, so he also fought faithfully to the death for the honor of the Savior, that He alone makes man blessed. For the sake of his ardent zeal he had to go ten times into misery; for he rather let himself be expelled from office, house, court and fatherland, before he should have deviated with knowledge and will even one letter from God's word. The book has 163 pages in octavo and costs in Germany 1 Mark 80 Pfennige. In a short time, Mr. Bartel will be provided with enough copies of it, and he will then make it known at what price he can send it here.

[Walther]

Review of Prof. Stellhorn's Tract on the Controversy concerning Predestination. Published by

C. F. W. Walther. Translated by A. Crull. St. Louis. Mo. 1881.

This is a translation of the pamphlet published in the August 1 issue: "Illumination of Stellhorn's Treatise on the Doctrine of the Election of Grace. Published by C. F. W. Walther. Now, thanks to Prof. A. Crull, even Lutherans of English tongue, who are ignorant of the German language, can see with what weapons our opponents fight against us; how they pervert the words of our confession, twist our doctrine, impute abominable doctrines to us 2c. May, by God's grace, the illumination 2c. also in the English translation serve to make many realize how our opponents shamefully slander us, that many do not understand the doctrine of our confession, to which we adhere, recognize as the only correct one, cherish and faithfully preserve, many renounce blasphemous synergism and rationalism and give all glory to God.

Price 20 cents.

G.

Prehistory. From Adam to Noah. Encore: Job. With eighteen pictures. Told to dear Christian children. Reading, Pa. Published by the Pilgrim Bookstore, 1881.

A beautiful, neat little book, which tells in a rather childlike way the most important for children from the biblical story from Creation to the Tower of Babel and, as an encore, from the story of Job. The eighteen pictures are lovely, cute and clean. Strangely, however, nowhere, not even in the first promise (Gen. 3, 15), is anything said about the Savior who was promised with it, and instead of faith, mostly only about loving and being pious is

spoken. The word "faith" with its true meaning cannot be impressed on the child early enough. The booklet contains 36 pages in a larger paperback format. The price is almost unprecedentedly cheap: 12 cents a copy! The booklet will undoubtedly give great pleasure to children who are beginning to read.

Evening School Calendar for the Christian Home for the Common Year 1882. Published by the Editorial Board of the "Evening School". St. Louis. Printed and published by Louis Lange.

Until not very long ago, Christian writers, unfortunately, did not pay attention to the great importance of good calendars. There are only a few families that do not buy a calendar every year; there is hardly any other booklet that is so often opened and so often read as the calendar of the house. Bad calendars, which contain miserable antics, all kinds of superstitious things or even religious mockeries, are therefore highly dangerous house guests, through which an infinite amount of "bad seed" is sown in the hearts of the readers; good calendars, on the other hand, which contain not only no bad, but only good reading material, are a blessing of the house that cannot be praised highly enough. We are therefore very pleased not only to be able to announce the "Evening School Calendar" already published for the coming year to our dear readers, but also to be able to praise it as a truly excellent one. It is really designed for "the Christian home", contains not only nothing bad and harmful, but only good and useful things, and is also characterized by a great variety of its contents. In addition to what every calendar has to give, it contains both prose and poetry, life history, world history and travel history, as well as common interest and finally a **world chronicle** of the year 1881 until mid-July. Also a "fairly" large number of harmless humorous books are interspersed among the serious for recreation and pleasant change. A whole lot of cute illustrations decorate the whole. Each day is accompanied by a Bible verse and each month by its monthly verse. Under the title: "Historical Days of Remembrance", an event that occurred on each "day" of the year is listed; however, to be honest, we cannot count this list among the strong sections of the beautiful calendar. We believe that in such a calendar "for the Christian home" only those events belong which not only have some historical significance, but which also evoke salutary contemplations in every Christian heart. Nevertheless, we do not want to deny the **value** of the commemorative plaque, which has certainly been compiled with great effort. Perhaps others will judge it differently than we do. The modest calendar writer himself rightly closes his monthly slogans with the following rhyme: "To please all people is an art that no one can do, and not even the calendar man."

The booklet is, as one says, spottwohfeil. The calendar itself comprises 30 pages and the enclosed reading material 170 pages. And yet the buyer receives this 200-page booklet for 30 cts! May it find a welcome reception in all Christian homes, forestall bad calendars and close the door to them, and do much good!

W. [Walther]

Berarrderte Adresse":

L. Howann, Addison, vn kaxe Co, IUUs.

Rev. 8. 8tnte, larvas Clt^, blick.

Rev. 8. 8agehorn, 8ildert, Calrunet Co, ^is.

kanl L. 8L. 8owmvr. Lox 530. 8nntintzon, lod.

"I. 6th Lnnx, 443 8th Last 8tr, Indianapolis, Ind.

doh. Judge, 1049 3lst 8tr., CtücaZo, Ills.

1st Af. 6th ^ppelt, 859 Issest 21st 8tr., Cdicaxo, Ills.

Iss. ^ssiik, Concordia, blo.

L. k. Rittwueller, Oolden, ^dams Oo., IUUs.

O. 8tnmine, 158 Issade ^ve., Cleveland, O.

k. R. Otto, Lox 1232, aurora, IUUs.

"the Lutheran" appears every month "weimal for the annual subscrip. tionpre" "on a dollar for the au "wart untrichridrr. dir the same "vrauo,nd "able" "hade" where the same is brought on porters in "Flau" "the Ncdmehrr" have 25 Lmt Lragmlohn entra u bezadlen. Rach Germany, the Lutheran is sent by mail, postage paid, for tt.25 "er. saadt."

Entered at tds kost OIBee at 8t. Ixxrtts, blo., as seeood-clas" matter.

Volume 37. St. Louis, Mo., September 15, 1881, No. 18.

(Submitted.)

Speech at the funeral of the late Pastor G. Streckfuß, held by Pastor F. Wolbrecht.*)

Merciful, gracious God, God of all comfort, to you we flee in our great affliction and pray to you, take pity on us in our sorrow and misery. You have struck us hard; our hearts want to break and our eyes are full of tears. Where shall we find comfort and rest in this hour of sorrow but in you alone? You alone are the physician who can heal our wounds; you alone can restore comfort to our sorrowful hearts. Oh, give us strength to bend under your mighty hand, even now that it has struck us; strengthen our faith so that we do not despair even under the terror of death, and fill our hearts with the hope of a blessed reunion on this day of painful separation. O Lord, hear us for the sake of Jesus Christ. Amen.

In Christ JEsu warmly beloved sufferers!

As often as death comes to us humans, it strikes us with painful wounds, squeezes out hot tears from our eyes, and fills our hearts with sorrow and grief. But if death has ever made hearts sad, it has done so here. For death has called away a man from our midst, who is not only mourned by his faithful companion, who lovingly stood by him in love and sorrow, in bad and good days, for half a lifetime, and who has now become a lonely, sorrowful widow, Not only his children and grandchildren look after him with bleeding hearts, but a large circle of old and young, men and women, namely a whole Christian community, whose preacher and pastor the deceased had been for more than 20 years, is heartily saddened by his passing. Yes, the passing away of the deceased has also inflicted a deep, painful wound on us, the assembled preachers of the Gospel, to whom he had been a faithful friend, even a father in Christ. All of us have experienced much love from the deceased and have

*) We take this funeral oration as a word of loving and grateful remembrance of a stepping servant of our ecclesial community.

owe him a great deal. Therefore, his death is a very hard blow for all of us, so that our hearts are full of sorrow and our eyes are full of tears.

But, my dear brothers and sisters in the Lord, we have come here not only to pour out our sorrowful hearts, not only to weep tears for the passing away of the departed, but rather so that our wounded hearts may be bound and our tears may be dried. And how can this happen? Not through human consolations, but through God's Word alone. Sighing, we say with the psalmists: "I am very anxious for comfort; your consolations, O God, also give delight to my soul." God is the one who has inflicted this deep wound on us, so he alone can heal it. Therefore, here at the coffin of our dear brother, he lets us proclaim his word for consolation and serious encouragement, not only to the family, but also to the congregation and the brothers in office of the deceased.

I.

God calls to the mourning widow and the fatherless children: "Do not weep so much over the death of your husband and father. It is true that your head, your support, your provider, your loving advisor here on earth has now been taken from you. But you should not be lonely and abandoned, for you have a Father in heaven to whom your physical father has always faithfully directed you. Your Father in heaven loves you more than your faithful husband and father could love you. He has given you the precious promise in his words: "As a father has mercy on his children, so the Lord has mercy on those who fear him. So put your trust in him, and he will stand by you and not leave you in any trouble; for he himself says to you, "I will not leave you nor forsake you." Even if the future seems dark and gloomy to you today, be confident that God will let the bright sun of his grace shine into the night of your sorrow, and your Savior Jesus Christ will be your faithful companion on your journey through this valley of tears and finally lead you to the glorious goal of blessed eternity. Do not weep, but be of good cheer!

II.

But what shall I say to you, beloved congregation, who stand orphaned by the death of your dear pastor, like a flock that has no shepherd? First, I urge you: Thank God with all your heart for having given you in the deceased such a faithful teacher and pastor, such a good shepherd, and for having preserved him with you in a blessed activity of twenty years. O, there is something great about a faithful preacher of the gospel, and in these last afflicted times few are found of whom it can be said in truth that they are faithful ministers of Christ. A

faithful preacher is only one who preaches God's word unadulterated, pure and unadulterated, who preaches the law in its sharpness to impenitent sinners, but the gospel in its sweetness to afflicted sinners, who conscientiously cares for the whole flock and each individual soul, who points the erring to the right path, strengthens the weak, heals the sick, comforts the sorrowful, in short, who watches over the souls entrusted to him, as the one who is to give account for them. And you, dear congregation, have had such a faithful shepherd in your departed pastor. O, be thankful to the Lord for this!

But at the same time, heed the exhortation of the Epistle to the Eberians: "Remember your teachers who have told you the word of God, whose end look on and follow their faith." For twenty years your teacher told you the word of God, now his mouth is closed forever. May God help that the seed of the divine word, which he has scattered, may bear abundant fruit in all those who have heard it. The sermons of your faithful pastor must have gone to your hearts, since they came from his heart. What he preached to you, he himself firmly believed. And he not only lived in this faith, but also passed away in it. When I last saw him last Friday and talked with him about dying, he spoke the words that are unforgettable to me: When I die, I die as a poor sinner who has received forgiveness of sins through faith in the blood of Jesus Christ. Therefore, dear congregation, look at the end of your faithful shepherd and follow his faith.

II.

And now, finally, a word to you, beloved brothers in the ministry, to you, the fellow servants of the dearly departed. We are also very sorry that God has taken our faithful brother from our midst, who was a true father to us in Christ. But when we ask: God, why have you done this, since the workers in the vineyard of your church are still too few? He answers us: "I have called my servant home, after he has borne the burden and heat of the day for so long, so that he may now rest from his work and I will give him the reward of his faithfulness. Yes, the Lord has certainly already received him with the welcoming cry: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

Our dear departed brother was a shining example of a faithful teacher and pastor. And so let his passing be a serious reminder to us to be ever more faithful in the administration of the sacred ministry of preaching. He himself, the Lord, who admonishes us: "Be faithful until death, and I will give you the crown of life", give us the right faithfulness, the faithfulness until death. Amen.

* * *

Johann Georg Streckfuß was born on March 3, 1814 at Windsheim, Bavaria. In 1846 he came to America, sent by Mr. Pfarrer Löhe, founded and served first congregations in Ohio and Indian", and since March 1860 was pastor of the evngng. Lutheran Eben - Ezer congregation at Okawville, Ill. He died of liver disease on December 12, 1880. His age was 66 years, 9 months, 9 days. He is survived by his widow and 4 adult children.

"Jewish Mission..."

Under this heading "Mission to the Jews", in the last (18th) "Synodal Report" of this year, "as a result of a petition from the Illinois Central Districts Conference", our conscience is sharpened about a matter that has never been dealt with among us in such publicity as this time. And all friends of Israel add: Praise God! The General Synod confesses the following sentence: "Although every Christian proves to be a true missionary to the Jews in his environment as often as he finds an opportunity to do so, we should also seriously think of following up the unfortunate Jews by appointing at least one actual missionary to the Jews. Above all, it will be necessary to arouse interest in this mission in our congregations first, and it would therefore be expedient if the 'Missionstaube' and also the 'Lutheraner' would now and then publish some articles in this regard. (p. 78.) - The doctrinal exposition, substantiation and recommendation of the matter should fall to you, dear "Lutheran"; for with you there is "still room"! The practical, pithy reporting of individual phenomena in this mission field, kept as short as possible, no larger than an oil leaf, should take the dear "mission dove" into its friendly beak. - And now, dear "Lutheran", even before you can give me an answer whether I may come: to the point!

I would like to ask you to make four things clear to your readers: I. that the "mission to the Jews" is also necessary; II. that it is also now, indeed just now, possible; III. that and why it is just the right thing to do.

IV. how it is to be attacked on our part.

I. That the mission to the Jews is also necessary is obvious

1.) From Christ's general mission command. In the "world" where the disciples were supposed to go, the Jews also live, are not only a part of the "nations" that are supposed to be taught and baptized, but were until Christ's time "the people", "the people of choice", the covenant people, are and remain until the last day a part of the "creature" to whom the gospel is supposed to be preached. (Match. 28, 19. 3 Mos. 26, 12. Ps. 33, 12. 5 Mos. 7, 6.7. Marc. 16, 15. 16.) All this is clear as day. Whoever recognizes and accepts Christ's Great Commission is also in favor of the mission to the Jews. Conversely, whoever would argue against this would have to prove the impossible, that the Jews do not belong to the "world" or "creature".

But one objects that special mission to the Jews is not necessary; every Jew has enough opportunity to read the New Testament, to visit the church, to get to know the Christian faith, etc. - Apart from the fact that this means nothing else than to demand life from death, health from sickness: against this lazy art of thinking of the old Adam it is written in your Bible: "go," "preach," "teach," "baptize"! It does not say: let them come to you; wait until they come! Again it says: "But how shall they call on Him in whom they do not believe? But how shall they believe, of whom they have not heard? But how shall they hear without a preacher? But how shall they preach where they are not sent?" (Rom. 10, 14. 15. a)

2J Christ's own example shows the necessity of the mission to the Jews. Israel already had the advantage that the Lord testified: "I am not sent except to the lost sheep of the house of Israel" (Matth. 15, 24.). Paul and

Barnabas testified to the unbelieving Jews in Antioch: "The word of God had to be spoken to you first, but now you reject it and do not consider yourselves worthy of eternal life: behold, we turn to the Gentiles. (Acts 13:46) Christ was sent for the whole world, but first to Israel. The Canaanite woman, the centurion of Capernaum, the royal man and others are exceptions that do not abolish this rule but confirm it. If our highly praised Savior, despite the foreknowledge of His rejection by the people to whom He came as His "own" (Joh. 1,11.), preached to His people in spite of unceasing contempt and mockery until the death of the cross, then His followers must also walk in His footsteps. Of course, if every Christian did his duty to every Jew, the task of the mission to the Jews would soon be solved. But of this later!

3.) The example of the **apostles** concerning the mission to the Jews is all the more powerful proof of the necessity of the mission to the Jews, because after Christ's death on the cross it could have been very obvious to them to turn their backs on this people of iron forehead and iron neck. War doch der das Heilige vom Allerheiligsten scheidende Tempelvorhang in Christi Sterbestunde zerrissen und damit zugleich 37 Jahre vor der Erscheinung der (römischen) Greuel der Verwüstung an heiliger Stätte das Heiligthum entweicht; war doch die Steinigung Stephani und die völlige Zurückziehung der Christen von der jüdischen Sabbathfeier im Tempel, die Wahl des Sonn

Nevertheless, not only Peter as a "witness of the sufferings that are in Christ" works preferably among the "circumcision", but also the above-mentioned Gentile preachers Paul and Barnabas go everywhere and always first after the Jews. Not immediately, but only gradually the borders of the Jewish country were crossed by the preaching of the Gospel. First Christ's disciples were to be His "witnesses in Jerusalem," then only "in all Judea and Samaria," and finally "to the ends of the earth." (Acts 1:8) While the blessing of Pentecost and the seed of the gospel is carried to distant lands through those foreigners, we hear of the first Jewish Christian (i.e. Christian) community won from Israel: "And the word of God increased, and the number of the disciples became very great in Jerusalem. Many priests also became obedient to the faith." (Acts 6:7.) - Since the destruction of Jerusalem and the scattering of Israel, when the terrible curse: "His blood come upon us and upon our children" was fulfilled, the Gospel turns more and more to the Gentiles, enlightening here and there sons and daughters of Abraham, until the church, inwardly strengthened under the ten bloody persecutions, slackens in worldly peace and absorbs the first antichrist leaven: For centuries there will be no other relationship between Christians and Jews than the present one of mutual tension.

Just this present tension is one more reason for the mission to the Jews. The nameless abuses, especially of the Jewish press, the usury and other Jewish sins are undeniable. But also on the side of the "Christians" there are gross sins, also against the Jews, envy, hatred, revengefulness and similar attitudes, which found their raw and coarse outbreak and expression in the latest "Jewish riots". Our apostate "Christians" would like to consider Luther's words (Erl. A. 45, 287): "Therefore we should not treat the Jews so unkindly; for there are still Christians among them in the future and will be daily: for this they alone, and not we Gentiles, have such a promise that there shall always be Christians in Abraham's seed who recognize the blessed seed. Our thing stands on nothing but grace, without promises of God, who knows how and when? If we lived a Christian life and brought them to Christ with kindness, that would be the right measure. Who would want to become a Christian if he saw Christians dealing with people in such an unchristian way? Not so, dear Christians, tell them the truth amicably; if they do not want to, let them go! How many are Christians who do not respect Christ, do not listen to his words, worse than pagans and Jews, and yet let them go in peace, even fall under their feet, praying to God?

A strengthening of the Jewish missionary work would be all the more necessary just now, as the annoyance of the Jews by false "Christians" is reaching an appalling height. The "Orthodox" Jew - in contrast to the "Reform Jew", who is only a Jewish-looking atheist - keeps his Sabbath, while he sees the "Christians" in their hundreds and thousands on their Sunday Sabbath-abusing ways. He lives soberly and moderately, while he sees his "Christian" neighbors chasing along in boasting, gluttony and lust. He compares the picture of daily life with the prophetic depiction of the

Messianic kingdom, and he turns away from the "Nazarenes" with disgust. This aversion can only be lifted by the mission to the Jews by presenting the person of the Messiah, his kingdom as "not of this world" - a kingdom of the cross, in the midst of his enemies! The mission to the Jews is just now a real guilt of all true Christians in all nations, since on the one hand a true spirit of deceit and arrogance has taken hold of "Israel according to the flesh" and false prophets conjure up a rosy future, the dawn of which has already come to Palestine, while on the other hand insolent and crude abuse and oppression, robbery and persecution seem to nourish their hatred against Christ and Christianity.

How necessary is the testimony: There is salvation in no other, there is no other name given to men for salvation than the holy name of Jesus; Jesus of Nazareth, whom your fathers crucified, is *Jehovah Zidkenu* (Lord, who is our righteousness), the promised Messiah, the Son of a woman, the Son of a virgin, the Prophet like Moses, the Priest Melchizedek, the King on David's throne. - But where this knowledge awakens, in the power of the Holy Spirit from the read or preached Word, then a "Jew" has become a "Christian"; there the "trouble" is lifted. - I believe," says Luther (Erl. 62, 355), "if the Jews heard our sermon, as we" - he speaks in contrast to the "Pabst" - "act the sayings in the Old Testament, that their much would be won. Disputing only makes them angrier and more stiff-necked, for they are too proud and presumptuous; if one or two rabbis and rulers were to fall away from them, there should be a fall, for they are sheer weary of persevering!"

-St- (To be continued.)

Something about reading secular newspapers.

Even keeping and reading a secular newspaper cannot be made a sin for a Christian, if he does it only with the right intention. If a Christian learns from the newspapers how things are going in the world, what good and what evil is happening, this can serve him partly as encouragement and partly as a warning. Many businessmen can hardly do without a newspaper for the sake of their business, and especially in a free state, such as our United States of North America, where the citizen has to participate, among other things, in the elections of civil servants, he can hardly fulfill this duty in many cases if he cannot inform himself from political papers about the state of affairs, about the principles followed by the various parties and about the persons to be elected.

Unfortunately, however, most secular newspapers, and especially the German ones, are not only not as they should be, but also filled with a lot of soul poison. With very few exceptions, the editors are grim enemies of Christianity, indeed of all religion, or unbelievers who consider the true Christian religion to be a fable and at most want to know something about a supreme being and pagan morality.

Therefore, the vast majority of secular newspapers fall into the following two classes. Some make it their business to ridicule everything holy. Wherever they find the opportunity, they pour the most venomous scorn and ridicule on religion and the church.

and portray all devout Christians as contemptible hypocrites. Other newspapers edited by unbelievers do show some consideration for their Christian readers, speak of Christians as respectable people, and of Christianity as a religion that is not entirely to be despised, but in doing so they make it all too clear that they regard Christ as a mere human being, even if highly wise and virtuous, and the holy scriptures as a mere human book, even if they contain much good. Therefore, even if these newspapers of the second class do not contain blatant blasphemies of the blessed mysteries of our most holy Christian religion, there are still enough essays in which the living God, the creator, sustainer and governor of all things, is denied, the world is either declared to be eternal, or it is asserted that the world has not existed, as the Bible says, for six thousand years yet, but for thousands and thousands of years. All the new wisdom about the world and mankind, which is in conflict with the Scriptures, is highly praised in them, and the progress of our time is also highly praised with regard to religious views. If in such newspapers there are not, as in the others, coarse infidelities, then a miserable, sensual novel is usually added to them as well. Incidentally, unbelieving editors are not able to write a newspaper that is unoffensive for Christians, even if they wanted to. Without even suspecting it, they publish articles that are highly annoying to Christians. Just now we read in the local "Anzeiger des Westens" (Western Gazette), which up to now still belonged to the more decent papers of the unbelievers, a quite disgraceful article taken from the "Illinois Staatszeitung" (Illinois State Newspaper) about the increase of prayer. Even of the unbelievers the words of the Scriptures are true: "When the heart is full, the mouth overflows. And, "A rotten tree cannot bring forth good fruit." Finally, as far as both classes of newspapers are concerned, both strive to entertain their readers with a mass of morbidly exciting stories of fraud, thievery, murder, suicide and lustful seduction. In the newspapers of both classes, Biblical words are also constantly misused in the most

disgraceful way to make miserable jokes, and the worst crimes are not infrequently reported with laugh-out-loud remarks. Depending on which political party the newspaper serves, the most worthless characters and the most ungodly pieces of one's own party are excused and often praised to the highest degree, while the best men and the best undertakings of the opposing party are pelted with the slobber and boiling of the most mendacious slander and distortion. Of course, a correct assessment of the most important events of the time is out of the question. What God's word condemns is justified, and what God's word praises is condemned.

What damage such newspapers do in the hearts of the readers can therefore not be calculated at all. Christian readers, of course, are initially very annoyed by the content and reject with all seriousness the judgments of their paper that conflict with God's word. But finally they get used to the fact that persons and events are not judged according to God's word, but according to the atheistic principles of this last world. The consequence is that at first they no longer take offense at it and become indifferent to it, until finally the anti-biblical and anti-Christian views of the minds of these Christian readers also become accepted.

The people of the world are not only the ones who have the power to take possession of the world, but also the ones who, without even suspecting it, are eradicating all Christian judgment from their minds.

There is no question: that so many Christians are now going back after having walked finely for a long time; that so many are now ceasing to be a light of the world and a salt of the earth; yes, that now whole congregations are becoming more and more insensitive to God's word and the spirit of the world is moving in and penetrating them with irresistible force, like a flood, - one of the main causes of this is the reading of newspapers that teach unbelievers and half-believers. Especially in the larger cities, where newspapers are published daily, many thousands devour their paper with a real ravenous appetite already in the first hours of the morning, instead of the morning blessing, and this is then their spiritual food for the whole day.

As long as there were only such papers in many areas, godly pastors could do little with their zeal against this true newspaper pestilence. It was always thrown in their face: Without newspapers we cannot exist in this time and in this country. If we don't have any good ones, we have to keep and read bad ones, even though we don't like them. What did faithful church servants want to do? They had to accept with bitter sighing that the satanic press was doing its devil's mission in their congregations, and they had to be glad when they found a few who preferred to read nothing but godless stuff.

This sad time is over, praise be to God. For some years now, better-minded writers have undertaken to publish a political newspaper which Christians can also read without offense. As warmly as we have been pleased about every undertaking of this kind, it is a special pleasure for us to be able to report to our readers that the publisher of the "Evening School", Mr. Louis Lange, has decided to publish, in addition to the "Evening School", a weekly political newspaper under the name of "**Die Rundschau**". Admittedly, this newspaper already has a whole year behind it. So far, however, the paper has been so small that it has not been sufficient for many who have the need for a political paper, and therefore has not been able to achieve its purpose of finally completely driving out of our families the unbelieving newspaper literature that is corrupting body and soul. Since September 1 of this year, however, "**Die Rundschau**" has been published in a mighty newspaper format and not only brings everything worth knowing from the events of the present in Germany and abroad, but also discusses the most important contemporary issues of the political world in weekly leading articles and shares correspondence on the entire last page, which gives news of all kinds of interesting events in our dear communities scattered throughout the United States. Of course, the "Rundschau" does not contain novels. It will not serve any party in particular, but will be strictly impartial in its judgment. However, while it will keep everything offensive to a Christian away from its columns, one will not miss anything in it that one should look for in a good, complete political newspaper. It is true that the appearance of many newspapers supposedly intended for Christians has already been announced, which were first greeted with joy by faithful Christians, whose sample number also filled with great hope, but in which the Christians soon saw themselves deceived. There-

It is not without reason that many Christians are suspicious of all new publications that claim to serve Christians. However, if any paper of this kind deserves the trust of Christian readers, it is without doubt the new "Rundschau". First of all, the editor of it is the publisher of the "Abendschule", an entertainment paper, which has already proven itself for a long series of years as a paper for Christians, like no other of its kind, in an excellent manner, as friend and foe must confess, and secondly, the editors specially employed for the "Rundschau", Mr. E. W. Kähler and Mr. H. Kähler, are the most important editors of the "Rundschau". E. W. Kähler and Dr. H. Dümling, are such reliable guarantors that the "Rundschau" will most conscientiously deliver what it promises, as one can only wish. The paper has also gained a regular contributor who, among other things, will provide an overview of the most important events of the past week in each issue, and who is just as capable as it is a matter of the heart to him to increase the value of this newspaper through solid articles.

Our Christians, who can only keep and read weekly papers, or who only need such papers, are now deprived of any reason to keep and read bad newspapers. We do not see how a Christian can reconcile this with his conscience after the publication of the "Rundschau". Thus the "Rundschau" is hereby most urgently recommended to all Christians.

W. [Walther]
(Submitted.)

Some pieces of Herrarnsborgian theology.

(Conclusion.)

Herrarnsborg's Little Man and New Revelations.

We Missourians are said to have "quirks", Harms claims, i.e. opinions and views drawn from our fingers, not from the Word of God, but which we hold with pathological tenacity as especially glorious truths, e.g. that the Pope is the Antichrist. But this is an explicit and repeated doctrine of our confessional writings, and a piece that must be emphasized all the more emphatically just now, because Lutherans have also lost this insight and are holding court to the papists. However, it is undeniable that Harms presents the most peculiar things, which he does not take from the Scriptures and the symbols, but from his own and considers as especially delicious Herrarnsborg gems and revelations, and shall be proven by a few pieces.

P. 116. "Jesus is great in great things, but the Holy Spirit is great in small things." This is a strange revelation. We think that the Lord Jesus is great in everything and the Holy Spirit as well. This is something quite new and surprising.

P. 523: "With our transfigured bodies we shall dwell on the new earth and also animals, which have been here on earth, we will find there again. Certainly no animal that was here on earth will revive there, because animals do not live on after death, they have no spirit; animals come out of the natural life and go back into the natural life. But the genera of animals will be found there, and they will not bite and eat among themselves." - According to the Scriptures, the Lord Himself will illuminate the blessed instead of the light of the sun, Revelation 21,

23.22,5; where then is the light for the animal species of Pastor Harms? But there are genera of carnivorous animals, do they have other stomachs on the new earth, so that they do not remain predators, and do not need to bite and eat other animals, do they live there from grass?

The number seven is the number of perfection and consists of the numbers four and three. Four is the number of the people, three is the number of God. Thus in the number seven Godhead and mankind unite, as it happens in fact in the church! - This is extraordinarily strange, deep and surprising.

P. 387: "The name we received in holy baptism we cannot take with us into heaven; we may have been called John or Mary here, but we do not keep this name. So there believing deceased spouses will no longer call each other by their first names? Will they just say "you" and "he" and "she"? It is again quite surprising and quite new. - —

P. 35: "It became much more difficult for the Lord to conquer sin than the world". Why? How so? Because of what? How does Harms know that?

P. 187.: "The woman (the adulteress) had come to him, how could he have pushed her out? He could have gone around her, but that does not suffer His honor, for He has never gone around ANYTHING!" - A whole new take on the situation, what the HER could have done but didn't for the sake of His honor. It is extraordinary!

Pg. 36: "The sin of men Christ, having done enough for it, laid upon Satan, and thereby cast him into everlasting damnation." Where is this written?

Pg. 8: "He will not pluck sin out of your heart by force, though he might; for he knows that he would break

your heart thereby." What heart? The fleshly one? Surely not. But he breaks the spiritual heart through the law, and such broken hearts are especially pleasing to him. Psalm 34:19: "The Lord is near to those who are brokenhearted."

We could cite many more miraculous things, but the foregoing may suffice. - —

Harms' attack against our doctrine of election by grace is a rationalistic one.

Because our doctrine taken from the Scriptures is inconsistent with the conclusions and demands of his reason, it is said to be false. He says (p. 82. Missionary leaflet): "If all lies in God's will, the blessedness and conversion of man" (and we Missourians teach this, for Christ says: "It is God who works in you both the willing and the doing according to his good pleasure"), "then" (now comes Harms' reason conclusion) "so also the non-conversion and non-blessedness of man lies in God's will alone." Yes, so may well reason, which is blind in divine matters, conclude. We Missourians take the reason captive and teach: the non-conversion and non-sacrifice of man is not due to God's will, but only to man's evil will, as the Lord says: "I wanted to gather you like a hen gathers her chicks, but you did not want it," and Hosea 13:9: "Israel, you are bringing disaster upon yourself, for your salvation is with me alone." - —

E. B.

To the ecclesiastical chronicle.

1. America.

Synodical Conference. News has just arrived that the Synod of Ohio, which has been meeting these days in Wheeling (West Va.), has decided to separate from the Synodal Conference because (1) it cannot accept the doctrine of the Missouri Synod, that is, the Lutheran Church's doctrine of election by grace, and (2) because the Missouri delegates have been instructed by their Synod not to sit in the Synodal Conference with anyone who has denounced our biblical Lutheran doctrine. Although this decision of the Ohio Synod subjects us to a very embarrassing trial, it is appalling that the Ohio Synod, which was entitled to such high hopes, with a very large majority publicly and solemnly rejects the pure doctrine in such an important point and renounces the only truly Lutheran community in America in doctrine and practice instead of giving honor to the truth. W. [Walther]

Not all pastors of the Ohio Synod are willing to join Professors Loy and Stellanor in rejecting the scriptural and confessional doctrine of election by grace. A number of the same recognize and confess with us the truth. Thus the Augustana Conference assembled in May discussed and adopted 10 of the 13 theses to which our Synod of Delegates at Fort Wayne professed. The same conference also arranged for a translation of Dr. Walther's second treatise on the election of grace and had this translation printed. That this was very disagreeable to Loy and his comrades, who vehemently deny the Lutheran doctrine of the election of grace, we knew even without the explicit assurance of the "*Lutheran Standard*". Whoever has once publicly and decisively taken a stand against the truth seeks to win over as many comrades as possible to his erroneous path. Thus Prof. Loy-according to his report in the "*Standard*"-when he heard of the "proceeding" of the Augustana Conference, immediately thought that "the matter needed some investigation. The "investigation" has then also been carried out. As Pastor Humberger, a member of the Ohio Synod, informs us, "a professor from Columbus and others who were not members of the Conference" came to the last meeting of the Augustana Conference to have it declare the resolutions passed at the May meeting invalid. The "Church Newspaper" of Columbus urges us to. To print the following in the "Lutheran" as the last resolution of the Augustana Conference:

"A resolution of the Augustana Conference at its last meeting in North Lima, O.

"Your Committee takes the liberty of submitting the following report: At the previous meeting of the Conference, 6 of the 11 members of the Conference were present who accepted the resolution to publicize Dr. Walther's treatise on predestination. The members who "passed" this resolution were **mistaken in** their opinion that the absent members would agree to this action, since the absent members sent in their protests against the publication of the treatise immediately after the above-mentioned meeting, as well as three of the members who were present. Therefore, we now disapprove of the said action of the Conference and the publication of the treatise by the Conference as such.

"We recommend that this resolution be published in our church bulletins.

The Committee:

I. L. Trauger, I. Humberger,

H. M. Hockmann.

"The above report was unanimously adopted by the Conference. H. L. Ridenour, Secr."

However, we cannot close with this yet. The name of Pastor Humberger is also written under the report. It is also said that the report was unanimously accepted by the conference. Pastor Humberger informs us about this for publication: "I did not sign the report. Someone added my name against my will and unconsciously. I also did not vote for this report. One who signed this report was also no longer a member of the Conference, was also not recognized by the Conference as a member, as the Conference consists of pastors residing in Stark and adjoining counties. The other, whose name is found below the report, was not present at 'the above meeting'. The report is also not entirely accurate. I only received three protests about three or four weeks after the above meeting. Whether this is "right after" and whether 8 members protested: everyone can calculate for himself. The fact is that at that meeting the conference, which is a free one, unanimously adopted the resolution to publicize Dr. Walther's treatise on predestination. Likewise, the whole conference must also acknowledge as a fact that at the 'above-mentioned meeting' Theses 1-10 were adopted." So far Pastor Humberger. Now the reader may judge for himself about the report, which the "Kirchenzeitung" calls an "interesting document". - In the "Standard" Prof. Loy scoffs at the fact that at our Synod of Delegates the acceptance of 10 theses on the part of a conference of the Ohio Synod was pointed out. He writes the sentence: "The whole affair shows how a drowning man grasps at a straw." Why such boasting? Neither he himself nor any pastor of the Ohio Synod believes them. Prof. Loy and other men great and small will not "drown" the Missouri Synod. It stands on God's clear word. And that word will gradually win the hearts of the righteous. A great number have already been won. And we rejoice in that. We thank God that the opponents of the scriptural teaching have so far lost ground at every meeting. But what gives us courage and strength to confess what we confess in the present struggle is the certainty that we have to defend a doctrine clearly revealed in God's Word and clearly attested by our dear confession against wretched speculation of reason. By God's grace, we would confidently raise our voices in testimony even if many, indeed most, fell away from us. But that the latter has not happened and, God willing, will not happen either, that rather the truth has already conquered many hearts: about this - as already said - we rejoice, for which we thank God with all our hearts.

F. P. [Beeper]

The **Progymnasium in Milwaukee** was opened in God's name on the 1st of this month. Previously, Father Strafen had sent the following letter to the congregations of the Wisconsin and Illinois Districts, which have taken the institution under their care: "Beloved brethren in the Lord! Certainly many of you have seen from the 'Lutheran' of July 1 of this year that the Illinois District and the Northwestern District of our Synod intend to open the lowest class of a grammar school - a Sexta - in Milwaukee, Wis. as of September 1 of this year. The matter has already progressed so far that not only the highly recommended candidate of theology, Carl Huth, has accepted the profession, but a number of boys have already been registered for admission to the class. The undersigned has therefore been commissioned by the supervisory authority to place this new planting school at the heart of our local communities. - The necessity of establishing such a school is certainly clear to all those who have read this article. We hope that all of you, who read the "Lutheran" with care, have a heart for the Lutheran church and are familiar with its situation. Who would not be happy if we fulfilled all the requests we receive for the sending of preachers, and even send out traveling preachers to remote areas of our country, so that they can bring the bread of life to our brothers in faith who live scattered there; indeed, who would not be happy if we could already meet our brothers who are immigrating here in such large numbers with this heavenly gift? But we do not have this joy. We can help here and there, but we have to put off so many congregations with their petitions until a later time. We cannot consider promising mission fields and then have to learn that our fellow believers have become a prey of false prophets because we could not take care of them. And the shortage of preachers is likely to become even greater. The number of those who call it a day and go to rest will probably increase with each passing year. - Nothing is therefore more necessary than to expand our planting schools for future preachers, and therefore to found more grammar schools in the east, west and northwest of our country, even if only initially as lower grammar schools. We want to start small and see what God makes of our schools. Our request to you, beloved brethren, is now threefold: 1. Pray willingly for your sons, who are equipped by God with the necessary gifts and who fear God, to serve the Church. God's kingdom must be built, the time left to us is only short, therefore hurry and help whoever can, so that able instruments are placed in the service of the church. 2 Carry now on a praying heart also this young educational institution of ours. It needs this, for the devil is with us and hinders as much as he can. But if God takes this young plant of ours into His protection, it will flourish. And God will do this upon our prayer. The promise lies in the word of Christ: "Ask the Lord of the harvest to send laborers into his harvest. 3. Open your hands willingly and offer gifts of love in your part, so that there will be no lack of earthly means for the maintenance of this new institution. The salary of the professor and some other things find necessary. Our needs for this school year, which is now beginning, would be covered in any case if only one congregation of the two aforementioned synodal districts, which have taken over the physical care of the new institution for the time being, would organize a church collection on a Sunday for this purpose. - Dear brethren, let us not be averse to this request, but rather let us welcome it with joy. It is a godly work to establish schools to train young people for the service of the Church. This request is therefore from God. If He wants to accept gifts from us, we should rejoice, since He has already decided to bless us in return with physical, but rather with spiritual and heavenly goods. The church is a lovely garden of God, in which He delights to walk, and in this He is pleased with the faithful workers who cultivate this garden, but also with those who have provided for the preparation of these workers. And this pleasure of God appeals to us. What could we Christians do better with our money than to use it for the service of the church, the church to which we too belong with pleasure, in which we want to live and die? Soon our time will be over, then we will enter into the joy of our Lord, and we will see all the blessed and dwell with them eternally, also those who through our little service have heard God's word, which has made them blessed. - The collected gifts of love are to be sent to the District Treasurer. Greetings in the Lord from your C. Strafen. Watertown, August 17, 1881."

What one can do, if one has the good will and perseverance, is shown by the following example: A woman in Decorah has

made priest collars*) and baked hosts for a number of years, in order to be able to help poor students with what she could gain with it. For the last 10 years, she has been keeping track of the amount of this profit, and now finds that after deducting all expenses, it totals over 600 dollars. This is what she has been able to achieve with her own hands in this period of time, in order to meet many a need that could not have been so easily met from the general coffers. Some time ago she bought in this way a cradle chair for the college sick room; and now not only this is provided with cushions, but also the floor in the same room with a carpet, which was bought with the same money. God repay and let this example be an encouragement to many!
(Kirketidende.)

In the American congregations, the spirit of the world is gaining more and more dominance. This is shown, among other things, by the various ways of raising money for church purposes through lotteries, games, etc., which are displeasing to God. The latest invention of the world spirit is the following: Ladies write their names and weights on a slip of paper; the gentlemen draw, and each takes to dinner the lady whose slip he has drawn, and pays according to the weight of his partner, half a cent per pound. If the ladies put their weight higher than it is, it is not considered a sin, since everything is organized for the good of the church.

Life insurance. Now even secular newspapers, edited by godless scribes, are beginning to raise their voices against the swindles to which especially the life insurance companies give rise. One of such swindles is that speculators insure the lives of arbitrary, mostly already old and infirm people, who have nothing further to do with the matter and at most receive a few thalers in tips for insuring their lives. Of course, the insurer's hope for great profit is based on the hope that the person he has insured will die soon. The consequence of this is not seldom murder of the insured. During the last ten years, probably half a dozen cases have come to light in which people whose lives were insured by others out of speculation have been killed by the insurers or on their behalf. God knows in how many other cases this has happened, in which the crime has remained hidden. Even a godless paper therefore rightly calls life insurance - "death lottery". It is sad that even people who want to be good Christians insure their lives. Hitherto it has been thought that the best life insurance companies are the so-called "mutual" ones, which do not require an annual deposit, but only a certain tax as often as a member of the company dies; but the "Illinois State Paper" points out that this is the "newest and most abominable form of gambling, on a par with gambling houses". Oh shame, that even "Christians", denying the living God, participate in fraudulent institutions, in order to see their own provided for after their death! Such bequeath instead of blessing - curse, which also consumes the blessing. W. [Walther]

The position of **women** in American society is well known. The words of God: "Your will shall be subject to your husband, and he shall be your master!" "Let the women be

*) These are large, white ruffs, which the Norwegian pastors wear instead of the little buffs that are common in our country.

Ms. S.

The words "subordinate to their husbands" are often a source of irritation and offence, and many preachers omit them from the marriage form in order to avoid giving offense. - Recently, at an American preachers' meeting in Connecticut, the question of whether women may speak in public meetings was discussed. Concerning the prohibition of the apostle 1 Cor. 14, 34. 35. 1 Tim. 2, 11. 12. one of the preachers said that Paul had limited views from the Orient; another said that he should have written: I say this, not the Lord. In general, people seemed to be inclined to the opinion that if Paul had lived in our time, in a society like ours, he would never have given such a strict rule. That such an opinion overturns the inspiration of sacred Scripture is obvious. This is what some gentlemen seemed to feel, for the discussion turned to the nature and limits of the inspiration of sacred Scripture.

II. foreign countries.

Papist religious zeal. When Cardinal Borromeo said mass in St. Peter's Church in Rome on July 1, thirteen hundred Slavonic pilgrims were present. After Mass, the crowd sought to kiss the Cardinal's hands and the hem of his robe, and became so zealous that "the high lord" was thrown to the ground with impetuosity, and would certainly have suffocated had the police not intervened and dispersed the pilgrims. Ad. Bd.

Pabstthum. In France, a Protestant corporal has been sentenced to four days in jail for refusing to bend the knee before the host at a Roman procession. - Early last month, the Romans disrupted the Protestant service at Jxtapam del Oro in Mexico. Three men and one woman of the Protestants were wounded. - The priests of the independent Catholic Church, who have renounced the papacy and are teaching the general Protestant doctrines, have often been persecuted. Recently again - on August 16 - one such, named O'Connor, was interrupted in Watertown, Ont. by a Roman mob as he was about to begin his lecture. They pushed him off the speaker's platform and seized his manuscript.

Papal. In a recently published circular, the present pope calls the Protestant missionaries deceptive men who pretend to be apostles of Christ, but "strive to spread the rule of the prince of darkness", i.e. Satanic apostles. On this subject vr. Munkel in Germany makes the remark: "One may not (in Germany) revile any institution of the Catholic Church if one does not want to fall under the penal law, therefore probably not say that the papal chair is Satan's chair, and in letters from high Protestant hands the pope is dubbed as His Holiness. On the other hand, the pope has no hesitation at all to call the Reformation, the Protestant church and mission Satan's chair, and he sends this to us in writing, and it is read in all Protestant countries."

Conversion of Jews. Last year, at the baptism of a Jewish man, his wife, who had become a Jew for his husband's sake, was readmitted to the Christian church, and their two children were baptized.

Murder of missionaries. At the mission station west of Port Moresby on New Guinea (Australia), the mission teachers with their wives and children, together 13 persons, were cruelly murdered by the natives in mid-March of this year.

Please.*)

Dear brothers and sisters in Christ JEsu! Last Monday, the holy and righteous God hit us very hard. There had been a great drought here for months, but the dear, merciful God gave us a relatively good hay and grain harvest. The grain was already almost all harvested and the farmers were busy threshing everywhere. On Monday, September 5, a hot southwest wind started fires everywhere in the forest. In the afternoon at 2 o'clock it became pitch dark. The storm became a terrible hurricane and drove the fires in a furious rush. There was such a terrible roar in the air that everyone believed that the hour had come of which St. Peter wrote: "The heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up. The storm was so violent that houses shook and swayed. The fire rolled through the woods and fields, consuming everything it touched. Here, in an area of about 16 square miles where our community members resided, about 75 German families burned out, 59 of whom are members of our community. These poor people lost their houses, barns, stables, all their hay, all their grain - some still unthreshed, some threshed -, most of their livestock; almost none of the pigs, chickens and geese were saved. The farmers also lost all their machinery, from harvesters down to hoes and spades. Nothing but the totally burned land remained. About 20 families were spared, but most of them were day laborers. It was a sad sight as people fled in to the small town of Port Hope and gathered in the church and parsonage. Some had bundles of bedding on their necks, the women mostly with a child in their arms and some walking alongside. Many had their clothes half burned on their bodies. Some had to be led by hand ladders because they could no longer see. There were parents crying because they had lost their children, and children because they had lost their parents on the run. Gradually many missing people were found, but 9 people died in the flames. Now those who were burned down are accommodated partly in the houses of those who were spared, partly in the town hall. The disaster has not only affected Port Hope, but an area of over 1000 square miles. There is now the greatest need. Food and clothing are almost nowhere to be found. Worst of all, the dock and sawmills, as well as the *lumber yard*, are burned, so that no one can build a board shack. Preparations are already being made to rebuild the dock and erect a sawmill, but it will take quite some time.

Our dear parishioners are now almost all reduced to beggary, and oh, winter is at the door! We know very well that God has not wronged us, but that we deserve much more for our sins and transgressions. Oh yes, most of them showed great indifference to God's holy Word and Gospel. It was also with many, as once in Noah's time: They did not want to let the Spirit of God punish them, although it was publicly and specially testified that those who do not want to let the Spirit of God punish them will be visited with God's wrathful judgments. O would that all who read these lines could learn from our

Although the editorial staff is not permitted to accept requests for gifts of love without the testimony of the praeses concerned, in the present case

the redaction must give way to the order.

D. R.

Damage Learn prudence and be rightly governed and driven by the Spirit of God!

Although we, beloved brothers and sisters in the Lord, know well that we deserve this serious chastisement, we dare to come before you in this distress and ask you cordially: Oh, help us as much as you can! Perhaps the Lord Jesus wants to see right now how many there are among you who feed the hungry and clothe the naked and give shelter to those who are in misery. God, who directs hearts like streams of water, will reveal here again that the multitude of those is great who believe from the heart what our Savior says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Any love offerings will be sent to the address: Rev. 1b. Kobocob, kort Hops, Hurov 6o., stayed, requested.

Port Hope, Mich, September 10, 1881.

Th. Schöch, Rev.

Ordinations and introductions.

After the candidate of theology Mr. Johann Meyer had received and accepted a call of the newly formed congregation in Thayer County, Rebr., he was ordained and introduced by the undersigned on behalf of the reverend Presidium Westl. District on the Tenth Sunday after Trin.

R. H. Biedermann.

Address: Rev. bleuer,

Liorru, Oo., Redr.

After Mr. Candidate E. Flach had received and accepted a call from congregations of my Misflon field of this year, he was ordained rrrnd introduced by me by order of the honorable Presidium Westl. Distr. on the 10th Sunday after Trin. in the congregation at Juni- ata, Adams Co., Nebr. on the Uth Sunday after Trin. in the congregation at Minden, Kearney Co., Nebr. A. Baumhöfener.

Address: Rev. L. rüed,

LLL08L>V, Co., bltzdr.

On the last Sunday after Trinity, Candidate R. Köhler was ordained and introduced by the undersigned on behalf of the honorable President Strasen in his congregation in Town Berlin, Dak. Terr., ordained and introduced.

I. Krügew.

Address: Uev. Rodert Loelrler,

Wubpetou, Riedlauä Co., vak. lerr.

By order of the Reverend President Beyer, the solemn ordination and introduction of the Candidate F. W. Droge in the midst of his congregation at Alexandria, Va. took place on the Tenth Sunday after Trinity by the undersigned with the assistance of Mr. K. Hanser. H. Hanser took place.

W. C. H. Lübker.

Address: Rev. M. vroexe.

Box 60.

Vu.

. On the ninth Sunday after Trin. Candidate Friedrich Brust was ordained and inducted by the undersigned on behalf of the Reverend President Crämer in the midst of his congregation at Dubuque, Iowa.

A. Grafelmann.

Address: Rev. IV Chest,

2015 ^uoksou 8tr., vuduque, lonm.

Mr. Candidate I. W. C. Roll was ordained and inducted by the undersigned on behalf of the Most Reverend President I. L. Crämer on the Tenth Sunday after Trin. in his congregation at Fontanelle, Iowa.

I. Horn.

Address: Rsv. ^7. 6. noU,

BoutrweUe, ^äulr Co., lornn.

On the 9th Sunday n. Trin. Mr. Candidate Wilhelm Koch was ordained and inducted as assistant preacher at the Dreiteintgkeit congregation in Cleveland (west side), O..

I. H. Niemann.

Address: Rev. IVUUum Look,

53 kenn 8tr., Clsvsluuä, O.

In accordance with orders received, Candidate Carl Schmidt was ordained and inducted by the undersigned at Rochester, Minn. on the Tenth Sunday after Trinity. A. Landeck.

Address: Ksv. Carl ðokmlät.

Box 1201. roodester, bliluL.

On the tenth Sunday after Trinity, Candidate Fr. O tte was ordained by order of our Reverend President of the Western District with the assistance of Mr.? Aug. Rehwaldt was ordained. G. TönjeS.

Address: Rev. b'r. Otte,

LI kaso, 8echxn4oL Oo., Luas.

On the 11th Sunday after Trinity, Mr. M. H. Feddersen, candidate for the sacred office of preaching, was solemnly ordained and installed by the undersigned in the midst of his congregation as preacher of the Lutheran congregation at Petoskey, Mich. and at the same time as missionary for northern Michigan, by order of the honorable Presidency of the Michigan District. I. Karr er.

Address: Rev. -1. U. l'eüäergeu.

Lox 44.

Lwmet 6o., Llloli.

By order of the High Presidency of the Western District, on the 12th Sunday after Trin. Mr. Johann Pflantz was ordained and introduced to his congregation at Memphis, Tenn. by the undersigned. C. F. Obermeyer.

Address: Rov. küantr,

109 IVasklvKtoll 8tr., Llempkis, leo".

On the Tenth Sunday after Trinity, August 28, Mr. Chr. Germeroth, Candidate of Theology, was ordained by the undersigned on behalf of Mr. k. Dubpernell by the undersigned and inducted into his office at Wallace, Perth Co, Ontario.

L. Pfeiffer.

Address: Rev. (7kr. Oermerotk,

8k1p1o^, kerk Oo., Olltsrio.

On behalf of the honorable Mr. President Biltz, on the 6th Sunday after Trin. Mr. k. Jäckel was installed in his office by the undersigned. A. Clauß.

Address: Rsv. 6. . Incekct, ^lueov Llo.

On the ith Sunday after Trin. Mr. k. I. Merkel, before this professor at the seminary in Addison, after having accepted a call from the Lutheran Jmmanuels congregation in Chicago to the position of assistant pastor and teacher, was inducted into office by the undersigned on behalf of the honorable President Wunder.

L. Hölter.

Mr. k. R. 8. Falke was introduced into his new congregation by the undersigned on the 12th Sunday after Trin. on behalf of the honorable President Biltz.

C. Jäckel.

Address: Uev. U. L. Unlke,

Olnsxov, Llo.

On the 9th Sunday after Trin. Pastor A. Ernst, called by the congregation in Euclid, O., was introduced on behalf of the Presidium by O . Kolbe.

Church dedications.

On the 8th Sunday after Trinity, the Lutheran congregation in Le Mars, Iowa, dedicated their newly built church to the service of the Triune God. The festival preachers were ck. E. Zürrer, Fr. Eisenbeiß and F. W. Grumm, the latter of whom preached in English. The consecration prayer was said by the honorable District Praeses, k. I. L. Crämer. F. S. Büngrer.

On the Uth Sunday after Trinity, the congregation in Thayer County, Nebr. celebrated the dedication of their new church, a frame building, 20X36, with Mr.?. Meyer preached the sermon and the undersigned offered the dedicatory prayer.

R. H. Biedermann.

On the IOth Sunday after Trinity, August 21, the newly built church of the First Lutheran Congregation at Sterling, Ill, was dedicated to the service of the Triune God. In the forenoon the sermon was preached by UnterzeichneW^Abends Mr. k. F. Fackler of Lyons, Iowa. C. A. Wenn ickc.

Mission Festivals.

The congregations of kk. Wendt and Eberbach as well as the congregation in Farmers Retreat and that of the undersigned celebrated their annual mission feast on the utt Sunday after Trin., k. Wendt preached in the morning, k. Eberbach and the undersigned of the afternoon. The Collecte, intended for inner and negro misfio/l, amounted to -42.00. W. Brakhage.

On the Tenth Sunday after Trinity, the congregation at Omaha, Nebr. celebrated a mission feast. Preaching were the ck. A. W. Bergt, Jr. and I. Hilgendorf. The collecte was -44.03, which was designated for inner mission. E. I. Frese.

The Lutheran St. John's congregation at Olive Branch, Lancaster Co., Nebr. celebrated its first mission feast in a grove on the IOth Sunday after Trin. in conjunction with the congregation at Clatonia Creek and that at Wert Blue. The festival preacher was Mr. k. Citizen. The undersigned gave a historical lecture. The collection amounted to -26.50.

L. Huber.

On the 12th Sunday after Trin. the two congregations of Messrs. kk. Buszin and Drögemüller celebrated this year's mission feast at Arenzville, Cass Co, Illinois. Guests were present from Bethel and Beardstown, Ill. In the morning Prof. Pieper preached, in the afternoon Mr. l>. Sapper. The Collecte brtrug -97.25.

F. P. Merbitz.

On the 2nd Sunday after Trinity, the congregations in Bartholomew County, Ind. celebrated their annual mission feast at Columbus, Ind. The feast preachers were the church members Eirich and Heitmüller. Eirich and Heitmüller. The Collecte was -39.35 and of this 12.00 was designated for inner mission, 12.00 for negro mission, 10.00 for emigrant mission at New Uork and 5.35 for emigrant mission at Baltimore. I. G. Rützel.

On the 8th Sunday after Trinity, the Lutheran Trinity congregation in Jefferson City, Mo. celebrated its first mission festival. The festival preachers were k. O. Hanser of St. Louis and k. R. Falke. The collecte raised was -70.00.

H. Wesche.

On the 12th Sunday after Trinity, the congregations of Dwight, Frankenkirch and Morris, Ill, celebrated their 2nd annual mission feast at Dwight, Ills.

The main sermon was preached in the morning by Hr. k. G. G. Bruegmann. In the afternoon Mr. k. C. Behrens gave a historical lecture on the Indian mission in general and especially on the mission of our synod among them. The collections in the morning and afternoon amounted to -52.87 and are to be used for the negro mission in New Orleans, for inner mission and for the emigrant mission, one third each.

Solicitation.

Those synodals in the South (pastors, teachers and congregations) who are dismissed from the Western District Synod to form a Southern District are requested to send their votes on the time and place of the first meeting to the undersigned by mid-October. - The Pastoral Conference of New Orleans considers the week before Lent 1882 the most suitable time, also proposes as a subject for doctrinal negotiations the doctrine of free will under the Concordia formula. The Zion congregation there wishes the synod to meet in their midst.

Concordia, Mo., September 7, 1881. F. I. Biltz.

Conference - Displays.

The mixed pastoral conference of the southwestern district of Mkwnesota will meet October 11-13 at the home of Mr. k. Börneke. - Pick up from Minnesota Lake station on Monday. G. E. Ahn er.

The Texas Distrctcsconference will meet, s. G. w., from October 2 to 5 at Mr. k. Maisch's church on the West Aegua in Lee Co, Tex. G. Birkmann.

The Cincinnati Pastoral and Teachers' Conference will be held in the parish of the undersigned from October 4 to 7. - We kindly ask for timely registration. A. Brömer.

The Northern District Conference of Iowa will assemble from October 4 to 6 at the church of Mr.?. M. Stephan in Bremer County, Iowa. - Pick up from Waverly on Monday. - Conference paper by?. Mezger: The relationship of faith to the election of grace.

Registration requested. F. W. Grumm.

The Southwest Indiana Districts Conference will meet, s. G. w., October 4-6, at Vincennes, Indiana.

G. Mohr.

The Preachers' and Teachers' Conference of Northern and Western Michigan will, s. G. w., begin 9 o'clock in the morning of October 13, and close Monday evening. Place, Saginaw City. The brethren of southern Michigan are kindly invited to attend. Main subject of discussion: Theses on the last things by k. Jos. Schmidt.

Timely registration (14 days in advance) is requested.

I. P. Müller.

The Eastern and Southern Michigan Pastoral and Teachers Con- ference is holding its October meetings this year with the brethren of the two northern districts at the parish of Mr. k. Jos. Schmidt at Saginaw City. F. W. M. Arendt.

Revenue to the Western District Fund:-

To the synod treasury: bon k. Brandt's congregation in Lowell, Mon., -22.00. k. Polack's Salem's congreg. in Perry Co, Mon, 3.45. From Trinity Distr. in St. Louis, 8.00; from Jmm's Distr. 24.65. k. Gnmm's Gem. in Washington, Mo., 5.50. k. Sandvoß'Gem. in Augusts, Mon., 3.65. (p. 67.25.) For inner mission: thanksgiving offering of N. N. by k. Polack in Uniontown, Mo., 2.00. N. N. in Wartburg, Tenn., 5.00. congregation of Hilgendorf to Belle Creek, Nebr., 6.00. of Willens in Platte Co., Nebr., 2.00. first offering of new crop of N. N. by?. Polack in Uniontown, Mon, 4.00. part of mission feast coll. of k. Wesche's comm. in Jefferson City, Mo., 35.00. W. Mobr 1.25. Anna Keiltng in Ficksville, Tex., .60. mission feast coll. in k. Frese's comm. in Omaha, Nebr., 44.00. comm. of?. Pennekamp in Topeka, Kans., 7.00. F. Werfelmann in Fort Smith, Ark, 1.00. k. Spehr's comm. at Lake Creek, Mon, 7.00. k. Sand- voß at Augusts, Mon., 2.00. part of mission feast coll. at k. Huber's community at Crete, Nebr., 17.50. (p. 115.35.)

For Negro mission: part of mission festival coll. in the parish of ß. Wesche in Jefferson City, Mon., 10.00, Wittwe Meier .50. part of mission feast coll. in the parish of?. Huber in Crete, Nebr., 9.00. (p. 19.50.)

For the deaf and dumb: Ges. auf I. Bock's infant baptism by k. Polack in Uniontown, Mon., 3.70. From the Virgins' Association in k. Gräbner's congreg. in St. Charles, Mon., 1 p.m. (p. 16.70.)

Fürk. Hempfings Gem. in Allendorf, Hesse: W. Weite! by k. Brandt in Lowell, Mo., .50. Kreuzgem. in St. Louis (delayed) 19.50.

For poor sick pastors: k. Pennekamp's congregation in Topeka, Kans-, 4.75. Wittwe Hemmann in Perry Co, Mo., 1.00. k. Polack in Uniontown, Mo., 1.00, first fruits of new crop of N. N. 1.00. k. Diemer in Fulton Co, O., 1.00. k. Bürger in St. Louis 2.00, G. W. 5.00. k. Lenk that. 5.00. k. Fick in Boston, Mass, 1.00. (p. 21.75.)

For new construction in St. Louis: k. Winkler's gem. in Central, Mo., 66.50. k. Germann's gem. in Fort Smith, Ark., 17.60, Fr.-r. 5.00. k. Janzow's Gem. in Frobna, Mo., first figure". 300.00. (p. 389.10.) Signed: k. Hüscben's Gem. in Drake, Mo., 100.00.?. Richter's Gem. in Ellisville, Mo., 100.00. k. Janzow's Gem. in Frohna, Mo., 770.00. (p. 970.00.)

For seminarian Schupmann in Springfield: By k. Geyer in Texas baptismal coll. by A. Wagner 1.75, by A. Steglich 1.00.

For the Gem. in Ludington, Mich.: k. Grimm's Gem. in Washington, Mo., 6.50.

For the Gem. in Neu Ulm, Mtnn.: k. Sandvoß' Gem. in Augusts, Mo., 4.85.

St. Louis, Mo, Sept 8, 1881. E. Roschke, Casfirer.

Income to the coffers of the "Northwest" District:-

For the seminary building in St. Louis: Ferd. Petratz, thank offering for happy arrival in America, -1.00. k. Hild's parish, 2nd mission, 40.50. By k. Leyhe from H. Forhan, A. Büß, I. Jäger each .50. k. Hertwigs Gem. 20.00. Leyhes Gem. in Sigel 2.50. Dreieinigk.-Gem. in Freistadt 21.00.?. E. G. Markworth's congregations 53.35. Stephans congreg. in Milwaukee 575.25. (Summa 715.10.)

Signed for seminar construction are: k. Ph. Wambsganß' Gem. 215.00. k. Rofs Gem. 162.00. k. Hilds Gem. 150.00. k. Georgiis Gem. 40.00. k. Dreieinigk.-Gem. in Freistadt 387.00. k. Markworths Gem. 106.00. Stepbans Gem. in Milwaukee 700.00. Trinity Gem. in Milwaukee 1000.00. k". Ross' Gem. 130.00. k. M. Claus' Gem. 100.00. k. C. Strasen's comm. in Watertown 500.00. (p. 8490.00.)

For poor students in Addison: Mrs. I. in Sheboygan 2.00.

To the orphanage near St. Louis: k. Schützes Gem. 5.00.

To the orphanage in Boston: k. Schützes Gem. 5.00.

To the seminary household in Springfield: Coll. at P. Behn's wedding 5.80.

To the widow's fund: From d. kk. F. Sievers 5.00, B. I. Zahn 4.00, G. A. Barth 5.00, A. Hertwig 2.00, I. Scku- lenburg 4.00, F. Sieger 1.00, F. Leyhe 4.00, M. F- Prühl 4.00, I. L. Daib 4.38, Kretzschmar 3.00, P. H. Duke 4.00. teacher Grothmann 3.00. I. D. F. Meter 2.00. roediger .50. conference coll. at k. Leyhe 3.16. Mrs. Brand in Pine City, thank offering for recovery, 5.00. Mrs. Schwind 1.00. Wed^ time coll. at Siegling's in Minneapolis 2.80. A. Golden .50. Wed. coll. by k. Präger at H. Kchramm 2.00. FZnu^ A. Kaufmann's in Sheboygan 5.00. Auguste Rank iu St. Paul 1.00. k. I. Schulenburg's

Gem. in Josco 12.10. baptis. coll. at Joh. Genrtch 3.50. k. Ph. Wambsganß' Gem. in Avell 8.49. members of the Gem. of k. I. L. Darb 2.70. V. Kretzschmars Gem. 7.36. Mrs. k. v. Brandt .50. A. Greve .25. wedding coll. at G. Herzko 5.50. (p. -106.74.)

On the Emigr.-Mission in Baltimore: k.. W. Friedrich's church in Waconta 5.00. l>. L. Schützes Gem. 5.00. Mission festcoll. in Bloomfield 6.00, in Reedsburg 5.00. (S. -21.00.)

On the emigrant mission in New Uork: k.. Georgii's parish in Cedarburg 3.86. k. Kretzschmars Gem. in Dryden 6.50. teacher Grothman 1.00. k. F. Sievers 1.00. Reichmuth 1.00. Mrs. Schwend 1.00. mission festival coll. in Reedsburg 10.00. k. L. Schützes Gem. 5.00. (p. -29.36^)

For the deaf and dumb: Mrs. Speck in Milwaukee 1.00. Wedding coll. at Carl Porath's in Morrison 5.00, at Wm. Krüger 3.70. k. W. Friedrichs Gem. in Waconia 5.00. teacher Grothmann 1.00. W. Caesar in Milwaukee .50. Mrs. I. in Sheboygan 2.00. k. Roesch's Gem. 3.85. wedding coll. at G. Behling's in Oshkosh 3.17. Mrs. N. N. by Mrs. Krüger 1.00. Jul. Hoffmann in Milwaukee 1.00. k. L. Schütze's Gem. 5.00. (Summa 32.22.)

For the kk. Crämer and Wyneken: Mr. Dühven in Leavenworth, Kans., 2.00.

For poor and sick pastors: By the?? Präger, Prohl, E. Aulich 1.00 each. teacher F. Daib 1.00. k. I. Huds Gem. in Howards Grove 9.50. k. I. L. Daib 2.00, members from sr. Gem. 2.75. jul. Noack in Bloomfield 1.00.?. Schumann's Gem. in Waterford 4.00. k. L. Schütze 2.50. (p. 25.75.)

To the orphanage in Addison: children from k. Horst's comm. .90. Mrs. I. in Sheboygan 2.00. N. R. by k. Kühle 2.00. (p. 4.90.)

To synod treasury: Trinity Parish in Freistadt 13.01.?. I. Horst's congregation in Hay Creek 5.15. k. Rennicke 1.00.?. Schumann's Gem. in Waterford 5.32. k. Wesemann's Gem. in Grafton 10.84. Gem. in Fredonia 2.25. k. L. Schütze's Gem. 10.00. (p. 47.57.)

For inner mission in the Northwest: Mission Festcoll. in Caledonia 15.00. N. N. dnrch W. Rüdiger 2.00. By k. I. L. Daib Misflonsst.-Coll. 4.95. Mrs. Henke in Hanover 1.00. k. I. Horst's Gem. at Hau Creek 4.50.?. Friedrich's Gem. at Waconia 15.00. k. F. Sievers 1.00, whose gem. in Minneapolis 4.50. Reichmuth 1.00. Mrs. Schwend 1.A>.

144

Mrs. Bauer in Frankenlust 28. T. H. Menk in St. Paul 2.00. Women's Club of Jmm. Gem. in Milwaukee 15.00. k. Roeschs Gem. 2.55. Misflonsfestcoll. in Bloomfield 86.00. in Reedsburgh 40.00. in Racine 26.95. in Pella 14.25. (S. -186.95.)
 For the student List at Ft. Wayne: B. Wambsohn's Gem. at Adell 13.25. Wedding Coll. at W. Haas 8.35. (S. -21.60.)
 For the comm. in Ludington, Mich.: 6.00 from B. L. Dalb's comm.
 For the congreg. in Alden, Iowa: Trinity congreg. in Milwaukee 31.55.
 For the congregations in Neu-Ulm, Minn: Trinity congreg. in Milwaukee 50.00. Trinity congreg. in Freistadt 36.72. (p. -86.72.)
 For inner mission in the West: Misflonsfestcollecte in Racine 13.47.
 For the comm. in Allendorf, Hesse: B. F. Sievers 1.00.
 For Negro mission in New Orleans: B. G. Wildermuth's congreg. in Whitewater 10.30. Misflonsfestcoll. in Caledonia 5.00. in Bloomfield 12.00. in Reedsburgh 20.00. in Racine 13.47. in Pella 14.24. Mrs. R. N. in St. Paul 5.00. Mrs. Lambrecht 1.10. B. H. Kretzschmars Gem. in Dryden 6.50. N. N. in Grafton 1.00. Miss Bollmann in Sheboygan 2.00. A. Hertwig 1.00. I. Hoffman in Milwaukee 1.00. B. L. Schütz 2.50. whose Gem. 5.00. (S. -100.11.)
 For the progymnasium in Milwaukee: B. C. Strassens Gem. in Watertown Jan. 24 B. Georgiis Gem. in Cedarburgh 5.30. (S.-29.31.)
 For poor students in Springfield, Mrs. I. in Sheboygan 2.00.
 Milwaukee, Sept. 7, 1881. c. Eilsfeldt, Kassirer.

Entered the Middle District Caste:

To the building fund: From B. Haffold's congregation in Huntington, 2nd payg., -28.75. B. Schumm's congregation in Kendallville, 1te payg., 25.00. (Summa -53.75.)
 For the Gem. m Allendorf, Heffen: B. Steinbach's Gem. in Fairfield 14.28. B. Brakhage's Gem. 7.86. (p. -22.14.)
 On the building of a Negro church in New Orleans: F. Schumm Sr. in Willshire 2.00. B. Steinbach in Fairfield 2.00. (pp. -4.00.)
 For the storm-stricken in Minnesota: B. Steinbach 1.00.
 For the kk. Cramer and Wyneken: F. Prange in Indianapolis by B. Jox 2.00.
 For B. Karer's gem. in Ludington, Mich.: B. Brakhage's gem. 5.00.
 On the emigrant mission in New York: B. Haffold's Gem. in Huntington 5.03.
 13.42. B. Hillers's gem. at Pomeroy 4.90. (p. -39.)
 For inner mission: Miss J. Notting in Dudlevtown 5.00. W. Heffritz in Cleveland 2.50. B. Jüngel's parish to White Creek 8.58. J*. Hillers Gem. at Pomeroy 6.40. For the Westt. District: B. Werfelmann's Gem. at Neu-Dettelsau 10.00. lungfrauehverein at Kendallville 6.50. "A gift" by B. Stock 10.00. (p.-48.98.)
 For sick pastors and teachers: B. Lohmann's Gem. in Akron 7.30. F. Schumm Sr. in Willshire 2.00. I?. Steinback in Fairfield 2.00. B. 2.00. Wittwe Wohrmann 1.00. Wittve Toburen 1.00. N. N. 1.00. (S.-16.30.)
 For Negro Mission: N. M. gureck F. Feth in Cleveland 1.00. W. Sckaper in Columbia City 2.00. k. Mobrs Gem. in Greeley 4.35. Mission St. Coll. to Cold Water Road 2.00. (S. -9.35.)
 To the synod treasury: B. Werfelmann's congregation at Neu- Dettelsau 13.80. B. Schmidt's congregation at Indianapolis 24.61. B. Kleist's congregation at New Haven 9.04. B. Jor's congregation at Logans- port 16.25. B. Stock's congregation at Fort Wayne 20.76. (p. -84.46.)
 For the deaf and dumb: Thank offering by Mrs. B. Gross in Fort Wayne 5.00. W. Heffritz in Cleveland 2.50. (S. -7.50.)
 To the orphanage near St. Louis: Teacher Strieders Klaffe in Fort Wayne 1.50. lungfrauenverein in B. Sihler's Gem. 25.00. (p. -26.50.)
 To the widows fund: B. Sihler in Fort Wayne. contribution 5.00. B. Schlesselmann's Gem. in Bremen 11.00. W. Macke in Adams Co. 1.00. Thank offering from Mrs. N. N. in Pomeroy 1.00. (S. -18.00.)
 For mission: misflonsfestcoll. of the congregations of Cleveland and vicinity 201.36.
 Subscriptions for seminar construction.
 To date are registered with undersigned:
 From B. Schmidt's Gem. in Indianapolis 500.00. B. Seuel's Gem. that 500.00. B. Pohlmann's Gem. in Louisville 50.00. B. Haffold's Gem. in Huntington 100.00. its branch 40.00. B. Rupprecht's Gem. in Norty Dover 200.00. B. Jox's Gem. in Logansport 300.00. b. Weselob's Gem. at Cleveland 325.00. b. Suegemeyer's Gem. at Lanesville 100.00. b. Seemeyer's Gem. at Willshire 418.00. b. Werfelmann's Gem. at Neu-Dettelsau 500.00. b. Bernke's Gem. at Reynolds 60.00. b. Runkel's Gem. at Aurora 150.00. k. Jüngel's Gem. at White Creek 200.00. (p. -3443.00.)
 Fort Wayne, August 31, 1881. c. Grahl, Kassirer.

Entered the Michigan District Caste:

ToSynodalCash: Bon of Roseville congregation -10.00. Easter coll. of B. K. L. Moll 14.69. monthly coll. 8.71. comm. in Frankenmuth 26.27. comm. in Bay City 17.37. comm. in Wyandotte 3.50. comm. in Frankenlust 18.72. Pentecost cvll. 17.55. S. White 5.00. comm. in Saginaw City 25.13. comm. in Frankenlust 12.42. comm. in Lisbon 12.45. comm. in Caledonia 3.00. congregation at Cold Mater 2.35. congregation at Port Hope 6.60. congregation at Manistee 10.00. congregation at Fowler 1.71. congregation at Lenox 6.50. congregation at Caledonia 1.60. surplus of synod travel money from Frankenmuth deputy 6.02. congregation at Monroe 7.00. (p. -211.59.)
 For the deaf and dumb: For student Herm. Heier by B. Schtopplack in Chicago 5.00. Half of the wedding scoll. at A.
 List 8.15. At the wedding of R. Ranke ges. 10.50. Barbara Summ in Lansing 5.00. By Kassirer Bartling 100.99. 27.35 u. 19.25. Gem. in Rivertown 1.19. (S. -177.43.)
 To the widow's fund: teacher Denninger 2.00. Gem. of B. K. L. Moll in Detroit 13.60. Gem. in Rogers City 11.00. Gem. in Belknap 3.00. F. W. in B. Bohn's Gem. 5.00. at J. Sturm's wedding in Frankenlust ges. 11.25. B. Lemke 4.00. K. Trautmann 5.00. Gem. in Monitor 4.10. By K. Düver 5.00. B. in Monroe 1.00. Gem. of B. Schwarz in Sherman 3.00. Gem. in Bay City 18.18. B. Partenfelder 4.07. Teacher Brinkmann 5.00. Teacher Henrick 4.00. k. List 4.00. comm. in Montague 4.00. M. Gottfried in Monroe 1.00. (p. -108.20.)
 On the Negro mission: From a young man in Monroe 3.00. From teacher Simon's school 2.29 and 2.01. N. N. in Wyandotte .50. From the women's coffee of the community in Adrian 10.00. Community in Benona 2.25. Community in Manistee 6.25. Community in Waldenburg 4.25. in Benona 2.25. Gem. in Manistee 6.25. Gem. in Waldenburg 4.25. Mr. Labr Sr. in Monroe 3.00. From teacher O. Krafft's school 2.00. B. List (for New Orleans) 1.00. (S. -38.55.)
 For inner miss ion: congreg. in Jonia 3.09. congreg. in Lansing 4.61. congreg. in Lindington 3.25. congreg. in Manistee 8.10. congreg. in Saginaw City 10.00. congreg. in Leno 5.29. Mr. N. N. in Monroe 1.00. thanksgiving offering by Mrs. F. Deck in Sebewaing 5.00. baptismal coll. at I. Haag .35. commun. in Sebe- waing 12.55. by Lebrer Hensick 2.00. commun. in Montague 2.70. commun. in Monroe 6.00. (p.-74.24.)
 For inner mission in the West: M. Hammel through B. Moll 1.00.
 For sick pastors and teachers: Cong. in Frankenmuth 28.18. Cong. in Manistee 6.25. By B. Düver by N. N. 5.00. By an unnamed person in Unionville 1.25. Teacher Hensick 2.00. B. List 1.00. k. List for the sick BB's: Wyneken and Cramer 2.00. (p. -51.38.)
 On the emigrant mission: comm. at Roseville 5.00. At the wedding of I. C. Arendt at Frankenlust comm. 5.44. child baptismal comm. at I. G. Schmidt 2.04. wedding comm. at S. M. Ap- pold 11.65. Comm. at Benona 1.50. Comm. at Manistee 8.00. Comm. at Frankenmuth 25.59. Comm. at Montague 3.14. (S. -62.85.)
 For the comm. in Neu-Ulm, Minn: Gem. in Cly-Banks 1.16. Gem. in Saginaw City 5.00. (S. -6.16.)
 For the Gem. in Allendorf, Hesse: Gem. in Adrian 10.00. Gem. in Lansing 2.30. Gem. in Frankenlust 10.54. Gem. in Manistee 8.00. Gem. of B. K. L. Moll 17.51. (S. -48.35.)
 For the congreg. in Ludington: part of the Pentecost coll. in Petersburg 4.00. congreg. in Saginaw City 10.00. (S. -14.00.)
 To the seminary household in Springfield: from the evening meal coffee of the comm. in Adrian 10.00.
 For poor students in St. Louis: Comr. Maul for Stud. Cloier 5.00.
 For poor students in Addison: At teacher Grauer's wedding ges. 8.05.
 For poor sck students in Fort Wayne: half of the on A.
 Lifts wedding ges. Coll. for Schöler List 8.15.
 For building fund resp. seminar building: Gem. des k. K. L. Moll 18.00. Gem. in Frankenluft 6.60. Gem. in Waldenburg 15.00. Gem. in Big Rapids 24.48. Gem. bet Reed City 8.92. Gem. in Caledonia 5.00. Gem. in Montague 12.50. (S. -90.50.)
 To the seminar construction have drawn:
 Municipalities: Caledonia -50.00. Frankentrost -235.00. Manistee -500.00. Sebewaing -300.00. Montague -137.50.
 To the orphanage near Boston: By?. Witte on Luchts
 Wedding ges. 3.44.
 To the orphanage in Addison: Mrs. Haag in Monroe 1.00.
 Monroe, Sept. 10, 1881. I. S. Simon, Cassirer.

For the preacher - and teacher widow" - and orphans - monkey

(Western Districts)

have been received:

1. contributions:
 By Dr. C. F. W. Walther-5.00.?. L. Geyer 4.00.?. I. F. Bünger 5.00.
 2. gifts:
 From Dr. Schade 20.00. Coll. of B. G. Polack's parish. 13.00. From N. N. in Wartburg, Morgan Co. Tenn. 5.00.
 By B. G. Böhmer from N. N. 1.00. By J. H. E. Michaels. Coll. at H. Kappelmann's wedding, 6.10. By F. Rank 1.00. By H. Hintern-Escke, ges. at the wedding of Mr. F. Frese, 12.85. By F. L. in Buffalo 5.00.
 St. Louis, Eo., Sept. 3, '81. C. F. Günther, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

1. contributions:
 Bonden kk.: C. G. Schuricht -10.00. G. Löber, W. Uffen- beck each 4.00. I. T. Böttcher 2.00.
 2. gifts:
 From D. Kornhaas by k. M. Große 1.00. From H. Peter- sen by k. L. Löchner 2.00. From Mrs. Schröder at Mattoon by B. Schlechte 2.00. From K. Jäkel durch B. Holter 5.00. From Mrs. Husband by B. Engelbrecht 5.00. From H. Hedder through B. Succow 10.00. Durck k. Böttcher, thank offering from Mrs. Feuerbacker in Liviola 2.00. from Mt. Pulaski by I. Baumann 3.00. H. Henn 1.75. E. Hecke! .50. M. Stoll 1.50. F. Rickmann 1.00.
 Durck Kassirer H. Bartling were delivered -80.75.
 Chicago, Ill, Sept. 2, 1881. H. Wunder, Kassirer.

For da- orphanage in Addison, Ill:

From congregations 2c. in Illinois: From Homewood: by Döderlein, wedding coll. at Weber -9.30 and by D. Niedfeldt from the Orphans' Association

13.50. Niedtfeldt of the Orphans' Association 13.50. From Addison: by E. Bartling 5.25. by Dir. E. A. W. Krauß 75. by N. N. 1.00. durch F. Leeseberg 75. durch W. Fiene 3.00 and by I. Harmening from P. B. 1.00. Durch? Schmidt in Schaumburg; by Mrs. L. W. 2.00. From Chicago: durch K. Wunder by L. Kilsner 2.00, by Mrs. Leitsch 3.00, by B. Holter by G. Thiele 2.00 & Emma Spahr .50, by teacher Krumfleg by Mrs. Hermann 50. By E. Bartling by Ch. Freundt 50. & by K. Lochner for orphan reports sold 2.85. By B. Lober in Niles from the orphans' association and the parish 18.48. By B. Gotsch's Gem. in Dork Centre 10.00. By W. Kblir- man from the Gem. belvorkville 5.96. B. Meyers Gem. in Colehour 2.00. By? Martin in New Bremen: from the bell bag 5.00, from the congregation's offertory 3.50. Communion scroll. by B. Koch's congregation in Wheaton 3.16. By K. Drögemüller in Arenzville by Mrs. R. R.. Thank offering for happy recovery. 1.00. By B. Wangerlin's congre. in Town Sumner, from collection bag 5.00. By K. Riedel in Bloomington from Mrs. Ehrlich 5.00. By I. Harmening from E. Brdske in Genoa 5.00. By K. Norden by J.F. Timm in Lindenwood 1.00. (Summa-112.97.)

From congregations re. outside Illinois: by Kassirer Birkner in New York, 3.50. by Kassirer Simon of the congre. in Amelith, Mich., 3.12. by Kassirer Rademacher in Fort Dodge, Iowa, 7.00. by Kassirer Grahl in Fort Wayne, Ind. 75.35. by teacher Kirchner in Eltzen, Minn. coll. at Gärtner's infant baptism, 1.00. (p. -89.97.)

From children: Acknowledged in the Children's Gazette 148.22.

To cost money: From Carl Thone in Chicago, Ill., 200.00u. from Aug. Jaffke in Dork Centre 3.00. (S. -208.00.) Addison, Ill., Aug. 16, 1881. H. Bartling, Cassir.

For poor students received with heartfelt thanks by Mrs. Meyer of the Worshipful Women's Association of Mr. B. Stocks in Adams Township, Ind., - 20.00.

L. F. W. Walther.

The following gifts have also been received to cover the debts resting on our church: From K. C. F. Steinbach -2.00; by Mr. Lehrer Waschilewsky from members of the congregation at Fairfield Centre, Ind. 16.00; by B. Paul Schwan in Cleveland 8.00; by Mrs. ? Kind New York 10.00; by Mr. Kassirer C. Grahl 38.47; by Ph. B. J. v. Brandt 75; by Mr. Teacher I. S. Stemon 6.85; by Mrs. N. N. at Farmers Retreat, Ind. 5.00. Shares were donated by Mr. ? E. Hamann 2; from Mr. H. Lohmann 5; from Mr. K. König 2; from Mr. ? I. Fackler 1; from Mr. C. Klausung 1; from Elisabeth Bieberich 1; from Mr. Sam. Zahn 1; by the Junglings-Berein der ev.- luth. Emden-Gem. in Fort Wayne 2; by Mr. G. Müller 1; by Mr. H. Schmidt 1; by Mr. B. Herbst jr. by Mr. Fr. Kronacher 2.

Heartfelt thanks and God's blessing to the loving donors! Cincinnati, O., Sept. 5, 1881. A. Brömer, B.

New print.

A Writing Plan; edited according to the principles of rational calligraphy and the tact writing method. - A Manual for Teachers, edited by W. Grützmacher, teacher at St. John's School, Brooklyn, New York. Price 75 cents.

That with consistent implementation of the tact writing method it can be achieved that almost all students of a class write an evenly beautiful and firm hand, Mr. Grützmacher convinced the members of the New York Community School Teachers' Conference by personal observation. These have prompted Mr. Grützmacher to publish his "Writing Plan" in print. - The test writings of students from Mr. Grützmacher's school, as well as his personal experiences, which are available to the writer of this report, also justify to a high degree a recommendation of the tact-writing method.

Four writing notebooks to fortify the acquired skill in tact writing are to follow the "writing plan" soon.

H. E.

Changed addresses:

Dr. O. LilZel, Duluos^s VsUe?, Baltimore Oo., Lck.

Rsv.?. lockres, Berlin, VTuterloo Oo., Out.

Lsv. Llerkel, 16 Lrovu 8tr., OkteaAo, Ill.

Lsv. B. Rossener, 5 Olck LlsZuripe 8tr., hksrr Orleans, Ba.

R. ^7. ^ldrsedt, Brleckensau, Ura^er Oo., Xedr.

6. b. Bsdrmkwu, 716 Nortli 8tr, Lloomlnxton, Ill.

O. Bjekenseker, 653 LckiediMo 8tr., Lukkalo, X. V.

? . B. O. Soeok. Box 300. ^tekison, Brms.

8. b. BleuLe. Box 1526. lanesville, ^Vls.

R. Otto BieliuA, 323 laz^ 8tr, Detroit, Lttd.

O. O. BaeppeI, IVitteolrerZ, Bsrr^ Oo., Llo.

Oustav 8eliulNLodsr. Box 160. vineenves, Incl.

O. IVasskliv^vsk^, 725 VVaskinAton 8tr, Huine^, m,

8. banker, o. o. rev. 6. ^VanZeriv.

Box 51. cortüAe Oit^, IVis.

The "Lithuanian" is published twice every month for the Lithuanian "Lithuanian" of one dollar for the autwarligen subfchreiber, who bathe the same "orau" tnb" adien: Where the same is brought in. Had by carriers, the subscribers have 25 Cents. Earlier could extra pay. Only letters containing the address of the paper are sent to the editorial office, while all other letters containing "aesthetics", orders, cancellations, returns, etc. are sent to the address: Dntd. 8t. L. is, b. o. u. s. e. r. e. d. i. n. g. e. n. e. r. a. l. e. d. i. t. o. r. i. u. m. To Germany the "Lithuanian" is sent by mail, postage paid, for 0.25 - 0.30 - 0.40 - 0.50 - 0.60 - 0.70 - 0.80 - 0.90 - 1.00 - 1.10 - 1.20 - 1.30 - 1.40 - 1.50 - 1.60 - 1.70 - 1.80 - 1.90 - 2.00 - 2.10 - 2.20 - 2.30 - 2.40 - 2.50 - 2.60 - 2.70 - 2.80 - 2.90 - 3.00 - 3.10 - 3.20 - 3.30 - 3.40 - 3.50 - 3.60 - 3.70 - 3.80 - 3.90 - 4.00 - 4.10 - 4.20 - 4.30 - 4.40 - 4.50 - 4.60 - 4.70 - 4.80 - 4.90 - 5.00 - 5.10 - 5.20 - 5.30 - 5.40 - 5.50 - 5.60 - 5.70 - 5.80 - 5.90 - 6.00 - 6.10 - 6.20 - 6.30 - 6.40 - 6.50 - 6.60 - 6.70 - 6.80 - 6.90 - 7.00 - 7.10 - 7.20 - 7.30 - 7.40 - 7.50 - 7.60 - 7.70 - 7.80 - 7.90 - 8.00 - 8.10 - 8.20 - 8.30 - 8.40 - 8.50 - 8.60 - 8.70 - 8.80 - 8.90 - 9.00 - 9.10 - 9.20 - 9.30 - 9.40 - 9.50 - 9.60 - 9.70 - 9.80 - 9.90 - 10.00 - 10.10 - 10.20 - 10.30 - 10.40 - 10.50 - 10.60 - 10.70 - 10.80 - 10.90 - 11.00 - 11.10 - 11.20 - 11.30 - 11.40 - 11.50 - 11.60 - 11.70 - 11.80 - 11.90 - 12.00 - 12.10 - 12.20 - 12.30 - 12.40 - 12.50 - 12.60 - 12.70 - 12.80 - 12.90 - 13.00 - 13.10 - 13.20 - 13.30 - 13.40 - 13.50 - 13.60 - 13.70 - 13.80 - 13.90 - 14.00 - 14.10 - 14.20 - 14.30 - 14.40 - 14.50 - 14.60 - 14.70 - 14.80 - 14.90 - 15.00 - 15.10 - 15.20 - 15.30 - 15.40 - 15.50 - 15.60 - 15.70 - 15.80 - 15.90 - 16.00 - 16.10 - 16.20 - 16.30 - 16.40 - 16.50 - 16.60 - 16.70 - 16.80 - 16.90 - 17.00 - 17.10 - 17.20 - 17.30 - 17.40 - 17.50 - 17.60 - 17.70 - 17.80 - 17.90 - 18.00 - 18.10 - 18.20 - 18.30 - 18.40 - 18.50 - 18.60 - 18.70 - 18.80 - 18.90 - 19.00 - 19.10 - 19.20 - 19.30 - 19.40 - 19.50 - 19.60 - 19.70 - 19.80 - 19.90 - 20.00 - 20.10 - 20.20 - 20.30 - 20.40 - 20.50 - 20.60 - 20.70 - 20.80 - 20.90 - 21.00 - 21.10 - 21.20 - 21.30 - 21.40 - 21.50 - 21.60 - 21.70 - 21.80 - 21.90 - 22.00 - 22.10 - 22.20 - 22.30 - 22.40 - 22.50 - 22.60 - 22.70 - 22.80 - 22.90 - 23.00 - 23.10 - 23.20 - 23.30 - 23.40 - 23.50 - 23.60 - 23.70 - 23.80 - 23.90 - 24.00 - 24.10 - 24.20 - 24.30 - 24.40 - 24.50 - 24.60 - 24.70 - 24.80 - 24.90 - 25.00 - 25.10 - 25.20 - 25.30 - 25.40 - 25.50 - 25.60 - 25.70 - 25.80 - 25.90 - 26.00 - 26.10 - 26.20 - 26.30 - 26.40 - 26.50 - 26.60 - 26.70 - 26.80 - 26.90 - 27.00 - 27.10 - 27.20 - 27.30 - 27.40 - 27.50 - 27.60 - 27.70 - 27.80 - 27.90 - 28.00 - 28.10 - 28.20 - 28.30 - 28.40 - 28.50 - 28.60 - 28.70 - 28.80 - 28.90 - 29.00 - 29.10 - 29.20 - 29.30 - 29.40 - 29.50 - 29.60 - 29.70 - 29.80 - 29.90 - 30.00 - 30.10 - 30.20 - 30.30 - 30.40 - 30.50 - 30.60 - 30.70 - 30.80 - 30.90 - 31.00 - 31.10 - 31.20 - 31.30 - 31.40 - 31.50 - 31.60 - 31.70 - 31.80 - 31.90 - 32.00 - 32.10 - 32.20 - 32.30 - 32.40 - 32.50 - 32.60 - 32.70 - 32.80 - 32.90 - 33.00 - 33.10 - 33.20 - 33.30 - 33.40 - 33.50 - 33.60 - 33.70 - 33.80 - 33.90 - 34.00 - 34.10 - 34.20 - 34.30 - 34.40 - 34.50 - 34.60 - 34.70 - 34.80 - 34.90 - 35.00 - 35.10 - 35.20 - 35.30 - 35.40 - 35.50 - 35.60 - 35.70 - 35.80 - 35.90 - 36.00 - 36.10 - 36.20 - 36.30 - 36.40 - 36.50 - 36.60 - 36.70 - 36.80 - 36.90 - 37.00 - 37.10 - 37.20 - 37.30 - 37.40 - 37.50 - 37.60 - 37.70 - 37.80 - 37.90 - 38.00 - 38.10 - 38.20 - 38.30 - 38.40 - 38.50 - 38.60 - 38.70 - 38.80 - 38.90 - 39.00 - 39.10 - 39.20 - 39.30 - 39.40 - 39.50 - 39.60 - 39.70 - 39.80 - 39.90 - 40.00 - 40.10 - 40.20 - 40.30 - 40.40 - 40.50 - 40.60 - 40.70 - 40.80 - 40.90 - 41.00 - 41.10 - 41.20 - 41.30 - 41.40 - 41.50 - 41.60 - 41.70 - 41.80 - 41.90 - 42.00 - 42.10 - 42.20 - 42.30 - 42.40 - 42.50 - 42.60 - 42.70 - 42.80 - 42.90 - 43.00 - 43.10 - 43.20 - 43.30 - 43.40 - 43.50 - 43.60 - 43.70 - 43.80 - 43.90 - 44.00 - 44.10 - 44.20 - 44.30 - 44.40 - 44.50 - 44.60 - 44.70 - 44.80 - 44.90 - 45.00 - 45.10 - 45.20 - 45.30 - 45.40 - 45.50 - 45.60 - 45.70 - 45.80 - 45.90 - 46.00 - 46.10 - 46.20 - 46.30 - 46.40 - 46.50 - 46.60 - 46.70 - 46.80 - 46.90 - 47.00 - 47.10 - 47.20 - 47.30 - 47.40 - 47.50 - 47.60 - 47.70 - 47.80 - 47.90 - 48.00 - 48.10 - 48.20 - 48.30 - 48.40 - 48.50 - 48.60 - 48.70 - 48.80 - 48.90 - 49.00 - 49.10 - 49.20 - 49.30 - 49.40 - 49.50 - 49.60 - 49.70 - 49.80 - 49.90 - 50.00 - 50.10 - 50.20 - 50.30 - 50.40 - 50.50 - 50.60 - 50.70 - 50.80 - 50.90 - 51.00 - 51.10 - 51.20 - 51.30 - 51.40 - 51.50 - 51.60 - 51.70 - 51.80 - 51.90 - 52.00 - 52.10 - 52.20 - 52.30 - 52.40 - 52.50 - 52.60 - 52.70 - 52.80 - 52.90 - 53.00 - 53.10 - 53.20 - 53.30 - 53.40 - 53.50 - 53.60 - 53.70 - 53.80 - 53.90 - 54.00 - 54.10 - 54.20 - 54.30 - 54.40 - 54.50 - 54.60 - 54.70 - 54.80 - 54.90 - 55.00 - 55.10 - 55.20 - 55.30 - 55.40 - 55.50 - 55.60 - 55.70 - 55.80 - 55.90 - 56.00 - 56.10 - 56.20 - 56.30 - 56.40 - 56.50 - 56.60 - 56.70 - 56.80 - 56.90 - 57.00 - 57.10 - 57.20 - 57.30 - 57.40 - 57.50 - 57.60 - 57.70 - 57.80 - 57.90 - 58.00 - 58.10 - 58.20 - 58.30 - 58.40 - 58.50 - 58.60 - 58.70 - 58.80 - 58.90 - 59.00 - 59.10 - 59.20 - 59.30 - 59.40 - 59.50 - 59.60 - 59.70 - 59.80 - 59.90 - 60.00 - 60.10 - 60.20 - 60.30 - 60.40 - 60.50 - 60.60 - 60.70 - 60.80 - 60.90 - 61.00 - 61.10 - 61.20 - 61.30 - 61.40 - 61.50 - 61.60 - 61.70 - 61.80 - 61.90 - 62.00 - 62.10 - 62.20 - 62.30 - 62.40 - 62.50 - 62.60 - 62.70 - 62.80 - 62.90 - 63.00 - 63.10 - 63.20 - 63.30 - 63.40 - 63.50 - 63.60 - 63.70 - 63.80 - 63.90 - 64.00 - 64.10 - 64.20 - 64.30 - 64.40 - 64.50 - 64.60 - 64.70 - 64.80 - 64.90 - 65.00 - 65.10 - 65.20 - 65.30 - 65.40 - 65.50 - 65.60 - 65.70 - 65.80 - 65.90 - 66.00 - 66.10 - 66.20 - 66.30 - 66.40 - 66.50 - 66.60 - 66.70 - 66.80 - 66.90 - 67.00 - 67.10 - 67.20 - 67.30 - 67.40 - 67.50 - 67.60 - 67.70 - 67.80 - 67.90 - 68.00 - 68.10 - 68.20 - 68.30 - 68.40 - 68.50 - 68.60 - 68.70 - 68.80 - 68.90 - 69.00 - 69.10 - 69.20 - 69.30 - 69.40 - 69.50 - 69.60 - 69.70 - 69.80 - 69.90 - 70.00 - 70.10 - 70.20 - 70.30 - 70.40 - 70.50 - 70.60 - 70.70 - 70.80 - 70.90 - 71.00 - 71.10 - 71.20 - 71.30 - 71.40 - 71.50 - 71.60 - 71.70 - 71.80 - 71.90 - 72.00 - 72.10 - 72.20 - 72.30 - 72.40 - 72.50 - 72.60 - 72.70 - 72.80 - 72.90 - 73.00 - 73.10 - 73.20 - 73.30 - 73.40 - 73.50 - 73.60 - 73.70 - 73.80 - 73.90 - 74.00 - 74.10 - 74.20 - 74.30 - 74.40 - 74.50 - 74.60 - 74.70 - 74.80 - 74.90 - 75.00 - 75.10 - 75.20 - 75.30 - 75.40 - 75.50 - 75.60 - 75.70 - 75.80 - 75.90 - 76.00 - 76.10 - 76.20 - 76.30 - 76.40 - 76.50 - 76.60 - 76.70 - 76.80 - 76.90 - 77.00 - 77.10 - 77.20 - 77.30 - 77.40 - 77.50 - 77.60 - 77.70 - 77.80 - 77.90 - 78.00 - 78.10 - 78.20 - 78.30 - 78.40 - 78.50 - 78.60 - 78.70 - 78.80 - 78.90 - 79.00 - 79.10 - 79.20 - 79.30 - 79.40 - 79.50 - 79.60 - 79.70 - 79.80 - 79.90 - 80.00 - 80.10 - 80.20 - 80.30 - 80.40 - 80.50 - 80.60 - 80.70 - 80.80 - 80.90 - 81.00 - 81.10 - 81.20 - 81.30 - 81.40 - 81.50 - 81.60 - 81.70 - 81.80 - 81.90 - 82.00 - 82.10 - 82.20 - 82.30 - 82.40 - 82.50 - 82.60 - 82.70 - 82.80 - 82.90 - 83.00 - 83.10 - 83.20 - 83.30 - 83.40 - 83.50 - 83.60 - 83.70 - 83.80 - 83.90 - 84.00 - 84.10 - 84.20 - 84.30 - 84.40 - 84.50 - 84.60 - 84.70 - 84.80 - 84.90 - 85.00 - 85.10 - 85.20 - 85.30 - 85.40 - 85.50 - 85.60 - 85.70 - 85.80 - 85.90 - 86.00 - 86.10 - 86.20 - 86.30 - 86.40 - 86.50 - 86.60 - 86.70 - 86.80 - 86.90 - 87.00 - 87.10 - 87.20 - 87.30 - 87.40 - 87.50 - 87.60 - 87.70 - 87.80 - 87.90 - 88.00 - 88.10 - 88.20 - 88.30 - 88.40 - 88.50 - 88.60 - 88.70 - 88.80 - 88.90 - 89.00 - 89.10 - 89.20 - 89.30 - 89.40 - 89.50 - 89.60 - 89.70 - 89.80 - 89.90 - 90.00 - 90.10 - 90.20 - 90.30 - 90.40 - 90.50 - 90.60 - 90.70 - 90.80 - 90.90 - 91.00 - 91.10 - 91.20 - 91.30 - 91.40 - 91.50 - 91.60 - 91.70 - 91.80 - 91.90 - 92.00 - 92.10 - 92.20 - 92.30 - 92.40 - 92.50 - 92.60 - 92.70 - 92.80 - 92.90 - 93.00 - 93.10 - 93.20 - 93.30 - 93.40 - 93.50 - 93.60 - 93.70 - 93.80 - 93.90 - 94.00 - 94.10 - 94.20 - 94.30 - 94.40 - 94.50 - 94.60 - 94.70 - 94.80 - 94.90 - 95.00 - 95.10 - 95.20 - 95.30 - 95.40 - 95.50 - 95.60 - 95.70 - 95.80 - 95.90 - 96.00 - 96.10 - 96.20 - 96.30 - 96.40 - 96.50 - 96.60 - 96.70 - 96.80 - 96.90 - 97.00 - 97.10 - 97.20 - 97.30 - 97.40 - 97.50 - 97.60 - 97.70 - 97.80 - 97.90 - 98.00 - 98.10 - 98.20 - 98.30 - 98.40 - 98.50 - 98.60 - 98.70 - 98.80 - 98.90 - 99.00 - 99.10 - 99.20 - 99.30 - 99.40 - 99.50 - 99.60 - 99.70 - 99.80 - 99.90 - 100.00 - 100.10 - 100.20 - 100.30 - 100.40 - 100.50 - 100.60 - 100.70 - 100.80 - 100.90 - 101.00 - 101.10 - 101.20 - 101.30 - 101.40 - 101.50 - 101.60 - 101.70 - 101.80 - 101.90 - 102.00 - 102.10 - 102.20 - 102.30 - 102.40 - 102.50 - 102.60 - 102.70 - 102.80 - 102.90 - 103.00 - 103.10 - 103.20 - 103.30 - 103.40 - 103.50 - 103.60 - 103.70 - 103.80 - 103.90 - 104.00 - 104.10 - 104.20 - 104.30 - 104.40 - 104.50 - 104.60 - 104.70 - 104.80 - 104.90 - 105.00 - 105.10 - 105.20 - 105.30 - 105.40 - 105.50 - 105.60 - 105.70 - 105.80 - 105.90 - 106.00 - 106.10 - 106.20 - 106.30 - 106.40 - 106.50 - 106.60 - 106.70 - 106.80 - 106.90 - 107.00 - 107.10 - 107.20 - 107.30 - 107.40 - 107.50 - 107.60 - 107.70 - 107.80 - 107.90 - 108.00 - 108.10 - 108.20 - 108.30 - 108.40 - 108.50 - 108.60 - 108.70 - 108.80 - 108.90 - 109.00 - 109.10 - 109.20 - 109.30 - 109.40 - 109.50 - 109.60 - 109.70 - 109.80 - 109.90 - 110.00 - 110.10 - 110.20 - 110.30 - 110.40 - 110.50 - 110.60 - 110.70 - 110.80 - 110.90 - 111.00 - 111.10 - 111.20 - 111.30 - 111.40 - 111.50 - 111.60 - 111.70 - 111.80 - 111.90 - 112.00 - 112.10 - 112.20 - 112.30 - 112.40 - 112.50 - 112.60 - 112.70 - 112.80 - 112.90 - 113.00 - 113.10 - 113.20 - 113.30 - 113.40 - 113.50 - 113.60 - 113.70 - 113.80 - 113.90 - 114.00 - 114.10 - 114.20 - 114.30 - 114.40 - 114.50 - 114.60 - 114.70 - 114.80 - 114.90 - 115.00 - 115.10 - 115.20 - 115.30 - 115.40 - 115.50 - 115.60 - 115.70 - 115.80 - 115.90 - 116.00 - 116.10 - 116.20 - 116.30 - 116.40 - 116.50 - 116.60 - 116.70 - 116.80 - 116.90 - 117.00 - 117.10 - 117.20 - 117.30 - 117.40 - 117.50 - 117.60 - 117.70 - 117.80 - 117.90 - 118.00 - 118.10 - 118.20 - 118.30 - 118.40 - 118.50 - 118.60 - 118.70 - 118.80 - 118.90 - 119.00 - 119.10 - 119.20 - 119.30 - 119.40 - 119.50 - 119.60 - 119.70 - 119.80 - 119.90 - 120.00 - 120.10 - 120.20 - 120.30 - 120.40 - 120.50 - 120.60 - 120.70 - 120.80 - 120.90 - 121.00 - 121.10 - 121.20 - 121.30 - 121.40 - 121.50 - 121.60 - 121.70 - 121.80 - 121.90 - 122.00 - 122.10 - 122.20 - 122.30 - 122.40 - 122.50 - 122.60 - 122.70 - 122.80 - 122.90 - 123.00 - 123.10 - 123.20 - 123.30 - 123.40 - 123.50 - 123.60 - 123.70 - 123.80 - 123.90 - 124.00 - 124.10 - 124.20 - 124.30 - 124.40 - 124.50 - 124.60 - 124.70 - 124.80 - 124.90 - 125.00 - 125.10 - 125.20 - 125.30 - 125.40 - 125.50 - 125.60 - 125.70 - 125.80 - 125.90 - 126.00 - 126.10 - 126.20 - 126.30 - 126.40 - 126.50 - 126.60 - 126.70 - 126.80 - 126.90 - 127.00 - 127.10 - 127.20 - 127.30 - 127.40 - 127.50 - 127.60 - 127.70 - 127.80 - 127.90 - 128.00 - 128.10 - 128.20 - 128.30 - 128.40 - 128.50 - 128.60 - 128.70 - 128.80 - 128.90 - 129.00 - 129.10 - 129.20 - 129.30 - 129.40 - 129.50 - 129.60 - 129.70 - 129.80 - 129.90 - 130.00 - 130.10 - 130.20 - 130.30 - 130.40 - 130.50 - 130.60 - 130.70 - 130.80 - 130.90 - 131.00 - 131.10 - 131.20 - 131.30 - 131.40 - 131.50 - 131.60 - 131.70 - 131.80 - 131.90 - 132.00 - 132.10 - 132.20 - 132.30 - 132.40 - 132.50 - 132.60 - 132.70

Volume 37. St. Louis, Mo., October 1, 1881, No. 19.

Can and should a Christian be certain of his blessedness?

(Answered by Pastor V. Koren in the Norwegian Lutheran "Kirketidende", and translated from it by Fr. S.)
(Continued.)

Another objection, with which one wants to talk oneself out of the difficulty, is this, that one says: All promises of God concerning salvation and blessedness are conditional (as many teachers of our church have expressed themselves). For God has not promised us blessedness unconditionally, but, as Paul says (Rom. 11, 22.), provided we abide in goodness; nor has Christ promised unconditionally that we will reach where He is, for we must add a condition from other passages: if we abide in Him (John 15, .7.), if we keep His word (John 8, 51.).

To this I answer: Yes, if this were true, that God's promises were conditioned by something in us, which we must therefore first accomplish in order to be able to believe the promise, - yes, then our opponents would be right, and we could never be certain of our salvation; but, praise God! this is not so. This objection is nothing other than the old confusion and ambiguity which we know from the controversy over absolution *) and of which every somewhat experienced pastor will have had enough examples in his pastoral care. It stems from a confusion of the essence of divine promises with their effect. God's promises are not in themselves conditioned by anything other than God's mercy and the foundation on which it rests, namely Christ. They are unconditional, and must be so, otherwise they would not be promises of grace, and that is the essence of promises. It is different with their effect. This is due to our

In any case, the author is referring to the dispute of the Norwegian Synod against the so-called Danish Conference, which teaches, among other things, that absolution is actually only the personal judgment of the preacher about his confessor; if the preacher is mistaken in his assessment of the state of the soul of his confessor, then his pronounced judgment of the forgiveness of sins is also invalid and invalid. - A very bleak doctrine that denies the power of the gospel!

Faith is conditional, because if we do not believe, then the promises are of no use to us. For this very purpose I am writing these lines, namely to encourage us to believe God's glorious promises. So the effect of the promises is conditioned by the fact that we believe them. But it should be noted that God Himself has promised to fulfill this condition, otherwise it would not be fulfilled; for we cannot believe in Christ by our own reason or strength. And the means by which God Himself fulfills this condition is precisely the divine, free and unconditional promise itself. Wherever in the Gospel it may appear as if God demanded something of us in such a way that it would be made a condition of our salvation, Scripture shows that God Himself wants to fulfill this condition for us; otherwise it would not be fulfilled, otherwise our salvation would not be with God alone, and the Gospel would not be a Gospel. Here belongs Augustine's saying, "*Da, quod jubes, et jube, quod vis,*" that is, "Give me what you command me, and then command me what you will." God's promises, then, are, by their very nature, unconditional, and they create in us precisely the [fulfillment of the] condition required for their wholesome use, namely, faith. The only thing we can do out of our own strength is to despise or doubt God's promises. Unfortunately, this is not difficult for us.

Another old objection is this, that such an unbreakable certainty concerning salvation is not consistent with the many exhortations which God gives us, that we should watch and pray, that he who stands there should see that he does not fall, that we should work to be saved, with fear and trembling.

This has always been asserted by the Papal Church and later by a part of the Reformed Church.

This objection is also connected with that distrust of God's word and promise, as if they do not lead to our blessedness, and is based on a misunderstanding of the nature of faith. The fear and trembling that God exhorts us to is so far from being at odds with the certainty of faith, that it is not a matter of faith.

The latter is rather promoted by those. Yes, if we do not manage to be saved with fear and trembling, if we do not remember that we may fall, if we do not watch and pray, if we do not strive to enter through the narrow gate, in a word, if we do not live in daily repentance, we cannot keep the faith. Therefore Paul says, "You stand by faith; do not be proud, but fear!" (Rom. 11:20.) There is an interaction here: The only way to keep the faith is to fight the good fight; and that which is to give us strength to fight the good fight is again faith, the certain hope of eternal life.

God did not promise that he would make his elect blessed so easily, without them knowing it. He does not force us, but he convinces, punishes, teaches, guides and comforts us; he bears with us; he entices us, and at the same time gives us strength to follow his guiding hand. He has shown us the way on which he wants to make us blessed. This is not the way of sinful security, but it is the narrow way. JEsus is the way for us, and there is none further. The promise is tied to this way. If we want to go another way, we have no promise; and if we have no promise, we can have no divine assurance of faith, but only an empty imagination. Therefore, the

certainty of faith can and should always be monitored and tested. Even though it is by its nature an unbreakable, unshakable, divine and infallible certainty, it is at the same time not an absolute certainty, but a certainty of faith, and precisely because it is a certainty of faith, it is bound to the Word of God, on which it rests. For this reason, several of our ancient teachers called it a *certitudo ordinata*, i.e., a certainty determined by a certain order (the order of salvation) and bound to it; so that if one leaves the order of salvation, the certainty of faith is then over.

Since God has promised to save us, we should believe this with all our heart; but if we are God's children, we do not believe this alone.

We believe all the words in which God shows us how he wants to make us blessed. Every word from God's mouth is precious to us, and God's admonitions and warnings are necessary to us every day, as well as his comfort. For we are not pure in spirit; our faith is usually very weak and frail, while flesh and blood is strong in us and wants to enforce its will; but "if we live according to the flesh, we will have to die. If we fall into sinful security, we lose faith, and where is our certainty then? That is why we need the Word of God, which reminds us of the possibility that we may fall away and be damned, so that this truth may drive us to believe in God's promise, in which our salvation lies; and since we cannot keep faith in God's promise unless we guard against all sin and live in daily repentance, we must also, precisely in order to hold fast to the faith, keep a good conscience with earnestness, for he who pushes away a good conscience will suffer shipwreck in the faith (1 Tim. 1, 19.). For "faith and calling upon God are tender things, and even if there is a very small wound in the conscience, it pushes away faith and calling, as every practiced Christian must very often experience. That is why Paul puts these pieces together 1 Tim. 1, 5. 19. 3, 9." (Luther, Walch X, 1997. f.)

Paul shows this by his own example. He had unbreakable certainty in faith concerning his election and salvation; but he also knew that God wanted to make him blessed by fighting against the flesh, and that he could therefore only be preserved in faith by such a fight, and thus receive the imperishable crown. Therefore he says: "I stupefy my body and tame it, so that I do not preach to others and become reprobate myself" (1 Cor. 9:27). He had the right weapon for this battle in faith, which he calls the shield with which we can extinguish all the fiery darts of the evil one (Eph. 6:16). Therefore Peter exhorts us to all diligence in good works, so that by their testimony that we are on the right path of faith, we may make our calling and election firm, i.e. that we may be firmly assured in faith that we are called and chosen to salvation, and that through this firm faith we may again gain strength that we are not slothful and unfruitful in the knowledge of our Lord Jesus Christ, but that the virtues of faith may be abundantly found in us (2 Petr. 1, 8-10.). Therefore John, after he said that he was sure that he would be saved, said in the same breath: "And every one that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

When we consider what we are and what we have earned, that we have never been and can never become worthy of the very least gift from God; when we consider what we must be in the eyes of God, who knows the reason of our wretched hearts, and when we then have become certain from God's Word that He loves us and wants us to be among His own, that the Father loves us, as that Father in the Gospel loves the prodigal son, that our dear Lord Jesus has had mercy on us, just as He had on Peter, that the Holy Spirit loves our Is it possible then that we love him again and that we live with childlike fear in daily repentance and want to be careful that we do not sin against God? Will it not bring us daily shame and sorrow that we do not better comply with this? Should we then want to heap on top of all other sins this one, that we do not want to believe what God has promised us? No, we want to believe it, and we want to be sure of it, not in sinful certainty, but in childlike fear. Let us serve the Lord with fear and rejoice with trembling (Ps. 2:11). We want to recognize with shame our weakness in faith; we do not want to imagine that we have already grasped it, or that we are already perfect; we want to ask God that he will not abandon us nor fail us, but that he will strengthen us in faith, that he will support us in humility, in watchfulness over our favorite sins; we want to be diligent to give up all hope of being able to help ourselves, and to all things we want to seek our hope, our strength and our encouragement in God's glorious promises. Let us believe them, even if we have to cry out: "I believe, dear Lord, help my unbelief!" So let faith keep us in childlike fear. So let faith keep us in childlike fear, and childlike fear drive us to faith.

Unfortunately, we also have another fear within us, namely the servile fear of the old man. This is the fear of doubt, bondage and an evil conscience. With this, we do not give glory to God. This fear is condemnable and we should fight against it, because it is not from God, but from the evil, natural, unbelieving heart, which does not want to believe God, nor can it (Rom. 8, 7.), but wants to trust in itself, or does not believe at all, but sees. St. John speaks of this fear of doubt and unbelief when he says: "Fear is not in love, but complete love casts out fear." But it is of filial fear that St. Paul speaks when he exhorts us to work out that we may be saved, with fear and trembling. *)

We need to be reminded of this so that we may be preserved from sinful security. Therefore, we sing **) with Johann Angelus:

"The devil comes with his cunning, The world with splendor and splendor, The flesh with lust, where thou art, To cut thee down and catch thee. If you do not fight like a brave hero, then you are down and already felled."

(Prayer Treasury Nro. 56, 2.)

And with Kaspar von Warnberg:

"For as the roses stand among thorns sharp, So Christians walk in all fear and danger As the waves of the sea are And the impetuous wind, So all here on earth Our course is full of trouble."

(Hymnal Nro. 404, 3.)

It is important to note that the opposite teaching must necessarily work a greater or lesser degree of servile fear. The servile fear, however, is a revelation of sin in us. It belongs to the old man and is worked in him by the law. The fear that the law demands is filial fear, which goes hand in hand with love and trust and is worked through the gospel. This shows that the opposite teaching mixes law and gospel.

Here, too, the translator has had to replace the beautiful Norwegian song verses with corresponding German ones.

And with Dr. M. Luther:

"In the midst of life we are embraced With death."

(Gsgbch. Nro. 416, 1.)

But what do we remember this for? Is it so that we become anxious and begin to doubt and speak? I know that I am walking "in fear and danger," but what the end will be, and where I will end up, I do not know? No, but so that the memory of the danger may drive us to God, so that we may strengthen ourselves with the promise and receive strength in faith to be on our guard and overcome the enemies; so that we can continue to sing with Johann Mathesius:

"Let thine angels also abide, And not depart from me to cast out Satan, That the evil foe here In this pitiful valley may not work his wickedness on me, Nor deceive body and soul, Nor bring me down."

(Gsgbch. 292, 5.) And with Paul Gerhardt:

"Thou JEsu, dearest friend, art even my light and life; Thou holdest me fast, and no enemy can lift Thee where Thou standest; In you I stand, and you in me, And as we stand, so we remain here and there ""separated. (Nro. 419,7.)

And with Franz Joachim Burmeister:

It is enough, Lord, if it pleases thee, unharness me.

My Jesus is coming! Now good night, O world! I'll go to heaven's house, I'll go safely with peace;

My wet lament remains at home:

That's enough!

(403, 5.) *)

"For," says Luther, "since we have been bought by the precious blood of Christ, born again in holy baptism through His joyful resurrection from the dead, and called through the gospel to a living hope, to an inheritance that is imperishable, undefiled, and unfading (as St. Peter says, 1 Epist. 1:3, 4), which will be preserved for us in heaven, we should also hope and wait for this same blessed hope with joy and confidence.

"This Christian art and true masterpiece is taught to us here by St. Paul (Titus 2:13), who admonishes us Christians to learn to distinguish between this present, perishable life and the future, imperishable life, and to turn our backs on this present life, which is passing away and which we must finally leave behind, and to always keep that future life in sight, hoping for it firmly and assuredly, as the one that endures forever and to which we belong. We are to work in good works, in discipline, righteousness and godliness, he says, in the blessed hope, that is, we Christians are to send ourselves to a better life than this life on earth is. We should build on it much more firmly and hope for it more surely, even though we do not yet see and feel it, because we are now building on and hoping for this present life, which we see and feel.

"Such things are rightly taught, but not soon learned; rightly preached, but not soon believed; well admonished, but not easily followed; well said, but evil done. For there are very few people on earth who wait for the blessed hope, for the future, imperishable inheritance and kingdom, and who so certainly wait for it.

*) We find a similar train of thought, as in the verses compiled here, in Simon Dach's glorious song of victory under Nro. 410 of "our" hymnal.

wait, as it should be, that they do not possess this present life so surely....

"Neither are we baptized to remain here on earth and to establish a paradise and kingdom of heaven for ourselves here.... but that heaven may be opened to us, and that we may be saved unto eternal life.... To this eternal life we were baptized, to this Christ redeemed us by his death and blood, and to this we received the gospel....

"Here it must be believed, hoped for and waited for, but there it will appear. Whoever does not wait for the same hope will not come to the appearance; but whoever waits for it firmly and undoubtedly must not care for the appearance. St. Paul makes such a difference (between hope and appearance) also to Colossians (chap. 3, 3. 4.): Your life is hidden with Christ in God. But when Christ, your life, shall be manifested, then shall ye also be manifested with him in glory'. St. John also makes this distinction (1 Epist. 3, 2.): 'Beloved, we are now the children of God, and what we shall be has not yet appeared; but we know when it shall appear that we shall be like Him, for we shall see Him as He is....

"A Christian thus says: God has given me eternal life through his Son, and I have been baptized into it and called to it through the gospel; therefore I will also wait for it with confidence. Besides this, God created me and put me in office to be a master, a wife, a maid, a schoolmaster, a preacher, 2c. and to serve him in my profession; therefore I will also be diligent in good works, will be a fine, godly servant, an obedient, disciplined maid, a diligent schoolmaster, a faithful preacher, and will do what is pleasing to God.

"Whoever knows these things and lives by them will not find his life difficult or sour, and will not grumble against God, even if he is sometimes in pain. For because he is sure of eternal life and waits for the blessed hope and appearance of the Savior Jesus Christ, he gladly does and suffers all that he should do and suffer.... But whoever does not know this and does not act accordingly, his life must become sour and difficult. For since he is not certain of eternal life and does not wait for the blessed hope, he cannot be satisfied, nor have patience." (Luther, Walch IX, 589. ff.)

There is an account in the evangelist Matthew (chap. 14, 24. ff.), which in a few lines illuminates and confirms the proofs I have given above for the groundlessness of the objections raised against this doctrine.

The disciples were once on the Sea of Galilee at night time. It was toward morning, the weather was rough, the wind was against them, and they were suffering distress from the waves. Then they saw One coming, walking on the sea. It was Jesus, but they did not know him. It was not yet light, they themselves were tossed to and fro by the waves, and how could a man walk on the sea? "They were frightened and said: It is a ghost, and cried out in fear. But straightway JEsus spake unto them, saying, Be of good cheer, it is I; fear not. And Peter answered him, and said, Lord, if it be thou, let me come unto thee on the water. And he said, Come hither. And Peter came out of the ship, and walked on the water, that he might come unto JEsu. And he saw a strong wind. And he was afraid, and began to sink, and cried out, saying, Lord, help me. JEsus, however, soon reached out his hand and took hold of him, saying to him, "O you of little faith, why do you doubt?"

Here we have a man who has a goal before him which he cannot possibly reach by his own strength. Peter cannot by his own strength take a single step on the water, let alone reach Jesus; just as a sinful man cannot by his own strength and effort take a single step towards God and blessedness, let alone keep himself on the path to blessedness to the end.

But the Savior said to Petro, "Come here!" Therein lies the promise. This word shows that Jesus could and would help Peter to come to Himself, for Jesus knew that Peter could not do this himself, and that if he were to come, it would have to be by Jesus' power and will. Therefore, if JEsus had not had both the power and the will to help him away, he would not have said, "Come here!" Peter should therefore have kept to this word. He should have been sure in faith in this word that he could and would go to Jesus. He should not have let himself in with his reason, should not have calculated that a man was heavier than water, that there was therefore the probability that he could sink; for this was certainly well known to Jesus. Also he should not have been frightened by the strong wind and the high waves. Jesus, who had said to come here, also knew what kind of weather it was. Neither should he have got involved with his own carnal thoughts, which wanted to tempt him to rely on his faith instead of on the word of Jesus; he should not think: Do I now have such a strong faith that I can walk on this stormy sea in the strength of my faith? For then he would either have doubted immediately, or would have put his trust in himself, as he did once later, and in both cases he would have sunk. Only the word of Jesus, "Come here!" gave him the right to hope that he would get over the waves. Faith relies on the power

of the word of Jesus, and not on its power to hold on; if it relies on itself, it has already left its right rock, which is God's promise.

He should not have thought that way either: Admittedly, Jesus said, "Come here!" But whether I will ever be able to get there, I cannot know; for it is possible that I may sink; this possibility is not abolished; I know that a man is heavier than water; I know that I can remain above only by faith, but I cannot know whether I can keep the faith, and whether I may not be afraid of the strong wind over a little thing.

This would have been the same secret distrust of the promise, as if it were not enough that Jesus had said, "Come hither!" With this word in his ear and heart, Peter should have said, as he said on another occasion, "At your word, O Lord, yes, at your word I will come, despite myself and all the waves and storms in the world!

But did Peter have nothing to take care of in order to have this certainty of faith that he would reach Jesus? Is there in this example no side piece to what we have said above about the fear and trembling that accompanies faith?

should slide? Yes, that is also there. For in that Jesus says: "Come here!" both, the way and the goal, are indicated. If Peter had wanted to walk around and go somewhere else, he would have had no promise. His request had been, "Lord, make me come to you on the water!" And Jesus had said: "Come here!" He had not said, Go where thou wilt! Just as God has not promised us blessedness without at the same time determining the way we have to go, namely "the narrow way that leads to life".

But Peter let go of the promise; he got involved in the calculations of reason; he calculated according to the strong wind, therefore he began to sink. Jesus said to him, "You of little faith, why do you doubt?" There we have a testimony from Jesus himself, what Peter should have done, and what we should do, if we have a promise from the mouth of the Lord.

But what would we think of Peter if, after this rebuke from the Lord, he had tried to gloss over his unbelief and doubts as to whether he would be able to reach Jesus over the storming waves with all kinds of objections and seemingly reasonable and probable reasons, perhaps even thinking that this would be humble and spiritual!

(Conclusion follows.)

Luther's lament and consolation, when he was also helped by false

Brothers was attacked.

Luther wrote the following in his "Reply to the King in England's Blasphemy" in 1527:

Why should I be angry with the papists, who are my public enemies, and what they do to me, they do according to the enemy's right, as it is due. But these are first and foremost the guilty ones, my tender children, my little brothers, my golden little friends, the red spirits and enthusiasts, who (as methinks) would not have known anything brave either of Christ or of the Gospel, where Luther had not written before, and certainly by their art would hardly have worked their way out of the tyranny of the pope into such freedom and light, or, if they could have done it, they would not have been allowed to attack it nor dare to do it. For at the time when I stood alone in battle, having to suffer bulls and banishment, both Pabst's and Emperor's, as well as all the Papists' challenges, they were out of all measure bold, joyful, undaunted heroes - to remain silent, and to let me work alone in the mud. But now that God has graciously helped me to make a little space for myself and them, and they should stand by me and help me to carry out the dispute, as I relied on them and put them off, they fall upon me from behind, poor well-mannered people, and attack me more cruelly than the papists do. Then I must be a new pope; they are the ones who preach Christ rightly. The sacraments must be used; they have become nothing but signs, so that Christians may be marked as sheep are marked with red heel. How finely I argue! I lie in the field against the papists and think that my brothers are behind me and help me, but in the meantime they set fire to the city and murder everything inside, and yet they boast that this is a small thing, and that the sacraments are not so important that they should not be used for this.

they quarrel; they pretend to have great love, peace, unity and humility. Yes, that they forget nothing, they praise themselves, how great martyrs they are and have to suffer so much, also from Luther; but Luther suffers nothing at all, has also lost his spirit and is walking on vain roses. I think that this is quite a piece of ore and the most very lenient (soldierly) piece that the wretched devil could prove to me. Ah, on such a morsel one should taste a drink; death is bitter, but life, which should see and suffer such pieces, should not be so sweet. I would not have thought that St. Paul's words were so serious and so valid, since he speaks of false brothers; I also had to find out what kind of herb it was. So far I had been tempted and suffered all kinds of things, but my Absalom, my dear child, who had not yet chased away and defiled his father David, my Judas, who scattered the disciples of Christ and betrayed his Lord, had not yet done his work on me; this is now also in progress, praise be to God and may his mercy prevail. I wondered why the verses in the Psalter were so unpalatable to me, since he speaks Ps. 41:10: He who ate my bread trampled me underfoot? And again Ps. 55, 14. 15: "You were my servant, my keeper, and my friend, who were kind to one another in secret, we walked in heaps in the house of God? Like rotten willows they tasted to me at that time; but I mean, I have got cooks who have seasoned them for me and put them to the galreden (delicious juice) that they must taste to me. Oh, these are the very best of friends; does that mean 'a man's household will be his enemies'? Match. 10, 36. Why would I not understand it before? Are these the swine and dogs that turn and tear us apart when we throw sanctuary and pearls at them? Lord God, who knew it? Then, dear Squire Luther, learn another time what it means: beware of men. Are you a doctor and want to know the devil almost well, and do not know that yet? Well, all together, as you are together and belong together, devils, papists and enthusiasts in one heap, only fresh to Luther: you papists from the front, you enthusiasts from behind, you devils from all ends; rush, hunt, drive confidently, you have the right game before you. When Luther lies down, you will have recovered and won. I see that all is lost; no scolding, no teaching, no exhortation, no warning, no promise, no pleading, no supplication, no patience, no humility, no hypocrisy, no enticement will help; no matter how I try, turn and turn back, it does not work. Well then, in God's name, let defiance prevail. Let him who is afraid depart; let him who is afraid flee; I know that my restraint is strong and sure enough. Whether the whole world would cling to me and fall away again, it is all the same to me, and I think: even before, when I was alone, it did not cling to me. Whoever does not want to, let him leave; whoever does not stay, let him always go. Who holds the other here? said Rost at the neck iron. I can live and die all the more happily because I live and die with such a conscience that I have served the world for its good with all my diligence and have brought the holy scriptures and God's word to light in a way that has never been seen in a thousand years. I have done my part: let your blood be on your own head and not in my hands. But I ask once more for God's sake: If it is possible for you, do not swear to Luther; it is truly not Luther whom you are chasing; you should and must and You will let Luther's teaching stand and remain, if you were like ten worlds on top of each other. My body is soon worn out, but my teaching will wear you out and devour you. And indeed, you should almost feel that my teaching is, because it has so far multiplied that no one has yet been able to break it off, and has remained undaunted and unconquered before many a storm. The enthusiasts think that if they have Luther under them, they will lead them to vain clouds. But the papists think, and I almost believe it too, that if Luther were not there, the enthusiasts would soon become thin and crawl to the hole; they are truly standing on weak legs, as much as I have read their writings." (XIX, 517-521.)

(Communicated at the unanimous request of the Conference).

To the theological faculty of Concordia Seminary, St. Louis, Mo.

In Christ honored and beloved fathers and brothers!

When the holy apostle Paul was put in chains and bonds by the emperor Nero like a rebel and agitator of the people for the sake of the pure gospel he preached, he wrote to his Timothy, "Do not be ashamed of the testimony of our Lord, nor of me, who am his prisoner."

Those who freely confess the truth of the Gospel, who boldly confront the enemies of the Gospel with the words: "It is written", "the Scripture cannot be broken", are, for the sake of this testimony of theirs, showered by them with bitter opprobrium, their name is called a malicious one, they are accused of confusing Israel and of devastating the Church, driven by ambition and arrogance. You too, venerable fathers and brothers, have experienced this abundantly of late. "The St. Louisans," you write to the world, "have sided with the Calvinists in the doctrine of election by grace which they lead; this time they have not let the voice of our Church be heard, but the voice of strangers."

We, the members of the Wisconsin Evangelical Lutheran Pastoral Conference/) deplore the blindness of

your adversaries and heartily abhor the crooked ways which some of them have taken. We are vividly convinced of the scriptural validity of the doctrine of election by grace which you hold, we are quite certain by the Holy Spirit that the so-called New-Missourian doctrine of election by grace, that the doctrine of the so-called "St. Louisers" is just the gospel of Christ and His apostles. We loudly confess this doctrine, we rejoice in this doctrine, we thank God for this doctrine, which is, however, "comforting", and therefore willingly bear with you the disgrace that has fallen upon you for its sake. We are not at all ashamed of the "St. Louiser", but thank God that he has given us the "St. Louiser", and hereby unanimously testify that in this dispute of the Lord JEsu you defend the facts and honor against the facts and glory of the devil. - —

A time of sour struggle lies behind you, the battle still rages, and no one can say how long the enemies will storm Zion. It may well happen that the battle heats up even more, that even more men stand out among us, "who

*) This conference includes all pastors of the Missouri Synod in the state of Wisconsin.
there speak perverse doctrines". - "We are afraid, but we do not despair." The God of peace will finally tread Satan under our feet. "Should not God save His elect who call to Him day and night, and should have patience over it?" - —

He has already begun to show us his salvation. He has blessed your testimony abundantly. By the grace of God, you have brought back many who strayed, you have strengthened the weak, you have fortified the wavering. You have strengthened the covenant of many, especially here in Wisconsin, where the "storm bell" was first rung. - —

Well, dear fathers and brothers, continue as before to bear witness to the truth, "as the deceivers, yet true." Here in Wisconsin, too, whatever our adversaries may say against it, multitudes of Christians stand before God and plead, "Help thy people, and bless thine inheritance, and feed them, and raise them up forever." And he will. He has already led our synod victoriously through many a hot battle, he has so often put to shame the hopes of their enemies, he has so often shown us quite clearly that he is our gracious God and Father, that we truly have no cause to pusillanimously ask: What is to become of it, where is this conflict to lead? "God is our confidence and strength, a help in the great troubles that have befallen us. We will not be afraid."

As before, we want to continue to bear the shame of Christ with you and openly confess to those who are blasphemed for the sake of confessing the truth. We have already been scolded harshly enough; in the eyes of our enemies, we are the "St. Louis" followers and the "St. Louis" followers. God knows that we do not boast of any man, that we let only our highly praised Lord Jesus be our master. But it would be shameful ingratitude if we did not acknowledge the gifts given to us in the "St. Louisers" and did not want to confess the men who so faithfully care for the integrity of the Gospel of God, who work so tirelessly in the Word and in teaching, who fight so courageously and so steadfastly for the truth. We are their comrades, as in the kingdom, so in the tribulation. One spirit dwells in us, one faith unites us, one confession.

That the Almighty God may continue to strengthen you, dear fathers and brothers, and give you a cheerful and constant courage for your sour day's work, that ask from him for you

The members of the Wisconsin Evangelical Lutheran Pastoral Conference.

In their name and on their behalf

Ch. H. Löber, Chairman.
J. Schlerf, Secretary.

To the "ecclesiastical" chronicle.

I. America.

Our local seminary. With praise and thanksgiving we bring our readers the happy news that at the beginning of the academic year in September 41 new students entered our seminary and one more is enrolled. With one absent and vicarious, the total number of our students is 103, ten of whom are from the Norwegian Synod. Thanks be to the Lord for His unspeakable grace. The fact that with such a large number of students, the space in our old building is not sufficient, we will

The readers will be able to imagine this, but they will also draw the necessary conclusion that this need should be remedied soon.

The Standard of Columbus now makes spiteful attacks on Missouri in every number. In its last number it thinks it is playing a great trump card by pointing out how our doctrine of election by grace is being applauded in sectarian papers. Everyone who is somewhat familiar with the sects in this country knows that, as a rule, they know neither their own doctrine nor the doctrine of the Lutheran Church. And this is all the less strange since the Lutheran Professor Loy is also in the position of not knowing the Lutheran doctrine as it is laid down in the Confession. By the way, it is still such a thing with the applause of the sects. A reformed newspaper recently pointed out the difference between our and the reformed doctrine. This paper had noted very well that we teach and hold fast the common, earnest grace of God. Since the "Standard" now tries to persuade its readers that we do not teach the general sincere grace of God, it could learn honesty from the Reformed. What then does the Standard say to the fact that its doctrine of electing grace is applauded by the grossest rationalists, Pelagians and synergists in the General Synod and General Council?

F. P. [Pieper]

Ohio - Synod. The Ohio Synod, as was reported in the previous number of the "Lutheran," has withdrawn from the Synodal Conference. But that is not the saddest thing. This synod has now also allowed itself to be led by some "leaders" to declare itself against the Lutheran doctrine of the election by grace as it is confessed in our confession. This is sad, very sad. It should now be very difficult to persuade the Synod to retract the declaration once made. God forbid that error should take root there forever and spread to other doctrines as well. - Already the beginning of the synod did not bode well. The synodal speech with which Prof. Loy opened the synod was carried by the spirit of untruth. In it, contrary to all the facts, it was asserted that the Missouri Synod had made fraternal and peaceful negotiations about the disputed doctrine impossible. The Missouri Synod is said, as the Standard of Sept. 24 puts it, to have "cut off the possibility of a calm and friendly discussion of the points of difference." But how lies the matter in reality? Missouri has been publicly attacked, before all the world, since January, 1880, by a paper founded for that purpose. And this attack came from the Synodal Conference. What did Missouri do in response? It turned to the then president of the Synodal Conference, the late Prof. Lehmann, a member of the Ohio Synod, with the request to call an extra meeting of the Synodal Conference, so that the public anger could be resisted and a fraternal discussion of the existing difference could take place. This request remained without success. No meeting of the Synodal Conference was called. In the meantime, the Missouri Synod continued to be publicly attacked. We defended ourselves against these attacks by factual presentations of our doctrine. This lasted a whole year. Then, in January of this year, the present president of the Synodal Conference, Prof. Larsen of Decorah, Iowa, called the theological professors within the Synodal Conference to a discussion of the disputed doctrine in Milwaukee, Wisc. The professors of the Missouri Synod not only responded to this meeting, but when the meeting in Milwaukee did not produce the desired result, they agreed to negotiate further in a fraternal manner. Pending another meeting at a later date. Both sides should refrain from using the articles in dispute. The opposing side did not respond to this. As early as February, Prof. Loy of the Ohio Synod appeared in public battle against us in a paper founded for this purpose. Prof. Loy raised the accusation that we had Calvinistic leaven in our doctrine, while at the same time misrepresenting our doctrine in the most essential points. Hereby Prof. Loy had already broken the fraternal fellowship. If one accuses someone of a false doctrine before the whole world by mentioning his name, one declares that one does not think that one can do anything more with such a person by private, fraternal negotiations. Our Synod of Delegates, assembled in May of this year, could therefore not do otherwise than instruct its delegates to the Synodal Conference not to sit in ecclesiastical consultation with anyone who publicly accuses us of Calvinism. That is the state of affairs in a nutshell. Now how does the Ohio Synod come to accuse us of having made a peaceful and fraternal discussion of existing differences impossible? This accusation is a public falsehood. This accusation is invented to cover our own guilt.

The majority of the Ohio Synod made the President's falsehoods their own. So God let them fall. The poor Ohio Synod now takes the position that others, who also claim to want to be faithful Lutherans in all things, have taken towards us. It now confesses "on the whole" to a doctrine of the later dogmatists in contrast to the doctrine which is laid down in our confession. The Ohio Synod now confesses "that the ordinance of the elect to eternal life was made in view of faith. According to this doctrine, "in the sight of God" faith, and persevering faith at that, should precede election. First God is said to have seen whether a man has remained in faith to the end and has attained blessedness, then God is said to have chosen him to eternal life. This may sound very acceptable to people who only judge from above and are not informed by Scripture and confession. But our Lutheran confession proves from Scripture that a Christian should regard his eternal election in Christ as a cause of his conversion, his faith and his preservation in the faith. The Concordia formula says: "But the predestination or eternal election of God is only over the pious, well-pleasing children of God, which is a cause of their blessedness, which he also creates and ordains, and what belongs to it, on which our blessedness is so firmly founded that the gates of hell cannot overcome it. Joh. 10, 28. Match. 16, 18" (St. Louis edition p. 379). Furthermore: "This doctrine (of the election of grace) also gives the beautiful, glorious consolation that God has made every Christian's conversion, righteousness, and salvation so dear to him and so faithful to it that, before the foundation of the world was laid, he held counsel over it and decreed in his purpose how he would bring me to it and keep me in it (p. 483). This teaching of our confession, drawn from the Word of God, is now rejected by the Ohio Synod, even though it still outwardly professes the teaching of the Concordia Formula.

Then there are also contradictions in the present confession of the Ohio Synod. On the one hand, the Ohioans know exactly according to which rule the eternal election of God took place. But then they say again: "that we human beings are not able to see through and understand the wonderful instructions and guidance of God's grace concerning individual persons as well as whole peoples". This last thought

is taken from our confession. But, as everyone can see, it does not fit the confession that the Ohio Synod has now adopted. The

new cloth will not sit long on the old garment. - It is also extremely strange that the confession now established, which has "in view of the faith" as its content, has retroactive force. The Synod decided: "that as in the past, so also in the future, the doctrine confessed here anew by us shall be the only justified one in our institutions, schools, publications and churches". In 1877, Prof. Loy stated in a theological report that it "could easily lead to errors" if one said that the election had been made on the basis of faith. Does the present decision perhaps mean that Prof. Loy did not make the above statement? F. P. [Pieper]

New enthusiasts have appeared in and near Chicago. Their founder is an advocate named H. G. Spafford, an elder of a Presbyterian church, who was allegedly converted by Moody. They consider themselves completely consecrated to the Lord and heirs of the promise in the 7 epistles of the Revelation of St. John: "He who overcomes" 2c. and therefore call themselves overcomers. They believe that they are directly led by the Holy Spirit and boast of the gift of healing. At Mount Oel in Palestine, where a number go with Spafford, they expect new revelations. - Another sect arose last winter in Eaton County, Mich. It was founded by a farmer named Smith, who set himself up as a prophet sent by God, and soon, and still more recently, found followers. It took the name: "The Living Church of God". Its members, who call themselves the "elect", believe that they are in direct contact with the spirit of the living God, who always tells every believer in his heart what to do and what not to do. They pretend to be in possession of special secrets as a result of this exact connection with the spirit. Twelve apostles are to prepare a Bible for the sect, but it is not to be distributed to the people. Those who want to be accepted have to submit to all kinds of customs, as is the case with the secret societies. They have also adopted communist principles. They have borrowed several customs from the Jews and observe many holidays, including Sunday and Saturday.

Roman Catholic Magazines. In the local "Herold des Glaubens" (Herald of the Faith) we read: "Among the 70 or so Catholic newspapers published in North America, it would be difficult to find one that would have been successful from a pecuniary point of view. On the contrary, there is probably no newspaper business in this country that has been so badly profitable as the Catholic one. It is the same in Europe." - So the so-called good Catholics do not seem to be very eager for instruction; they know that if they submit to the pope, hear mass now and then, and confess once a year, they have done their duty.

A wealthy Jewish "congregation" in New York has decided to hold its worship, or rather idolatry, on Sunday from now on. Celebrating two days results in too much loss of money.

II. foreign countries.

A verdict from the German Immanuel Synod on the Saxon regional church. We read the following in the paper "Concordia" of September 1, published by Father Meeske in Luzine: "Father Scholz in Oberpfannenstiel in the Kingdom of Saxony has now received his dismissal after having been suspended for more than half a year. Now what was his crime that he was treated so badly? He has made personal confessions in his parish.

In the course of one registration, he denied communion to a young man who, I am told, was living in an objectionable and annoying situation, because he considered his sin to be nothing and did not repent of it. However, he obediently reported the case to his regiment in accordance with the laws of the national church. Thereupon he received a decision, in which three kinds of injustice were attributed to him and said: 1. a pastor may not even suspend anyone from the Lord's Supper; 2. a pastor may not inquire about sins;

3. whoever comes to register for confession is so ipso (thatsächlich) to be accepted as penitent. One cannot believe one's eyes and ears when one hears and reads such things. Is not the pastor a steward of God's secrets? Should he reveal the secrets of God to everyone without further ado and profane them! And should not a confessor take care of the sins of his confessors and exhort them to repentance and entice them to flee in faith to Jesus in order to get rid of them 2c.! Oh, how much one has forgotten in the national churches that the church is God's house, in which it has to proceed according to His word and therefore the servants of God have to rule and govern according to God's word! In the face of such a decision, Father Scholz rightly insisted that a pastor, even in the regional church, must at least be entitled to a temporary suspension from the Lord's Supper. But this right was flatly denied him by the Consistory. Only after an appeal to the ministry in svLngslioiois was he then granted this right to some extent. Since Father Scholz also refused to collect for the Gustav-Adolf-Association, he was told that if he did not show his willingness within 4 weeks, he would be suspended from office. And so it came to pass - in Saxony a new ordinance was introduced for the whole country, in which various questionable impulses can be found. Among others, 1. the absolution formula is changed from: "I forgive you" to: "I declare forgiveness to you"; 2. the offering formula at the Lord's Supper is changed from: "This is the true body" to: "This is the body", k. Scholz's idea against it and the request of the Lord's Prayer. Scholz's idea against this and the request of his congregation to charge them with the old formula were rejected and his appeal against this to the ministry in *evangelicis* was not even accepted, because this was a state church law that had been decided by the synod. - Does this not make the synod an infallible pope, against whose decision no objection is possible, just as little as against the pronouncement of the infallible pope in Rome? Such examples show that the national churches are no less papist than the pope himself. Thus the national churches have not become freer by a hair's breadth through the synods, but even more unfree. Luther was still allowed to say, as a dear brother rightly remarks: "I do not yet believe the conciliar alone." But in the regional churches it is said: "The synod has spoken, there is no appeal about it." O would that the eyes of the pastors of the national churches would finally go out to see where they are going, and that they would begin to consider that they are called. To be servants of Christ, but not servants of any human tribunal! What will the shepherds answer the arch-shepherd when he comes, if and insofar as they remain silent about such proceedings, whereby their faithful and conscientious ministers are dismissed, but the Protestant unifiers, who deny the Lord of glory, can sit quietly? O Kyrie eleison. As long as it is so godless in the national churches, one should not open one's mouth against the free church, which struggles to keep the teachings pure and unadulterated, to walk in evangelical freedom and to practice holy discipline. - Dr. Luthardt's "Allgemeine Kirchenzeitung" (of August 26) naturally takes up the subject of the Landescon

sory. She writes, among other things: "The church regiment has endeavored to avert this outcome. However, Scholz's stubborn adherence to his views, by which he proved himself to be of the same mind as the Missouri Synod on the issues that are decisive here, has made it impossible to achieve this well-meaning intention."

Why some emigrate from Germany to America is reported in the Breslau "Kirchen-Blatt" of August 15 in the following words: "Our poor people need nothing more than Sunday rest, and because this has been lost on a large scale, especially on large estates, many no longer feel at home in the German fatherland. The writer of this recently asked some emigrants: "Why are you emigrating to America?" The answer was: "Here in Germany we don't even get to rest on Sundays. In America we also have to work a lot, but on Sundays we have peace there. That is why we are going to America. If one reads the letters of such people who emigrated from the country to America, one finds in many letters a great joy about Sunday rest. 'During the week,' reads one such letter, 'we have to work hard, but on Sundays we all get together.' The almost habitual Sunday observance in Germany and the prospect of Sunday rest in America is the reason for emigration for many, especially church-minded workers." - Would that all Lutherans here would recognize the benefit they enjoy here in being able to rest on Sunday and faithfully use this benefit to hear and read God's Word on the Lord's Day and to speak of it! W. [Walther]

Consecration of flags. As we read in the Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of September 1, pastors in Germany are also being misused to "consecrate" all kinds of club flags and the like. That paper reports that recently in a town in Saxony, at the consecration of a warriors' club flag, the pastor, after giving a bombastic speech, finally said to the flag: "So the moment has come when I want to consecrate you in the name of God! Hereupon the pastor gave a wave to the musicians, saying, "Give the sign of respect!" - and now the sounds of a parade march rang out, after which the pastor spoke in a solemn tone: "Well then, I consecrate you in the name of God the Father, the giver of all good and perfect gifts. I Consecrate you in the name of God the Son, the archetype of all true brotherly love. I consecrate you in the name of the Holy Spirit, that Holy Spirit to true knowledge, true power and true freedom." - This is a rather shameful misuse of the name of God. The unbelieving world also regards such a consecration only as a mumbo jumbo; a Christian preacher who stoops to it therefore makes his office contemptible. Unfortunately, many preachers, not only in Germany but also in America, and more so here than over there, stoop to expressing the church seal to all kinds of worldly things by praying, speaking and the like, so to speak.

W. [Walther]

The so-called ecumenical Methodist Conference, also called the "World Conference," began its meetings in London on September 7. At the same are represented not only the various Wesleyan Methodist societies of England, but also the many Methodist parties of America, including the colored ones. About 400 representatives are gathered. Of course, the praise of

Methodism is sung there according to notes. In honor of the colored representatives, the English also organized a public banquet.

Death News.

On September 24, blessed in the Lord psstor emeritus J. Th. Brohm died in Addison, Ills. At his funeral on the 27th, the pastors spoke miracles and great things.

Our dear Preacher's Seminary has been afflicted by God severely and yet also in grace: Two of our dear students have been called away from our midst by death in one week:

Emil Goltzsche, born in Tharand in Saxony, since September 1878 in our institution and now in his penultimate year of studies, was found dead in his bed on Tuesday morning, September 20, after he had gone to bed the night before in good health. According to the doctor, a heart attack during an epileptic seizure put an end to his life. He died - blessed in the Lord, as we may confidently hope, praising God - at the age of 22 years, 4 months, 29 days.

2 Friedrich Crämer, second youngest son of our dear Professor Crämer here (in his last year of studies), suddenly suffered a hemorrhage on September 10, which repeated itself several times in the following days. He died happily in his Savior, after repeated joyful confession of his faith, on the morning of September 23 (a quarter past 2 o'clock) at the age of 25 years, 9 months and 5 days. - Psalm 90:12; Psalm 67:2.

Springfield, Ills.

H. Wyneken.

Ordinations and introductions.

By order of the Reverend President Biltz, on the 13th Sunday after Trin. Mr. F. König was ordained and introduced in his congregation at Elk Creek, Seward Co, Nebr. by the undersigned, assisted by Mr. B. C. E. Bode.

Tr. Häßler.

Address: Rev. Ik. Loevix,

ötawolw, l>LneL8t6r Oo." divdr.

By order of the President C. Strasen, on August 28, Candidate Ed. Heinecke was ordained and inducted by the undersigned in his congregation at Marquette, Mich.

Address: Rsv. Lck. lleineelro,

Ph. Wambsganß, Jr.

Msquette, L> 8." Song.

On the 7th Sunday after Trinity, July 31, Candidate Joh. G. Schliepsick was ordained by the undersigned by order of the honorable Presidency of the Illinois District, assisted by Mr. k. Frederking in the newly formed congregation at Chenoa, Ills. ordained and installed. C. H. G. Schliepsick.

Address: Rev. 6. 8eklep8lek,

OLZMAL, L1v!!IA8tON 6o." IU8.

In accordance with the commission received, Candidate Chr. F. Schatz was ordained and installed in his congregation at Blue Earth City, Faribault Co, Minn, on the 13th Sunday after Trinity by the undersigned, assisted by Mr. I?. H. I. Mueller ordained and installed.

C. H. Börneke.

Address: Rov. Od. 8dmtr, Bin" Lartd Oitz?, Baridault Oo." Llinn.

Mr. B. M. Michael at Farnham, N. U., having received a Vocation from St. Petrt parish bet Fort Wayne, and having accepted it with the consent of his former congregation, he was introduced into his parish by order of the Presidency Middle District on the 14th Sunday after Trinity by the undersigned.

W. Sihler.

By order of Mr. Praeses Biltz, Mr. k. A. D etzer, Sr. on the 14th Sunday after Trin. in the midst of his congregation in Saunders County, Nebr. and at the same time introduced as traveling preacher for this and adjoining counties by the undersigned.

Ad. Hergt.

ess: U "v. ä. vetrer, Oolon, Zaunclvrs Oo., ^edr.

On the 13th Sunday after Trin. Mr. k. P. Andres was installed in his office by the undersigned in the congregation at Berlin, Ontario.

Address: Rev.?. Andres. Box 10. Berlin, Ontario.

I. Frosch.

By order of the Most Reverend Presbytery Westl. District, Mr. k. M. Adam introduced to his new congregation at Rock Creek on the 12th Sunday after Trin. by undersigned.

I. P. Müller.

Address: Rev. LI.
Rox 13th West koint, OumluF 60th, ^edr.

Mission Festivals.

On the 12th Sunday after Trinity, at Island Grove, Ill, by the congregations of Messrs. Pastors Kowcrt, Oetting, Käselitz, Ponitz and Frese, in Effingham Co, Ill, their annual mission feast was celebrated, at which borough and afternoon services were held. Preached by undersigned and Mr. k. Gößwcin. The collections raised for the benefit of the Misston amounted to about -30.00. C. C. E. Brand t.

On the 13th Sunday after Trinity, the three congregations at Benson, Ill, together with the congregations at Secor, El Paso, La Rose and Varna, celebrated this year's mission festival. In the morning B. I. Ansorge of El Paso preached on heathen mission; in the afternoon k. H. Sieving from Ottawa on inner mission. The collecte was -75.81. T h. Pissel.

On the third Sunday after Trinity, September 11, the congregations of West Ely and Palmyra, Mo., celebrated their community mission feast at Palmyra, which was also attended by many guests from our sister congregations of Quincy. In the morning I? preached. I. P. Fackler of Canton, and in the afternoon k.. W. Hallerberg of Quincy. The following funds were received: -120.06 (-83.31 as a collection and -36.75 as a surplus from the Quincy excursion), which were distributed for various purposes. E. Schülke.

On the 13th Sunday after Trin. the Lutheran Trinity congregation at Big Cypress, Harris Co., Texas, celebrated a mission feast in fellowship with the neighboring congregations. The festival preachers were Pastor Wischmeyer and Visitor Köstering. The former preached on the duty of doing missions, the latter on negro missions. The collection was -68.95.

A. Wilder.

On the 12th Sunday after Trin. the congregations of Pastors I. Hilgendorf, A. Bergt and that of the undersigned celebrated a mission feast at Clarkes Creek, Nebr. In the morning Pastor A. Bergt preached on external mission, in the afternoon Pastor I. Hilgendorf on internal mission. The collecte for inner mission in the West was -43.00. A. Hofius.

On September 4 and 5 of this year, the Evangelical Lutheran congregation of Mr. Pastor Wille near Brownsville, Mo. celebrated a blessed mission festival with the congregations of Mr. Pastors Biltz and Rohlfing. On the first day the undersigned preached in the forenoon, and in the afternoon Mr. Pastor Theiss gave a lecture on the conversion of the heathen ancestors of most of the people attending the feast, the Hanoverians. On the second day, Pastor Sondhaus preached in the morning, and Pastor Spchr spoke in the afternoon about the necessary mission also among the Jews. The collection was -122.00. A special blessing at this mission festival was that 10 young people were willing to enter the service of the church as preachers or teachers, and that their parents were also willing to send their children and let them study at their own expense. 5 older young men decided to go to Springfield and immediately, since a teaching course has just begun. They have already entered the proseminar there. 5 younger ones want to enter next year with God's help, namely 3 into the high school at Fort Wayne and 2 into the school teachers' seminary at Addison. May the Lord our God, who has made them willing to go to the preparatory schools, bless their studies and equip them with the gifts of His Holy Spirit and help them to become capable and faithful workers in His great harvest. May he also grant that all congregations that celebrate mission festivals also remember to win young people for the service of the church, and may they, like these congregations, experience the joy that their pleading and coaxing has not been in vain. I. F. Bünger.

On the 14th Sunday after Trin. the congregations of Pastors W. Vomhof, V. Lange, Ch. Mäurer and those of the undersigned celebrated a mission festival at Hay Creek, Minn. The festival preachers were Pastors K. Schulze, Lange and Mäurer. The Collecte amounted to -52.70, which after deducting the travel money for one of the festival preachers is to be used for inner, Negro and emigrant missions. Joh. Horst.

On the 14th Sunday after Trinity, my congregation at Beardstown, Ills. celebrated its mission festival this year. Numerous guests had come from Springfield, Arenzville and Indian Creek. As festival preachers "fungirte" Messrs. Pastors O. Hanser of St. Louis, F. Lochner of Springfield and I. H. Haake from Bethel. The total cost was -144.00.

F. P. Merbitz.

On the 18th Sunday after Trin. the congregation at Daven- p ort, Iowa, in fellowship with the congregation at Wilton and my preaching places, celebrated their annual mission feast. The collecte, half for inner and half for outer missions, was -50.05. I. A. Stretchfoot.

Synodical Conference.

The meeting of the Synodical Conference scheduled for October 5 and following, 1881, is postponed until the first Wednesday of October, 1882, with the consent of the relevant officials of all the Synods belonging to the Conference.

Decorah, Iowa, September 23, 1881.

Laur. Larsen, p. t. President of the Synodical Conference.

Election result.

As the second teacher of our proseminary at Springfield, Ill, Mr. I. S. Simon of Monroe, Mich. has been elected by an absolute majority of votes. St. Louis, Mo., Oct. 1, 1881.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Official Solicitation.

Since neither the congregation of Mr. P I. H. Niemann's community nor Niemann himself have been able to convince themselves of the divinity of the latter's election as principal of our high school at Fort Wayne, Ind, and therefore the appointment has again been placed in the hands of the supervisory authority concerned, the undersigned hereby calls upon the latter, as well as the honored members of the electoral college, to once again nominate candidates for the designated directorship, and requests that the names of those who now nominate them be sent to him as soon as possible, so that they can be published in the issue of this newspaper of November 1 of this year. At the same time, the worthy synodical congregations and the teachers' college in question are reminded that, according to our constitution, they also have the right to nominate candidates.

St. Louis, Mo., Oct. 1, 1881.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Official Notice.

To the printed Synodal Report of the last Synod of Delegates is to be appended the following from the written minutes adopted by Synod, which was omitted by oversight:

Page 55 after the 5th line from the bottom: "Resolved, that the aforementioned. Wittwe is granted an annual pension of -300.00 from the synodal treasury for the sake of the aforementioned causes."

On page 56, in the 13th line from the top, after the words "7000 dollars" insert "from the synodical treasury".

Page 67 line 17 from above, between the words "business" and "inspiciren" insert: "and the books of the general treasurer". A. Rohrlack, Secr.

The correctness of the above testifies:

H. C. Schwan, President.

Solicitation.

Registration with Mr. k. Böttcher for those who wish to attend the District Conference of Central Illinois from the 18th to the 20th of October. A. D. Greif.

Revenue to the Illinois District's coffers:

To the synod treasury: communion collections: from k. Flachsbar's congregation in Dorsey -8.60, k. Kollmorgen's congregation in Nashville 4.10, k. Wartens' congregation in Danville 14.75, Evening meal collections from k. Döderlein's Gem. in Homewood 10.70. By Wagner in Chicago by C. Lübke 2.00 and Mrs. Kal-bow 1.00. (Summa -41.15.)

To the Synod Building Fund: from Addison: by teachers H. Clüver 28.75, E. Rosen 5.00 and H. B. 21.00. By k. Hallerberg of Jacobi congreg. in Quincy 10.00. (S. -64.75.)

For the new building in St. Louis: By? Greif in Chandlerville from the parish 100.00, Pentecostcolleete 4.50. By teacher Tübel from the parish in Dundee 100.00, by k. Lochner in Lake Zurich from C. Klepper, E. Klipp and F. Jost 5.00 each, By k. Joh. Hoyer from Wm. Wolter in Colehour 3.00, By k. Große in Harlem 15.00, By k. Holls from A. Reinbothe in Columbia 100.00, By? Heumann in Foun-tain Bluff from sr. Gem. 22.00, some youngsters 1.45, From Chicago: ? Engelbrecht's Gem. 182.25 u. 247.70, duny k. Succop from Wm. Johanns, Cb. Geldin and Fr. Koch 10.00 each, Carl Gehrke, Fr. 'orzeltz 15.00 each, Ch. Hacker, Carl Buifert 20.00 each, Wm. Böcker, Carl Schröder, Carl Below 25.00 each; first payment by Th. Czoch 6.00; Bro. Schulz, Carl Ott, Bro. Brüggert, Aug. Brandt, Carl Klopp, Bro. Geldin, Heinr. Lewé, Bro. Kreuzien, Job. Köhn, Alb. Hager 5.00 each, Aug. Maismann, Joh. Kobow, Carl Gadt, Joh. Hacker, Fr. Krefft, Joh. Halz, Alb. Gollnick, Joh. Marwede, Carl Wallis, Joh. Korum 10.00 each, Fr. Wackendorf, Fr. Seefurth 15.00 each, k. Succop 25.00, Herm. Hedder 30.00; second payment by Fr. Geldin 10.00; by k. Lochner first payment sr. Gem. 60.50; by k. Bartling from Fritz Labahn 50.00, Joach. Mau 50.00, Carl Mau 20.00, Mrs. Müller and son 25.00, Heinr. Ulrich 10.00, Carl Labahn 5.00 and Joach. Völker 3.00; by k. Reinke from Fr. Zach, Mrs. D. Schönfeld, Herm. Janneck, Alb. Merke 1.00 each, Ehr. Patzmann, Wm. Doß, Carl Henning each 2.00, F. W. Kopp, lin, Joh. Pictrasczke, Joh. Beeske, Gust. Schalk, Heinr. Welge, Heinr. Bach, Ferd. Klopp, Franz Müller 5.00 each; first payment from Fr. Lteza 25.00; teachers Steinkrauß, Heinr. Hintz 2.00 each. (S. -1519.40.)

On the heathen mission: k. Hoyer's Gem. in Colehour 1.50.
On the Negro Mission in New Orleans: A. Third of the Mission Festival Collects from the Congregations at Dwight, Frankenkirch, and Morris 17.62 and by k. Frederking at Dwight from N. N. 5.00. (pp. -22.62.)

For Negro church construction: portion of mission festival coll. from Arenzville and Meredosia congregations 6.00.
For the emigrant mission: Through k. Engelbrecht in Chicago from Mrs. Ebrmann 5.00, Joh. Knöck 2.00; a third of the mission festival coll. from the congregations in Dwight, Frankenkirch & Morris 17.62 and part of the mission festival coll. from the congregations in Arenzville and Meredosia 6.00. (p. -30.62.)

On the emigrant mission in New York: Through k. Beck in Jacksonville from the Women's Association 5.00.
To the college budget in St. Louis: k. Schröders Gem. in South Litchfield 5.00.

For poor students in St. Louis: part of the mission festival coll. from the congregations in Arenzville and Meredosia 9.00. By k. Hölter in Chicago for A. Bänder from the Gem. 25.00 and from the Jungfrauenverein 25.00; by k. Bartling for Th. Kohn from the Junglingsverein 13.00 and by k. Wunder for L. Schwartz of the Jungfrauenverein 10.00. (S. -82.00.)

For poor students in Springfield: part of the mission festival bill from the congregations in Arenzville and Meredosia 10.00 and by? Lochner in Springfield, half of the mission festival bill 77.43, By k. Engelbrecht in Chicago for Bendin from the women's and virgins' association 10.00 each, By k. Wunder in Chicago for Spannuth of the Virgins' Association 5.00. Part of the mission festival tax from the congregations in Arenzville and Meredosia for L. Dorpdt 15.00 and G. Büscher 10.00. (p. -137.43.)

For poor college students in Fort Wayne: Through k. Miracles in Chicago for Carl Köbel of the Young Women's Association 8.00. Part of the Mission Festival Coll. from the churches in Arenzville and Meredosia for F. Drogenmüller 10.00. (S. -18.00.)

For poor students in Addison: From Chicago: By k. Engelbrecht of the Women's Association for A. Eichmann 10.00; by k. Succop of the Women's Association for W. Ernst 12.50; by k. Lochner of the Gem. for H. Burmeister 15.00 and by G. for R. Geisemann 5.00; by? Wagner of the Junglingsverein for R. Erdmann 20.00, By the Jungfrauenverein in Enester for Be-wie, W. and G. Müller 10.25, By W. E. Suhr in Evans-ton, Coll. at teacher Voigt's wedding for Müller II., 9.00, By k. Hallerberg of Jacobi congreg. in Quincy for Hugo Charle 17.00. (p. -98.75.)

For the kk. Wyneken and Crämer: k. Uffenbecks Gem. in Lemont 2.00.

NL. For the new building in St. Louis are paid: from k. Greifs Gem. in Chandlerville 104.50, k. Bartlings Gem. in Chicago 10.00, ? Engelbrecht's Gem. in Chicago 182.25 and 247.70, k. Lochner's Gem. in Chicago 60.50, k. Steegee's Gem. in Dundee 100.00, k. Holls' Gem. in Columbia 100.00, k. Hoyer's Gem. in Colehour 3.00, k. Gross's Gem. in Harlem 26.00, k. Schmidt's Gem. in Schaumburg 20.02, k. Döderlein's Gem. in Homewood 25.73, k. Bergen's Gem. in Prairie Town 20.00, k. Gotsch's Gem. in York Centre 16.05, k. Schenck's Gem. in Algonauin 10.00, k. Traub's Gem. in Peoria 15.00, k. Hal-lerberg's Gem. in Quincy 10.00, k. Heumann's Gem. in Foun-tain Bluff 23.45.

Signed tentatively: by k. Flachsbar's Gem. in Dorsey 102.00, k. Schroeder's Gem. in South Litchfield 160.00, k. Great Gem. in Addison 139.00 (subsequently), k. Achen-bach's Gem. in Venedy 600.00, ? Steegee's Gem. in Dundee 250.00, k. Holls' Gem. 300.00, k. Great Gem. in Harlem 117.00, k. Bartling's Gem. 988.00 (of 29 members), k. Gehrmann's Gem. in Taylorville 21.00, k. Nuoffer's Gem. near Eagle Lake 800.00. (S. -4451.20).

(Conclusion follows.)

Addison, Ill, Sept. 23, 1881.H. Bartling, Casfirer.

Income to the coffers of the "Eastern" District:

To the Synod Treasury: Trinity Parish in Buffalo -10.30, Parish in Eden Valley 11.00, Parish in Harlem 21.00, in Paterson 7.73, in St. Johnsburg 10.43. (Summa -60.46.)

To the orphanage near Boston: By Kasfirer Rademacher 1.29, Gem. in Harlem 7.00, C. Steinfeldt in Buffalo 1.00, H. Steinbrink in Pittsburgh 2.50, N. N. by F. Ahner 5.00. (p. -16.79.)

To Baukasse: Mrs. Emilie Rothe in Boston 10.00, Trifoldigk.-Gem. in Buffalo, Iste and 2te payment, 160.00, Gem. in Rome 19.50, Gem. in York 245.50. (S. -435.00.)

Also registered:

Trinity parish in Buffalo, 3rd Zahlung, 40.00, parish in Wellsville 190.00, parish in Allen Centre 38.90, parish in Harlem 100.00, parish in Cohocton 125.00, St. Paul's parish in Baltimore 500.00, parish in New York 400.00. (S. -1453.00.)

For inner mission: Mrs. EmilieRothe in Boston 5.00, Mrs. Uermöhlen in Smallwood 1.00, Gem. in St. Johannsburg 2.00. (S. -8.00.)

For inner mission in the West: From C. Tietjen aus Harlem 1.00, Wittwe Merkel 1.00, E. Wehrenberg 5.00, Gem. in St. Johannsburg 1.25. (S. -8.25.)

For college maintenance: congreg. in New York 7.80, St. John's congreg. in Williamsburg 14.00 a. 11.40. (p. -33.20.)

To the Negro Mission: St. Marcus Comm. in Brooklyn 25.00.

For poor and sick pastors: congreg. in Cohocton 6.58, congreg. in Wellsville 9.50. congreg. in Allen Centre 8.75. R. N. by k. Beyer 10.00. Joh. White by k. King .25. G. Engelhardt in Paterson 1.00. (S. -31.08.)
 To the widow's fund: St. Andrew's Comm. in Buffalo 9.50.
 To build a Negro church in New Orleans: C. Kestner in Hartem 2.00. N. N. by k. Stecker 3.00. sS. -5.00.)
 For Norris Institution for the Deaf and Dumb: Bon Heinr. Steinbrink in Pittsburg 2.50. Gem. in Port Richmond 3.56. (S. -6.06.)
 For poor students: Gem. in Port Richmond 4.60.
 For Ms. Werge: C. Steinfeld in Buffalo 1.00.
 New Kork, August 1, 1881. I. Birkner, Kassirer.

Entered the coffee of the Iowa - District:-

To the synodal treasury: Pentecostal coll. of k. Mallon's congregation in Magnolia - 1.50. Communion tax from k. Bretscher's congregation in Buena Bist. 4.50. (Summa -6.00.)
 For inner mission: k. Herrmann at State Centre 1.00. Pentecost coll. sr. Gem. 6.44. k. Bräuer's Gem. in Bremer Co. 7.25. mission festival coll. of k. Haars Gem. in Denison 4.00. mission least coll. of k. Mallon's congreg. in Magnolia 10.00. P. Stahmer by k. Streckfuß in Davenport 2.50. By k. Bunker in Le Mars by P. P. in Iowa as restitution of monies received from the mission treasury. 17.00. likewise by k. Gölker in Dayton 15.00. k. Streckfuß's parish in Davenport 2.15. Part of the missionary feast coll. from k. Günther's church in Boone 25.00. (p. -102.34.)
 For Negro mission: Paul Stahmer through k. Streckfuß in Davenport 2.50. From k. Streckfuß, surplus of travel expenses to synodal conference in Rock Island. 25. (p. -2.75.)
 On the building of the Negro Church in New Orleans: from the Women's Association in Fort Dodge 6.00, from some women 8.50. k. Bräuer's Gem. in Bremer Co. 7.25. (p. -21.75.)
 For heathen mission: Paul Stahmer by k. Streckfuß in Davenport 2.50. k. Stephans Gem. in Bremer Co. 10.50. N. N. through k. Weber in Victor out of the bell coffee 2.00. (S. -15.00.)
 On the emigrant mission in New Dork: Paul Stahmer by k. Streckfuß in Davenport 2.50. Part of the mission festival coll. by k. Günther's Gem. in Boone 3.75. (p. -2.25.)
 For the deaf and dumb: Anna Bröndel by k. Reinhardt in Vinton 2.00.
 To the new building in St. Louis: H. O. in Davenport 20.00 (the payment 5.00). By k. Strobel of H. Horstmann and W. T. Strobel 50.00 each. H. Langebartels 30.00. E. Borchart 25.00. E. Hartz and B. Ulrichs 10.00 each. H. Bode and E. Schröder 5.00 each. Mrs. Kirtan 2.00. P. Meyer by k. Weber in Victor 1.00. k. Handschke's Gem. (signed so far) 23.50. 1. Bretschers Gem. (signed 116.00) first payment 28.00. k. Bräuer's Gem. in Bremer Co. will contribute 100.00 (first payment 33.75). (S. -432.50.)
 For sick pastors and help: Heinr. Hanken by k. F. Strohe in Monticello 2.00. H. Richter seq. by k. Zürrer in Marcus 1.00. H. O. by k. Streckfuß in Davenport 1.00. Mother Frischold in Fort Dodge 5.00. N. N. 2.50. k. Stephen's Gem. in Bremer Co. 4.75. (S. -16.25.)
 For k. M. Wyneken: k. Stephans Gem. in Bremer Co. 4.00.
 To the Wittwenkasse: Mrs. Richter by k. Zürrer in Marcus 1.00. N. N. 2.50. By k. Thurner in Iowa City 7.00. By k. Reinhardt in Vinton on H. Wittmack's baptism of a child s. 5.60. By k. Gölker in Dayton on Louis Heitkamp's wedding s. 7.11, by C. M. 1.00. Ch. Scheer by k. F. von Strohe in Monticello 2.00. (S. -26.21.)
 To the orphanage near St. Louis: Heinr. Hanken by k. F. v. Strohe at Monticello 3.00. k. Günther's school children in Boone 3.00. (p. -6.00.)
 For armr. students in St. Louis: B. k. Günther in Boone 9.75. Leininger's infant baptism ges. 2.05. Died. Råpe by k. Brandt in Clarinda 1.00. By k. Günther in Boone on Fr. Krud's wedding ges. 10.60. (S. -17.75.)
 For poor students in Addison: k. Cramers Gem. in Fort Dodge for Th. Mertens 10.00.
 For poor students in Fort Wayne: k. Cramers Gem. in Fort Dodge for k. Stephan's son 5.00.
 On the mission in the West: part of the mission festival coll. of k. Günther's congregation in Boone 12.00.
 For the comm. at Neu-Ulm, Minn.: k. Gölkers Gem. at Dayton 10.00.
 Fort Dodge, Sept. 10, 81. I. P. Rademacher, Cassirer.

For the preachers' and teachers' widows and orphans:

(Middle Districts)

have been received:

1. contributions:

From the kks.: H. Horst, G. Mohr each -4.00, G. W. Schumm 3.00.
 2. gifts:
 By k. H. Schöneberg by I. Schnaible 3.00. Schnaible shall 2.00. A. Wegner 1.00. Habben 2.00. Heneke 1.50. By k. H. Horst by Mrs. L. W. 1.00. Mrs. M. G. 1.00. by Mr. H. H. 25. By k. G. W. Schumm of the Women's Club of his Kendallville, Ind. congregation, 3.00.
 Indianapolis, Sept. 12, '81. M. Conzelmann, Cassirer.

387 8outk dkerv ckerse ^8tr.

For poor students?""- Minnesota

I received from January 1 to September 1 of this year -68.95, namely: by k. Schultz 17.50; by? Rolf (from the Jungfrauen-verein) 9.00; by k. Ahner 6.00; by k. Horst 5.70; by k. Krumm (from Mrs. Vinkemeier) 5.00; by k. Landeck 5.00; by k. Maurer 2.40; from k. Friedrich 1.35; from Minn- neapolis 11.00 and 5.00, and from Mrs. Schwend there 1.00. (See Luc. 6, 38; and Matth. 10, 41, 42.)

With sincere thanks Fr.

Sievers

For poor students received with hearty thanks from Baltimore, Md., from "d. M." -5.00. From Mr. George Fenntng at New Corydon, Ind. 1.20. C. F. W. Walther.

Freestyle da- luth. WaifeuhanS -ei St. Louis, Mo.

received since July 9: From the Bibelkaffe of k. Adams Gem. in Glasgow, Mo. -3.95. from Mrs. Boehner by k. Lenk in St. Louis 1.50. Ges. at Mr. Waldo's wedding in New Orleans 18.35. Gem. of k. Hüschen in Drake, Mo., 5.25. Mrs. Marg. Hoffrichter at Lacon, Ills. 2.50. Dr. A. Schade at St. Louis 10.00. A. Kiefer at Bucyrus, O. 75. Bro. Kohlmeier at Wilmington, Minn. 25. Durck. Daib at Osh- kosh, Wis. christian teaching coll. 6.35. from the women's club of the comm. of k. Witte 4.70. Br. Fromel at St. Louis 2.00. Mrs. Sties at Cape Girardeau, Mo. 1.00. from the Jmm. District in St. Louis by Guenther 5.35; from the Young Men's Association in Kreuz- Distr. 25.00. by Schumann 6.60. by Körner 3.15. Ges. at the wedding of Mr. H. Richter in Alma, KS. 5.00. Heinr. Konemann in Jmm- Distr. in St. Louis 1.00. Emma u. Gerhard Diemer each 50. G. Goehringer in Accident, Md. for the pupil Ambacher 5.00. Anna Ries for the same 5.00. By the same for the pupil Schrupf 5.00. Wittwe Ph. Buch at Red Bud, Ill. by k. Erdmann S.O.O. from Jmm. Distr. in St. Louis by Hunina 7.40. From sewing club in Zion Distr. 1 piece of stuff, 9 shirts for boys, 5 pairs of stockings, 1 ball of thread. H. Walthe in St. Louis 18 boxes of soap. From Belleville, Ill: from Louis Engler 5 dresses for larger girls, Mrs. Dörner 1 quilt, Mrs. Fruth 5 basques and jackets. Hr. Fr. Matten by k. Heinemann 5.00. From the St. George Sewing Society in St. Louis 1 piece of ging- ham, 1 piece of calico, 2 dtzd. Handkerchiefs, 7 shirts and 6 pairs of stockings. From the Women's Club at Concordia, Mo. 5 dresses, 4 aprons, 8 shirts, 6 pairs of pants. From the Zion's-Distr. through Goehmann 8.35. surplus from the Schulfest 7.70. From the Gem. of k. Brandt through Busch, Rodenbury, Messel and Bachmann 20.00. Mrs. Auguste Lerch in Kimswick, Mo., thank-offering 1.00 and some children's clothes. By k. Wesche in Jefferson City, Mo. by W. Mohr. Wittve Meyer and Mrs. Ehrhardt 50 each. Mrs. Fischer 1.50. Renner family 2.05. k. Goehringer 6.00. Wittve N. N. at Immanuel's Distr. in St. Louis (?) Mr. and Mrs. Wilh. Spilke in St. Louis, thank offering for the birth of a Tochterlein 6.00. From the Dreieinig keits-Distr. by Brockmeyer 3.90; from the Kreuz-Distr. by Schumann 2.55; by Körner 3.50; from H. Ellermann's children 1.00. From the Women's Club in Cape Girardeau, Mo. 9 dresses, 1 apron. Jacob Hofstetter 1 sack of potatoes, 1 gall. Jelly, 1 gau, Fat, 2 lbs. butter and cash 5.00. Mr. Green in St. Louis 3.00. C. Fink in Manchester, Mo., 2.00. From orphan tin 1.50. From be. Wittve Meier and Mrs. Hofmann in Jefferson City, Mo., 5 pillows, 1 large comforter, 1 smaller do., some leftover stuff and a parthie of worn clothes. Mrs. Wittve Sommer in St. Louis a large parthie worn dresses. Women's club in Belleville, Ills. 2 quilts and a parthie of dresses, etc. Baptismal coll. at Wilh. Leubner's in Serbin, Tex., 1.50. Coll. of k. Profits in String- town, Md. 4.00. Coll. of k. Frese in Bismarck, Neb., 4.50. Baptismal coll. at Mr. Niemtsch's in Lee Co., Tex., 1.50. From the congreg. of k. Lenk in St. Louis through Hofmann 4.50, from the Women's Club 10.00. Through teacher C. Nagel in Zion Distr. in St. Louis 1.00. Women's Club in Collinsville, Ill. 10 boys' shirts.

Sincerely thanking all dear friends on behalf of the orphans!
 St. Louis, Sept. 26, 1881.

M. Estel, Treasurer.

1301 South 3rd St.

Received for the Deaf and Dumb Institution i" NorriS, Mich:

By H. Berger in Waldenburg, Mich. collected at the wedding of John Grocer -5.32. Durck k. Hügli of Mr. Hammel in Roseville 1.00. By C. Eißfeldt in Milwaukee 50.62. By the Virgins' Association inc. Rohe's congregation 5.00. By R. Fliske of the St. John's congregation in Monticello, Iowa. 6.50. By I. Birkner in New Nork 73.90. By k. Rohe of the congregation of k. Bock 3.50. By I. S. Simon in Monroe 14.25. By k. I. G. Kunz v. sr. Gem. in Julietta, Ind. at 16.30. by F. Hanselmann in Ruth, Mich. at 3.50. by C. Eißfeldt in Milwaukee at 58.87. by C. Grahl in Fort Wayne, Ind. at 153.20. k. Halboth's Gem. at Hillsdale 4.50. By k. F. Sievers at Minneapolis, Minn. from a confirmand 3.00, Aug. Knoll .50, Mrs. Schwend and Mrs. Kirk 1.00 each.

To Bonds donated by Georg Weissinger in Adrian 5.00. To Bond interest: I. Kettle in Detroit 1.00.
 Through Erh. Kunderinger in Detroit from Henry Kalbfleisch in St. Louis 1 barrel of flour, werth 7.50.
 C. D. Strubel, Kassirer.

207 ^ekkkron ^ve., Detroit, blick.

For poor students: Through k. Beck from some members of his, Congregation in Jacksonville, Ills. -5.50 for W. Kaiser, By Mr. H. Pohlmann of Zion's congregation in New Orleans, 13.00 for Lienhardt; by the Women's Association inc. Biltz's congreg. in Concordia, Mo.: 12 sheets, 12 weed covers, 12 towels.

About the seminar organ: From k. Nuoffers Gem. in Crete, Ills. 6.25; from k. Böttcher's Gem. in Mt. Pulaski, Ills. 6.20; from k. Grabarkewitz (Minn.-Syn.), 1.00; from k. Biltz's gem. in Concordia, Mo., 1.00; at k. Hahnel's wedding in Milwaukee collected 5.75 - received with thanks.
 Springfield, Sept. 23. H. Wyneken.

Get

for Stud. Chr. Otto by n. a. Chr. Großberger -21.00. For Stud. Herm. Sprckhardt 17.00, collectirt by Mrs. Louise Streeb of Women and Virgins in Saginaw City.

Gunther.

With heartfelt thanks, I hereby certify through Mrs. Boldt in Reserve, N. D., -9.00 to have received. May the Lord be a rich retributor to the dear givers.

Margaretha Schmitt.

Correction.

In the announcement of the ordination of Cand. Germeroth in the previous issue should read: with the assistance of Herr k. Dubpernell by order of the Reverend President Hochstetter.

New printed matter.

Our calendar

for the year 1882 will be ready in a few days.

Quite numerous orders looks forward

"Luth. Concordia - Publishing House."

St. Louis, Oct. 1, 1881. (M. C. Barthel, Agt.)

Dr. Martin Luther as an educator of youth. His principles on child rearing and his method of education in his own home. Collected and compiled from his writings by J. C. W. Lindemann. 4th ed. St. Louis, Mo. published by F. Dette. 1881.

This little book, written by the same Director Lindemann in 1865 and dedicated to "all pious fathers, mothers and schoolmasters who would like to raise the youth entrusted to them by God in such a way that God would be honored, but they and the children would have a good conscience and would finally become blessed", is now published by the bookseller F. Dette, and it certainly speaks for its excellence that a fourth edition has become necessary. "It is true," said the "Lutheran" at the appearance of the first edition, "that several writings of this kind have already appeared, which contain a collection of sayings" of the godly reformer Luther about child education, which can be found in the rich treasure trove of his writings. However, no collection of this kind corresponds to the needs of our people here in America. But Director Lindemann has made his selection for the benefit and piety of this people, and he has done so in a masterly manner, just as the purpose of the booklet requires. A particular advantage of the booklet is that the author not only presents Luther as he taught about child education, but at the same time how he himself lived what he taught. If the reader hears Luther talking in the first part, he sees him acting in the second. ... May this delicious little book, which contains such a great treasure in so few pages (156 in duodec), soon be in all our families and be read and taken to heart just as eagerly by parents as by children, by preachers as by listeners, by teachers as by pupils, then, we have no doubt, the blessing of this will be an unspeakably great and glorious one in church, school and home."

The price is reduced and is only 30 cts. It can be obtained from klr. k. Dette, 710 Illinois Ave., St. Louis, Mo.

Revised Oddfellowship Illustrated. The complete revised Ritual of the Lodge and Encampment and the Rebekah Degree, profusely illustrated. Chicago, Ill. 1881.

This book is a side piece to the "XniAkt kempisrisin ilustratefi" and the "kreemasonsr^ liinststea" shown some time ago in this sheet. The present one is probably the most complete of its kind concerning the Order of Oddfellows. It gives their revised ritual with their signs, grips, recognition words and symbols as adopted by the Sovereign Grand Lodge in September of last year. The signs, grips, positions etc. are presented in numerous illustrations. It is preceded by a historical sketch and characteristics of the Order. The book contains 281 pages, costs 50 Cts. broschure, bound -1.00 and is published by Ezra A. Cook, 13 Wabash St., Chicago, Ill. for purchase. G.

The Pilgrims' Calendar for Town and Country. To the year 1882. reading. Pa. Published and published by the Pilgrim Bookstore.

This calendar is also worth recommending to Christian families. It has not only followed our "Evening School Calendar", but also stands alongside it as its faithful comrade. In addition to the usual calendar, it contains 32 pages of reading material in quarto that is as entertaining as it is useful for Christians, with mostly really beautiful illustrations. Only the two shorter articles "Benjamin West" and "Great Times" could just as well (if not better) have been left out. After we have already recommended the splendid "Evening School Calendar" to our dear readers, it is now our advice to purchase the "Pilgrim Calendar" in addition to it, since both calendars are compatible with each other in the best possible way: after all, they both pursue the same goal, namely to serve Christians in their free hours as dear friends at home. Of course, with this advice we have in mind only those among our readers who have enough free time for such reading. The price of the "Pilgrim Calendar", because it is significantly smaller, could be set at only 12 cents, including postage.

W. [Walther]

Changed addresses:

Rev. kk. Recktei. Box 42. kdielmantoo, IVadssks Oo., Klinn.

Rev. D. IV. Dorv8elk, 678 ^Vsverl^ 8tr., Denver, Ool.

Rev. O. k. Lkert, Lonckuel, 8kurvu.no 6o., IVis.

II. k. ^krens. Box 240. dsnvMe, Ills.

ck. 6. k. IV. Rock, 1322 3<1 8tr., klilrvsnkee, ^Vis.

Printing house of the "Luth. Concordia-Verlag-

Entered at the Post Office at St. Louis, Mo. as second-class matter.

Volume 37. St. Louis, Mo., Oct. 15, 1881. No. 20.

In praise of the Holy Trinity.

Is. S. 3: Holy, holy, holy is the LORD of hosts, all the earth is full of his glory.

God the Father, the Son and the Holy Spirit, highly praised by the cherubs, I too am lamenting in the dust - You, Father, on the throne of heaven, You, Jesus, God's dear Son, You, Spirit, through whom I believe - childlike, orally with the army of blessed choirs, who joyfully praise You with hallelujahs above.

Thanks, praise and glory be to You, My Father, Who thought of me and chose me for salvation, Since You chose me in Christ and numbered me among the redeemed, Before I was born; Your counsel full of grace.

And mercy

For me poor you moved, Before the world's foundation was laid.

Thanks, praise and praise be to You, My JEsu, who have accomplished a sacrifice that is perfect, Which You, my God, as the Lamb of God, have offered for sinners on the trunk of the cross, so that now the pious may joyfully, blessedly feel Your goodness in their minds, because sins are forgiven.

Thanks, praise and glory to You, Holy Spirit, praised with Father and Son, exalted as the eternal God, Who gives faith in Word, Baptism and Holy Communion and multiplies Your gifts of grace without number.

Hearty, Sensible Praises Flocks That Were There

Chosen, And whom you have reborn.

Praise be to Thee, Triune God, In spite of man's madness and scoffers' mockery, One God in three Persons, All worthy Christendom now and forever With angels and with thrones resounding, resounding, jubilant, triumphant: Holy is God, Holy, Holy God of hosts!

Ph. A. W.

(Put to print at the request of the editors).

Sermon on the day of the funeral of President Garfield.

1 Sam. 31, 11 — 13.

When those at Jabesh in Gilead "heard" what the Philistines had done to Saul, they arose, being men of war, and walked all night, and took the bodies of Saul and his sons from the wall of Bethsan, and brought them to Jabesh, and burned them there. And they took their bones, and buried them under the tree at Jabesh, and fasted seven days.

Beloved in the Lord!

The people of Jabesh, who had been rescued by Saul from great distress, gave thanks and honor to the slain king even in his death. They buried the bodies of Saul and Jonathan, which had been desecrated by the Philistines, and fasted and mourned for seven days. Saul, the king of Israel, was not on a par with the kings of the Gentiles. Israel was God's people and its king the anointed of God in a special sense. But that did not come into consideration here, with the Jabeshites' show of honor. Saul had forfeited his sacred privilege because of his disobedience. David was king and heir of the promise. The inhabitants of Jabesh simply honored in Saul the royal office, the office of regent, which he had administered until his death. So also David sang in honor of the dead Saul that heroic song, which describes the war deeds and good deeds of the king. The people of Jabesh honored the king, the leader of the people, even in death, and that is why they are praised in the Scriptures.

To the words of Scripture just read, a well-known Lutheran commentator makes the gloss: "The inhabitants of Jabesh teach us that when a country loses its ruler, one must mourn with seriousness." This befits Christians as well. We Christians mourn with our people for the assassinated president. In doing so, we honor the sovereign office he held. But of course, we Christians do not mourn even on such days as the world mourns. Today we first want to push back all false, ungodly thoughts to which the world gives space and expression with its mourning. The world is and remains the world, even when it mourns, and it is precisely in such general national mourning that the foolishness and perversity of the unbelieving generation of these days becomes apparent. It is fine and praiseworthy and uplifting when such a large nation mourns and fasts for its leader. It is, of course, a national misfortune when the supreme ruler is taken away so suddenly. But the way the world mourns is not a fast that pleases God. The world oversteps the honor it gives to a sinful, mortal man. The world knows no other kingdom than the earthly fatherland. And therefore its highest, noblest interest is the civil community. That is why it exalts to heaven the civic virtues of its citizens and officials, professional competence, wisdom of government, diligence, perseverance, family love, patience in suffering. The praises that are now being heard in all the markets and alleys are reminiscent of the way in which the ancient pagans idolized their heroes. Just in these days, through all the newspapers, the modern world religion is trumpeted with pomp and great clamor to all the world: namely, that one becomes blessed through civic virtue and righteousness, through patient suffering, through mere dying. We heartily share in the grief of our people. But we want to be careful that we do not inhale the poisonous breath that blows through the mourning of the people. As the world moralists do, so do the sects. Even such sects, which otherwise still teach and profess that one becomes blessed only through faith in Christ, temporarily set aside their Christianity and want to lift the soul of the deceased into heaven with their prayers, as the papists do with their masses for souls. We

give honor to whom honor is due, even with our mourning. But we refrain from the religion of the one we mourn and his personal behavior towards God and man. We remain silent about this and otherwise adhere to the general rule that applies to emperors, kings and mendicants: He who believes and is baptized will be saved; but he who does not believe will be damned. Conversely, the world, which idolizes its great ones, takes it very lightly with its mourning. When the signs of mourning are removed, or while they are still hanging on the houses, it continues to mock, blaspheme, joke, laugh, drink, whore, sting, and runs over all such impulses and griefs on the broad road to hell. It does not want to humble itself, it hates repentance. We Christians do not mourn as the world mourns, we rather refrain from the ungodly sadness of the world. We mourn as Christians should. And want to answer the question:

What are the right, wholesome thoughts that the present national calamity awakens in the hearts of Christians?

1. we honor the office of the authorities, and on this occasion we signify what we thank and owe to the authorities.
2. we humble ourselves in the face of divine visitation and sincerely repent.
3. let us all pay attention to the signs of the times and hasten to save our souls.

1.

All authority is ordained by God - even the officials of a republic. The presidents of a free state are equally presidents by God's grace, as kings are kings by God's grace. God places the princes and the regents in their office. The living God, the God we Christians worship, also created this order, state and government. The late president also had a divine office. And that is the office of the authorities: to protect the peace of the people, to maintain public order, to promote civil welfare, to punish the wicked, to praise the righteous. We Christians appreciate this. We would like to build and expand our kingdom in peace and quiet. How difficult it is to steer the little ship of the church through the turmoil of war, even upheaval and indignation! We thank God that he keeps our church in peace. And this service God renders us through men. He has given the authorities the task of protecting his church. Yes, in the last analysis, he has the church in mind with the whole governmental order. God preserves the world and the worldly, state order for the sake of the church, so that the church may still pull some souls out of the general ruin. God preserves the world and the state until the number of the elect is fulfilled and the church is led to triumph. And precisely our authorities also fulfill this divine command and protect the church. Yes, according to God's will, it protects the freedom of the Church. This is a jewel in our state constitution: that the church is guaranteed its freedom. It is precisely from the point of view of the Church that we declare this constitution of ours to be, we can confidently say, the best in the world today. In the European states, emperors, kings, princes are more or less regents, masters, and overlords of the church, and thereby violate even the

divine order. There the church is a handmaiden, a miserable slave of the state. The sovereigns also rule the church, give church laws, order doctrine and worship, appoint and dismiss the servants of the church through their officials. This tyranny becomes quite obvious just when a prince, a sovereign and a regional bishop dies there. Then funeral services are ordered from above. The preachers are given sermon texts and funeral prayers, mostly prayers full of blasphemy, which beatify carnal people who live and die without repentance and faith for the sake of the mere title of prince. Praise God, with us it is different. Here, the Church of God is truly free and arranges its affairs independently. God's word alone rules with us and leads the scepter. Our state officials are not allowed to say anything to the church, nor do they want to. Even the funeral service we are holding now is not commanded to us. If that were the case, we would not hold a service for that very reason. The Christian congregations have only been asked to do so. We would have done it on our own. We know ourselves what is proper for Christians. And we now also thank the deceased president that he, in the short time of his government, directed God's order to his part and protected the church and the freedom of the church.

But the change in the presidency now also reminds us of what we owe to the authorities. We owe it obedience and honor in all civil matters. For the apostle says: "Let every man be subject to the authority that has power over him" and "Honor the king!" And therefore we also honor the deceased president, who at God's command had to resign his office so suddenly, even in death. But while giving honor to the king, the regent of the country, let us not forget the higher duty: "Fear God!". We want to separate and distinguish. Christ said, "My kingdom is not of this world" and "Pray to Caesar the things that are Caesar's, and to God the things that are God's!" He sharply delineated His kingdom from the kingdoms of this world. So let us also be on our guard,

that we never move this boundary line, and do not mix civil dealings, customs, habits, and ecclesiastical affairs and ceremonies. We have a better kingdom, before whose light and splendor all the glory of worldly potentates pales and fades. We have heavenly, eternal goods. And this is our noblest and holiest duty, to keep these goods pure and intact. A second thing we owe to the authorities is prayer and intercession. The apostle expressly commanded Christians to pray for the king and for all authorities. The patriotism of the unbelievers is basically just a hollow phrase and a fancy. Christians are true patriots. They stand up for their authorities before God, the living God, and protect the authorities by their prayers. So let us also diligently intercede for the new president, privately and publicly, so that he may direct his office according to God's will!

2.

The death of the head of state is a misfortune for the whole country. It is truly nothing small to rule over millions of people, over such a large nation and country. And it is nothing small when a regent is recalled from such an important post. But the most terrible thing is that the late president left office in such a way. We Christians naturally condemn

the wicked act of murder most sharply. And we recognize it as a special visitation of God that he allowed such an outrage. This is a heavy blow, a deep humiliation for our people. And in the face of such a divine visitation we want to humble ourselves and sincerely repent. The world, too, cries out over such an act of murder. But it beats its breast with self-confidence and says: "I thank God that I am not like other people, murderers, robbers," and so on. She does not recognize the depth of such crime, the root of sin. Least of all, the world recognizes its complicity. Such a crime does not come from nowhere. The murderer to whom the late president succumbed has had thousands as predecessors and role models. Murder and manslaughter are now the order of the day. All newspapers bring daily murder stories, and turn them into interesting novels, even charming novellas. Thus the consciences are dulled. In this way, murder loses its horror, and it is easy to understand how one of these murderers can even think of making himself interesting by murdering the supreme lord of the land and getting his name into people's mouths. But this sin of the times, the murder, has deeper roots. In the Bible, the two sayings stand side by side, "Their feet are hastening to shed blood" and "There is no fear of God before their eyes." That's why murder is so common, "that's why people are not afraid to take their brother's soul and life, because they themselves do not value their soul, because they despise God and scoff at eternity. Unbelief is to blame for this evil. An unbelieving person who does not fear God and eternity is capable of anything. But the world does not understand and recognize this. And the world babel does not want to be healed.

Well, let us recognize it. How? Are we Christians also guilty of the unbelief and godlessness of this time? We have separated ourselves from this godless, murderous generation. We want to walk in the fear of the Lord. We believe in the almighty God and are afraid to incur his wrath. We believe in the grace of the Savior Jesus Christ and we are afraid to make it common by gross misdeeds. Nevertheless, beloved, we are also guilty of our part. Unbelief is the bitter root from which murder, robbery, adultery and the like grow. Examine yourselves. Have you not also encouraged the unbelief of the time? Have you not given the world a lot of trouble? Have you not often flirted with the unbelieving children of this world? Have you not always made the unbelieving world realize that unbelief is a vice just as abominable, and even worse in the sight of God, than murder and manslaughter? Are you as horrified by an unbelieving person as by a murderer? Have you always proved to the world that your most holy faith is above all things to you, that you prefer every gain and advantage to the service of God? And, you know well, there is also fine murder. Christ said, "He that is angry with his brother is guilty of judgment; and he that saith unto his brother, Racha, is guilty of counsel; and he that saith, Thou fool, is guilty of hellish fire." Yes, anger and strife is murder before God. And have you not often angered the world by your indifference, unkindness and hard-heartedness toward your brothers, and have you not forced upon it the judgment: "They also do not uphold the souls of their brothers"? So we want to

Recognize our guilt, our complicity, and confess it before God, and repent of our unbelief, our lack of fear of God and brotherly love before God.

3.

In general, let us pay attention to the signs of the times and hurry to save our souls. The incident, the news of which is now moving the whole world, is a serious and alarming sign of the times. Christ commanded us to pay attention to the signs of the times and to conclude from them whether the end of all things is not near. God has not lacked many signs this year. Extraordinary stars have appeared in the sky, and God has set the stars as signs for the children of men. And this year has already brought many misfortunes to our people and country. The most serious one is the murder we are mourning now. And this is a sign of the times. This sign is visible everywhere on earth. Half a year ago, the unrestrained monarch of a great empire of the old world became a prey of murderers; now the president of a free country has fallen at the hands of murderers. This points to the time when God will push all the princes and great men of the earth from their seats and shake all the kingdoms of the world. We relate this sign to other serious signs of the times. A time of extraordinary heat and drought is behind us. God has shown how easy it is for him to close the windows of heaven, to dry up the fountains of the deep and to make the children of men pine away. It is God's goodness and faithfulness that we are not yet finished. The elements of the earth have especially conspired against mankind this year. Great floods of water and raging waves of fire have robbed many of their possessions and lives. This points to the time when the sea and the water waves will roar horribly, when fire will rain down from heaven, when people will be destroyed. Fire will rain down from heaven, people will pine away in fear, and the elements and powers of heaven will melt with great heat. Yes, who can examine the signs of the time, notices it, how God's hand shakes at present at the existence of the world. He still shakes very quietly, but he shows it, that it is a small thing for him to grasp even more strongly and to smash the whole world into a thousand splinters. He still has patience. So let us hurry and save our souls. Let us watch, pray, call, cry out, day and night, that he may keep our souls alive. Let us also pray for the world, that many a soul may be saved from destruction. We want to be aware of the time and buy oil, so that our lamps will not be extinguished when the Bridegroom comes. We want to take it very seriously with God's word, the saving gospel. We want to let our light shine in this unsleeping generation. As we now have time, we want to do good and not grow weary. We want to escape from the nature of this world and hurry towards the future of Jesus Christ. May God grant us grace and help that the visitation of God may not be in vain for any of us! Amen. G. St.

Luther, the third Elijah.

The beautiful, glorious Reformation festival is approaching. Dear readers will undoubtedly look forward to singing and saying about the great good deed of Luther's Reformation again on a special feast day.

Whoever wants to rejoice in the Reformation feast from the bottom of his heart must first of all know what our Luther was for the church. This can be shown in many ways. A name that briefly summarizes what Luther has been to the church is the one that frequently occurs among our fathers and is given in the heading: Luther, the third Elijah.

Through the prophet Malachi God had proclaimed: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord, who shall turn the heart of the fathers to the children, and the heart of the children to their fathers. Cap. 4, 5. 6. By this God did not mean to say that the prophet Elijah, who went up to heaven in the weather, would come again to earth in person and preach repentance; but by this God meant to say that he would send a man in the spirit and power of Elijah, with a similar commission to that prophet had, and at a time similar to that of the old prophet. This man was none other than John the Baptist, the forerunner of our Lord. For thus saith the Lord: "But from the days of John the Baptist unto this time the kingdom of heaven suffereth violence, and they that do violence take it away. For all the prophets and the law have prophesied until John. And if ye will accept it, he is Elias, which is to be the future. He that hath ears to hear, let him hear." Matth. 11, 12-15. See also Marc. 9, 11-13. The Jews thought that the prophet Elijah would return in person, but this was a false delusion. Therefore John answered the question of their messengers: Are you Elijah? the answer: "I am not." But why he was called Elijah, we see from the words of the angel: "And he (John) shall turn many of the children of Israel unto God their Lord: and he shall go before him in the spirit and power of Elias," and so on. Luc. 1, 16. 17.

It is not without reason that in many Lutheran churches on the feast of the Reformation the above-mentioned words of our Lord, Matth. 11:12-15. are read out as an evangelical festival selection. For although the prophecy

of Malachi is fulfilled in John the Baptist, it can also be applied to a man who was so obviously called by God, appeared under similar circumstances and in a similar manner as Elijah, and like John the Baptist, the second Elijah. Not without reason our fathers call Luther the third Elijah.

Magister Michael Cölius, pastor in Mansfeld, said in his funeral oration in Eisleben on the day after Luther's death: "Let no one who knows and loves God's word and truth doubt that this man ... holds the office in the church that Elijah and Jeremiah, John the Baptist, or the apostle held in his time. For although these were gifted by God with some special gifts before him, as far as the ministry is concerned, he is truly a true Elijah or Jeremiah in our time, and John the Baptist or an apostle before the great day of the Lord.

For it must be said (whoever wants to confess the truth) that it was just in the church when God raised up and called this man into his office, as it was in the days of Elijah, Jeremiah, John, and when the apostles were sent out by God to preach. The Scripture says in 1 Kings 18 that in the time of the prophet Elijah all Israel had fallen away from God, and one was serving this God and the other another God. The true God had no more, but one. Some prophets, Baal had 450 of them. So the prophets of the grove who ate from Jezebel's table were also 400.

So also at the time of Jeremiah God complains about his people, at the second chapter, and says: You have made my inheritance an abomination. The priests think not, Where is the LORD? and the scribes regard not me, and the shepherds lead men away from me, and the prophets prophesy of Baal, and cleave unto vain idols. I must always reproach myself with you and with your children, says the Lord.

But as it was in the church at the time of John the Baptist, it is clear from the New Testament that although after the Babylonian prison idolatry was not established as before, the people had divided into sects, and were Essaeans, Pharisees and Sadducees, each wanting to be better than the other, each part relied on its own good life and, as the prophet says, worshipped the work of their own hands.

Now Jeremiah the prophet cries and laments about this beyond all measure, but Elijah kills all the Baalite priests in one day, John calls them serpents and viper-breeds, reaches with a high spirit into all idolatrous beings, overturns them and again focuses on the pure doctrine of repentance and forgiveness of sins and teaches what righteous worship is.

So ... it has also unfortunately! stood in the holy Christian church now and in the last days under the papist Antichrist. All errors, heresies, sects and idolatries have flowed together into one basic soup and abomination, there has been no right understanding of the Holy Scriptures, no pure doctrine preached for the consolation of consciences, human statutes have been held above God's Word. No one knew how to call upon God, how to turn to him in trouble, what to do or how to serve him. Darkness covered the whole earth, no light shone in the church. In sum, as the prophet Ezekiel says in the 34th chapter, "The sheep have strayed as in a wilderness on all the mountains, where there is no shepherd. And also, as Isaiah saith in the 53rd chapter, Every man hath gone astray into his own way: but the way of God, which the scripture teacheth, and which is Christ the Son of God, no man hath gone, and the hurt is greater than that which any man can gain by words.

For as in the time of Elijah not God but Baal was invoked, and in the time of John the Baptist everything was full of sects and one wanted to prefer itself to the other, so the deceased saints were invoked, even wood and stones.... So you can see the strange and strange sects, that in John's time it was child's play against the latest abomination of monks and nuns, cardinals, bishops and all spiritual merchants, since no one kept it with the other, each sect raised its own God, its own works, rules and orders, by which they wanted to be saved; and the faith in Jesus Christ was with them quite a bad thing, one had to have much higher and greater things for salvation, than the dear Son of God taught.

Unfortunately, this is how it has been in the church, as it is still to be proven by the fact that the pope reigns, as long as before his great day God has awakened the great man for us, who was a true Elijah and John in our time. For as Elijah in his time attacked and put down idolatry, so

Dr. M. Luther also touched the mighty idol of the papal indulgence and struck it to the ground. And as Elijah killed the priests of Baal, so the man of God with the sword of the divine word overthrew the monks of the Mass and their idol. On the other hand, like John the Baptist, he taught and preached Christian and righteous repentance, how and by what means one can obtain forgiveness, what righteous fruits of repentance are, how one should serve God and call upon him, what ranks God has ordained, what every man ought to do in his state, and in sum, the holy Scriptures, which before were a book shut up and sealed, God hath opened by him, that since the apostles' days they have not been read with such understanding as they are now. For now we have a proper distinction between the law and the gospel, what each is, what it does, how one should use it for salvation, what good works are, how they please God, why one should practice them, and what follows from them through God's promise. And this understanding was also quite strange and precious to the dear fathers, as Hieronymo, Cypriano, Tertulliano and others, but for several hundred years it completely decayed under the papacy, so that one could not have a constant consolation of consciences in temptation and mortal distress. When the monks were with dying people and were supposed to comfort them, they pointed them to Mary. For there they sang to the people: Mary, who is the mother of grace and mercy, save us from our enemies and receive us at the hour of death; or (they) pointed them to other saints, their orders and good works, which the dear saints never desired, and the consciences had no constant reason for which they could have consoled themselves, finally died in despair of their sins. Now we also have the certain and true reason that we live and die on the Son of God, Jesus Christ, our dear Lord and Savior, sing with dear Simeon: Mit Fried und Freud ich dahin fährt, in Gottes Will. 2c.item, we say with dear Stephen: Lord Jesus, receive my spirit; and we know with St. Paul that if we live or die, we are the Lord's... Of course, we do not have the art from the pope, who would rather that we still die on his letter of indulgence and grace and thus perish eternally, but only that he would lead a gentle epicurean life together with his own in dignity and wealth. The bishops do not teach this either, for they neither preach nor visit the sick. Thus the monks would much rather bury us in their monk's caps and in their orders than that we die to Christ; for their sake we would not find the right way to eternal life.

Therefore we have to thank God, the eternal Father of our Lord Jesus Christ, who through His Holy Spirit, out of causeless grace and mercy, has enlightened and awakened this faithful servant of His, who with all diligence and faithfulness preached the Son of God through the Gospel....

Well, the man who in our times walked in the spirit and power of Elijah, who was also a forerunner before the last day, a true John, is now gone by his last departure and will not see him again before the end of the world. Therefore we also, like Elisha the prophet, lament: "My father, my father, the chariot of Israel and its horsemen! But we shall also not

refrain from reaching with Elisha for the mantle of this Elijah, which are his books, which he wrote out of the enlightenment of the Spirit of God and left behind him, so that we might also receive his spirit from them. For even though he died after his body, he still lives after his spirit, and in his books, he will also, God willing, be with his writings after his death of the pope's death, as he was with his pestilence while alive, and so may we now hold to the same books, love and value them, which point us to the holy scriptures, and thank God for them. And this may be said, as far as the ... Luther was and what he is to be regarded and held for, as the Elijah and John of our time, not a common preacher, like me and my kind, but a high, excellent man, through whom God has purified his church again and graced it with pure doctrine and true worship.

"What does Missouri teach about the election of grace?"

Under this heading there is an article in the "Lutherischen Kirchenboten für Australien" of August 3, from which our dear readers can see that in Australia, thousands of miles away from us, there is a whole Lutheran Synod which cordially agrees with our Missouri Synod, as in other doctrines, so also in the doctrine of election by grace. It does exactly as we do: it accepts God's word and the confession of our Lutheran church as it reads, and does not, as after-Lutherans do, reinterpret it according to their reason; thus it could not come to any other doctrine of the election of grace than the one we have. Our dear Australian brethren, however, not only believe with us, but also confess with us and are not ashamed of us, but gladly bear our shame for the sake of truth. May God reward them abundantly by grace in time and eternity, and give them one victory after another; for they too have whole synods against them in Australia, which, as in other doctrines, so also in the doctrine of election by grace, depart from God's word and confession, and which are therefore bitter to them and heresy them.

W. [Walther]

The leprosy in the "Lutheran Church Messenger for Australia" reads as follows:

It is not with a light heart that we set out to discuss the above question in detail. If we were not urged from various sides, the "Kirchenbote" would gladly have omitted the discussion of a doctrine that is not the milk of the gospel, but strong food. This is not to say that we would have liked to withhold from our readers the comfort that flows from the right doctrine of the election of grace, or that we would have wanted to deprive them of the impulse to sanctification that is connected with such doctrine, for all Scripture inspired by God (thus also the Scripture that deals with the election of God's children) is useful for teaching, for punishment, for correction, for chastening in righteousness, so that a man of God may be perfect, fit for all good works: but in our opinion we would gladly be dispensed with this task, because among our readers are not only strong but also weak Christians, and in the closer substantiation of this doctrine many a one

The teaching of the election of grace is only to be practiced by those Christians who have been brought to a living faith in the Lord Jesus Christ and who have learned to use their reason in the school of the Holy Spirit. Also, the doctrine of the election of grace is to be practiced only among those Christians who have been brought to a living faith in the Lord Jesus and who have learned in the school of the Holy Spirit to take their reason captive to the obedience of Christ. Therefore Luther also writes in his preface to the Epistle of St. Paul to the Romans: "Follow this epistle in its order. First be concerned with Christ and the Gospel, so that you may know your sin and His grace, and then contend with sin, as taught here in chapters 1, 2, 3, 4, 5, 6, 7, and 8. After that, when you have come to the eighth chapter, under the cross and suffering, the verse in the 9th, 10th and 11th chapters will teach you rightly how comforting it is. For without suffering, the cross and the anguish of death, the transposition cannot be done without harm and secret anger against God. Therefore Adam must first be dead before he suffers this thing and drinks the strong wine. Take care that you do not drink wine while you are still a baby. Every doctrine has its measure, time and age." Our Lutheran Church in Australia has barely begun to work in the field of doctrine and is therefore still in its infancy in this regard. Therefore it is difficult for the "church messenger" to have to serve such strong food, all the more, since he does not feel strong and wise enough himself to speak in a dignified manner of a mystery, in the sight of which the highly enlightened apostle Paul exclaims Rom. 11: "O what depth of riches, both of wisdom and knowledge of God! How incomprehensible are his judgments, and his ways unsearchable! For who has known the mind of the Lord, or who has been his counselor? Or, who has given him anything before, that he should be repaid?" But since we would sin in many ways if we were to remain silent, we dare, in the name of the Lord, whose power is mighty in the weak, to speak a few words to illuminate the doctrinal controversy that has flared up in the Lutheran Church concerning the election of grace, and to show in particular what the Missouri Synod teaches about it.

If we look into God's Word and read and consider it with attention, we will find many things that human reason is not able to rhyme. Thus, on the one hand, the Scriptures teach with clear and distinct words that God desires the salvation of all men and that Jesus Christ has redeemed all men through his active and suffering obedience; on the other hand, however, they teach with the same clarity and distinctness that most men are lost and are not made partakers of salvation in Christ. Furthermore, the Scriptures teach on the one hand that all men are in the same sinful ruin and can only be saved from it by God's grace and mercy; but on the other hand that only the smaller part of mankind is saved in truth. Furthermore, it teaches on the one hand that all men by nature resist the grace of God and that God Himself must remove such resistance; but on the other hand that such resistance is not removed in most men. Here, then, human reason rears its head and asks: "Why does God not make all men blessed, since he wants all men to be blessed?"

all people be helped? If it is God's grace and mercy when a sinner is saved from eternal destruction, why does God not extend such grace and mercy to all men, since His grace is universal? Why does God take away the natural reluctance in one part of men, and not in another part?" This "why" is the stumbling block that human reason would like to remove from the way and therefore seeks an answer that makes sense to it.

Calvin, misled by his reason, taught that God had mercy on one part of humanity according to an absolute council and that he had destined the largest part of humanity to damnation, also according to an absolute council. So he answers the question why the largest part of mankind is lost by saying that God wants their damnation. Thus it is also said in a reformed confession: "And God wanted to reveal His glory in such a way that He decided first to create man perfectly, then to allow his fall and only to have mercy on some of the fallen and to choose them for this reason, but to leave the others in the corrupt mass and finally to consecrate them to eternal destruction. This teaching is contrary to the word of God, for the same teaches Ezk 33:11: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being and live." Further Rom. 11, 32.: "God hath decreed it all among unbelievers, that he might have mercy upon all." (See also 1 Tim. 2, 4. and 2 Petr. 3, 9.) Yes, this teaching is actually a blasphemous one, since it makes God the author of evil. Nevertheless, ignorance and wickedness are not afraid to impute such terrible Calvinistic heresy to the Missouri Synod and to us.

Now there is another way to make the mystery of the election of grace acceptable to human reason, in that one seeks the cause of election in something that is found in man. In this way, however, man is made the cause of his blessedness, which is just as contrary to God's Word as the Calvinistic heresy, which makes God the cause of the damnation of the ungodly. Those who belong to the direction just described say: God has chosen those to salvation in whom He foresaw that they would be brought to faith and kept in faith. It is true that no one will be saved who does not let himself be brought to faith in the Lord Jesus and remains in such faith until the end of his life; but if we connect this scriptural truth with the election of grace, the question: Why? is again before our soul. God, by virtue of his omniscience, foresees the faith of his elect, that is true. But where does the faith foreseen by God come from? Not from man, but solely from God Himself. We would have to reverse God's word^a if we wanted to say and believe differently. If we say, then, that God has chosen those in whom He foreknew faith, we see the cause of election in something that is in man.

or what man does, and this contradicts the article that we owe our salvation solely to the grace and mercy of God. God's word and confession teach that faith is not the cause of our election, but that election is the cause of our faith. Thus we find written Rom. 11, 5. 6.: "So it is also now at this time with these survivors according to the election of grace. But if it is by grace, it is not by merit of works, otherwise grace would not be grace. But if it is by merit of works, grace is nothing; otherwise merit would not be merit." Further, 2 Tim. 1:9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JESU before the times of the world." According to such words of God, it is rejected as error in the Concordia formula when it is taught: "That not only the mercy of God and the most holy merit of Christ, but also in us is a cause of God's election, for which God has chosen us to eternal life." To believe this is at once Calvinistic heresy. The opponents of this doctrine conclude that if someone teaches that God gives faith to a certain number of people out of pure grace, without in any way looking at their merits, then it must follow that God wants those to whom He does not give faith to perish. This conclusion, however, is made by unenlightened human reason and with it Calvin and his comrades, but God's word and with it our dear confession do not make this conclusion. Admittedly, we are faced with a great mystery here, which we will only see through when the piecemeal nature of our knowledge ceases and we will recognize with clarity what is still dark to us here. What does Missouri do in the face of this mystery? It recognizes it as a mystery, confesses that it cannot comprehend and explain it, and simply adheres to what God's Word and confession teach about it: namely, that there is an election to salvation, but not an election of wrath; that the elect will be saved solely by God's grace and mercy, but that other people will be lost because they have not heeded the earnestly meant call to grace. But let Missouri herself speak. In the May number of "Lehre und Wehre" it says:

"Well then: What do we understand by the eternal election of God's grace? Answer: The eternal act of God, that before the foundation of the world He has already accomplished in His heart, in His thoughts, everything that He has done, is doing and will do in time to us, His Christians, to His holy church. What then has God done to us Christians? In short, while we were still His enemies, dead in sins and children of wrath, like the others, He called us, converted us, and thereby took us out of the world through His holy Word, in which He laid down His counsel of grace concerning the redemption and beatification of the whole world of sinners. Was

there anything good in us that would have moved God to act thus on us poor sinners? Was there any moment before our conversion or during it, where we ourselves decided for the grace offered in the word and where we voluntarily kept silent to the converting grace? Oh no. That we have been converted is a miracle before our eyes. We did not contribute anything, not even the slightest thing, to the conversion, and the fact that we finally followed the Father's move to the Son and allowed ourselves to be reconciled to God is not our work or our merit. God the Holy Spirit alone has broken our reluctant hearts through His Word, filled them with hunger and thirst for the righteousness that is valid before God, kindled the light of beatific faith in us, and thereby made us righteous before God, God's children, and heirs of eternal blessedness. God alone has thereby chosen us from the world, separated us, set us apart and transferred us to the kingdom of His dear Son. What moved Him to perform such a miraculous work on us poor sinners? Answer: Nothing but His causeless mercy and the most holy merit of Jesus Christ. Our conversion in time, and our separation from the ungodly world, which happened through it, is based on this twofold reason, on nothing else. Where is the Lutheran who dares to deny this fundamental truth and to establish a third cause of conversion? Well then: We believe, teach and confess that everything that God has done to us in time and will do according to His promise, until our final consummation in glory, is exactly the same as what, as already said, God already accomplished in His heart before the foundation of the world, what He therefore resolved to do to us in time. The eternal resolution of God, then, to call us, precisely us, and with us His whole holy Church, in time, to enlighten us with His gifts, to sanctify and preserve us in the right faith, and finally to perfect us gloriously and blessedly-this and nothing else is the eternal election of God's grace, which therefore, like its execution in time, rests on nothing but His mercy and Christ's merit."

As a second testimony of Missouri concerning the doctrine of the election of grace, we conclude with a passage from a treatise (Der Gnadenwahlstreit u. s. w. Published by C. F. W. Walther u. s. w.). It says in the same:

"O dear believing children of God within our dear Lutheran Church! For the time being, hold steadfastly against all Calvinism that God wants to bring all men to faith, keep them in faith, and finally make them eternally blessed, and that He offers all this through the Word earnestly, powerfully, and effectively, and that therefore it is not the election, but men themselves, namely their stiff-necked resistance, who are to blame for the fact that so many either do not come to faith, or do not persevere in faith to the end, and therefore are eternally lost. But also hold on to this: That you have come to faith and persevere in it is not caused by yourselves; it is not because you were better than the others and because you would therefore have been more willing to decide for the way to salvation, thus also for faith itself; but the cause of it is, as the Concordia formula page 483 writes, that God, -having laid the foundation of the world, has held counsel over it and decreed in His purpose, how He would bring me' (thus also you) -to it and preserve you in it', and that He would bring your blessedness 'in His eternal purpose,

which cannot be lacking or overthrown, and has placed it in the almighty hand of our Savior Jesus Christ, from which no one can snatch us. He who is lost is not lost because God has destined him to eternal damnation, as Calvin has ungodly taught against God's Word, for God wants to make all men blessed, but because of his own fault; not because God has passed him by with his grace, but because he, man, has passed by God's grace, which wanted to save him. But he who is saved has not himself to thank, but only the mercy of God in Christ; as God himself in the prophet Hosea summarizes these two truths briefly in the words: "Israel, you have brought disaster upon yourself, for your salvation is with me alone" (Hos. 13:9). Therefore, whoever wants to persuade you that we teach that horrible Calvinist doctrine of predestination, that he grossly transgresses the eighth commandment, that he speaks false witness against his neighbor, that he slanders us; which God will judge one day; for we condemn Calvin's predestination with all our hearts, so help us God!" So this is what Missouri teaches about the election of grace.

To the ecclesiastical chronicle.

I. America.

Professor Stellhorn in Columbus, Ohio, has recently published a second pamphlet, namely an alleged "examination" of our "illumination" of his first tract. Necessary work has so far prevented us from publicly illuminating that second pamphlet as well. As soon as there is time, we will do so. Then we will irrefutably prove that Prof. Stellhorn first of all applied a false touchstone in his so-called "examination" and thus violated the highest principle of our Lutheran Church. That, instead of interpreting Scripture and symbol conscientiously, he has inserted his own erroneous opinions into Scripture and symbol; that what he calls election by grace is no election at all; that by means of gross misinterpretation and distortion of Luther's words he has ridiculously attempted to make Luther himself a patron of his sham election and his gross synergism; that instead of the clear testimonies which the old dogmatists also gave for the truth, he has sought out and emphasized, indeed made a rule of faith, precisely those passages in their writings in which, out of human weakness, they expressed themselves incorrectly in the struggle. W. [Walther]

II. foreign countries.

A Voice to Germany on our Doctrinal Dispute on the Election of Grace. In the "Kirchenblatt für die ev.- luth. Gemeinden in Preußen", which is published by Father J. Nagel in Rothenburg an der Oder, in the number of September 15, there is a report on the pastoral conference of the diocese of Trieglaff, which was held in Treptow on July 25 and 26 of this year. This report states, among other things: "Hereupon a lecture was read which dealt with the question: what do we have to think of the doctrine of election by grace in the Evangelical Lutheran Church of North America? From the "Tractate" of Dr. Walther, President of the Missouri Synod, which he published in this controversy, it was sought to prove that Dr. Walther was unjustly condemned because of his doctrine of the election of grace. accused of Calvinism. *) However, since most of those present were not yet familiar enough with the deeper aspects of the controversy in question, and since there were still important questions to be discussed that were based on our own ecclesiastical circumstances, the superintendent postponed his presentation for later discussion. The editor of the church bulletin adds the following remark to the report: "On this occasion, reference should be made to Prof. Walther's booklet: Die Lehre von der Gnadenwahl in Frage und Antwort. Dresden by Heinrich J. Naumann, 75 Pf. Even if it is certain that in the doctrine of the election of grace very captious speeches were made by the Missourian side, one must nevertheless acknowledge that this Walther's writing has nothing to do with Calvinism. Occasionally I will return to this question." Thank God for this beautiful testimony from an impartial mouth that our opponents are "wrongly" accusing us of Calvinism. But as far as the "captious speeches" are concerned, which have been made in our presentation of doctrine, we have long since conceded that we have not always spoken as carefully and unambiguously as we should have done, especially in the past. But whoever uses these "captious speeches", even after the orthodox sense and opinion of them has been shown, to deny us heresies which we ourselves abhor, may see how he will answer for this before God one day. The Prussian Lutherans are obviously far removed from such wretched heresy. Our opponents here, however, continue to ride this horse, knowing full well that they can only hold their ground if they accuse us of all kinds of horrible heresies against all truth. They do us no harm by doing so, for it is only honor to be blasphemed for the sake of truth, but great is the harm they do to the kingdom of God.

W. [Walther]

Public warning.

We, the Evangelical Lutheran Immanuel congregation, in conscience proceeding from the Zion congregation at Mount Olive, Macoupin Co, Ill, warn all faithful Lutheran pastors and candidates not to accept any calling of the Zion congregation until the same has declared itself repentant; since it has acted shamefully against pastor and ministry, as well as against the true confession of the Evangelical Lutheran Church.

In the name and on behalf of the above-named municipality The Board of Directors:

H. Weisbrodt.

M. Arkebauer.

Karl Whitehouse.

H. Gehner.

Resignation.

1. since the professors of the Ohio Synod teach contrary to the word of God and confession of our Evangelical Lutheran Church in the doctrine of election by grace, and the majority of the synod members agree with them;

2. since the Synod has decided that the doctrine: God has chosen in view of faith, shall be the only legitimate one in our institutions, churches, schools, publications and magazines;

3. having severed its connection with the Synodal Conference without just cause;

4. since the Synod has decided that those who are concerned with the new position in the doctrine of the

*) The words "with injustice" are set with blocked font in the report itself.

Grace election do not agree with the Ohio Synod, can no longer remain with it;

5. since the Synod took a position against protests before the doctrine of election by grace had been sufficiently discussed, for one did not get beyond the first thesis either in the Western District or in the General Synod ; and

Since we have committed ourselves only to the Word of God and the confession of our Evangelical Lutheran Church and only want to be committed, but not to the "Fathers", then let us

Resolved, That we, the Lutheran congregation of St. Emanuel's at Evansville, Ind. with its pastor, G. Bachmann, do, for the reasons stated, disaffiliate ourselves from the Synod of Ohio and St. and henceforth no longer belong to the same.

That this was unanimously discussed, decided and accepted in a regular community meeting on October 3, 1881, is attested by the following on behalf of the community

Respectful

the church council:

K. Wilke, Chairman pro tsm. Joh. Stephan, secretary. G. Bachmann, pastor.

R. Münstermann,

H. Schünemann,

A. Grundmann,

P. Damm,

C. Klingelhöfer.

Death News.

Mr. Johann Friedrich Koch, our faithful teacher, died blessedly in the Lord on October 3 of a heart attack, at the age of 70 years, 9 months and 20 days. He had been a teacher for 7 years in Germany, 15 years at Trinity Parish in St. Louis and 19 years at the local parish. He leaves a widow and 7 adult children.

Minden, III, 5 Oct. 1881. M. Eirich.

On September 27, 7 o'clock in the evening, teacher Friedrich Heinrich Wilhelm Leiser died blessedly in his Savior after three weeks of severe suffering at the age of 35 years, 10 months and 26 days. He served God faithfully in his church for 11 years. On September 29, he was buried in a Christian and solemn manner with great participation. The text of the funeral sermon was Hosea 6, 1. Teacher Leiser leaves behind a widow with 4 underage orphans. God comfort the bereaved, as well as the congregation, to whom he will soon bring another teacher after his own heart.

Des Peres, Mo.

Th. Mießler.

Ordinations and introductions.

On the 16th Sunday after Trin. Mr. Candidate H. C. Rohl - fingered in his parish at Gretna, La>, on behalf of the Reverend President Biltz by the undersigned with the assistance of Messrs. RR. L. G. Mödinger and I. F. Döschner. P. Rösener.

Address: Rev. 8. 6. RoUünx. Lox 15. oretnu, La.

On the 16th Sunday after Trin. on behalf of the Presidium of the Illinois District, Mr. R. Gottfried Jung was installed in the Lutheran Zion Parish at Maseoutah, Ill, by Mr. R. Robert Knoll, assisted by the undersigned.

Chr. Kühn.

Address: Rev. 6th ^unZ, Lknsoutad, 8t. (Mir Oo., III.

On behalf of the Presidium of the Eastern District, on the 15th Sunday after Trin. Mr. R. Hanewinkel, who, for the sake of his conscience, left the Hanoverian regional church and accepted a call to the Lutheran Trinity Parish in Cumberland, Md.

Carl Lauterbach.

Address: Rev. IV. RemervinoLel, OllwberlLnä, ^lleZdev^ Oo., blä

On September 18, being the 14th Sunday after Trinity, Herrk. I. G. Goehringer, having received and accepted a call from St. John's Lutheran congregation at Sheboygan, Wis. by order of the Most Reverend Presbytery Northwestern District, was installed by the undersigned with the assistance of Mr. k. H. Sagehorn in the midst of his congregation.

Address: ^ev. "1. 6. oedriaxvr, -1Vi8.

Ph. Wambsganß, s "n.

By order of the High Presidency of the Michigan District, Mr. Stute (formerly pastor of Bonduel, Shawano Co., Wis.) was installed in his new congregations. On the 14th Sunday after Trinity he was installed in his congregation at Tawas, Mich. and on the 12th Sunday after Trinity he was installed in his congregation at Alpen, Mich. P. Jsberg and with the participation of the entire Norwegian congregation of the same by the undersigned.

Address: Rev. H. Stute, l'uwrss Oit^, ökiek.

F. Sievers, sen.

Church dedications.

On the 16th Sunday after Trinity, the Lutheran congregation at Valparaiso, Ind., consecrated their church, which had been purchased from the Unitarians and is now beautifully restored, to the service of the Triune God. Prof. C. A. T. Selle, K. I. F. Niethammer and Fr. Detzer, the latter of whom preached in English, and K. Ph. Fritze provided the liturgical service. The consecration prayer was said by kastor loei,

W. I. B. Lange.

On the 1st Sunday, being the 25th of September of this year, the newly built church of St. Paul's Lutheran congregation at Seneca, Nemaha Co, Kans. was dedicated to the service of the Triune God by the undersigned. G. Polack.

Mission Festivals.

On the solitary Sunday after Trin. the congregations of Woodworth and Buckley, Ills. celebrated their fourth mission feast in a grove. Festival preachers were ck. H. Schümperlin, C. F. Hartmann and undersigned. The Collecte, intended for inner and outer mission, amounted to -71.00. G. Blanken.

On the 15th Sunday after Trin. the congregation at Osh- kosh, Wis., in fellowship with their sister congregation here and a number of dear fellow believers from Berlin, celebrated this year's mission festival in their church. Mr. k. Osterhus preached on inner, Mr. k. Leßmann on external mission. The remaining collection of -52.76 after deduction of travel expenses for the preachers was used partly for inner mission (which includes our emigrant mission), partly for negro mission, as the receipt in the "Lutheraner" will show. J. L. Daib.

On the 15th Sunday after Trin. we held our annual mission feast in Lewiston, Minn. Preachers werel. Horst and M. Stülpnagel. The collecte was - 46.50. D. Kothe.

On September 18, a mission feast was celebrated in my St. John's congregation at Johnsburgh, Somerset Co, Pa. The festival preachers were Messrs. W. Hanewinkel and E. I. Fleckenstein. The collection was -43.00, one half of which was earmarked for inner mission, the other for negro mission.

Carl Lauterbach.

On the 16th Sunday after Trinity, the Lutheran St. Johannis congregation in Berlin, Wis. celebrated a mission festival. In the morning, Mr. E. Theel preached on Marc. 16, 15; in the afternoon, Mr. C. Damm gave a lecture on the history of missions. Of course, collections were taken.

H. W. Leßmann.

On the 13th Sunday after Trin. the Lutheran congregations in St. Louis County, Mo. celebrated their community mission festival at Des Peres, Mo. The festival preachers were Prof. Pieper and Mr. k. I. Mayer. The collecte was -65.25.

Th. Mießler.

On the 15th Sunday after Trin. the congregations of ck. C. Seuel and C. Holst and that of the undersigned celebrated their mission feast of this year at Town Theresa, Wis. In the morning Mr. k. G. F. Schilling, in the afternoon Mr. C. Holst gave a lecture on misflon history. The Collecte for heathen, interior and emigrant misflon was -52.61.

H. Rathjen.

On September 11, the congregations of kk. I. G. Sauer, C. Kretzmann, Mertz and Schultze celebrated their annual mission festival in Seymour, Ind. festival preachers were kk. Brömer and I. G. Sauer. The undersigned gave a lecture on mission history. The collecte was -83.03.

M. Mertz.

The congregation at Town Olive, Saline Co, Nebr. celebrated its second mission feast on the 14th Sunday after Trin. Mr. K. R. H. Biedermann and undersigned preached. The collecte was -20.81. S. Meeske.

The Lutheran Zion congregation at Lincoln, Benton Co, Mo, celebrated ibr mission feast on the 15th Sunday after Trin. Mr. k. Meyer of Indian Creek preached in the morning, Mr. k. Tönjes in the afternoon. The collecte was -52.00.

I. Nething.

On the 15th Sunday after Trin. (Sept. 25) the congregation at South Litchfield, Ill, celebrated its third mission festival. Festival preachers were Mr. k. Weisbrodt in the morning and undersigned in the afternoon. A part of k. Wetsbrodt's congregation was present. The collection was 92.00. C. Schroeder.

On the 16th Sunday after Trinity, the St. John's and St. Jacob's congregations in Quincy, Ill, celebrated a joint mission festival. The festival preachers were Messrs. Prof. F. Pieper, k. I. F. Bünger, k. L. E. Knief and k. G. Traub. The latter directed our attention to a field of mission which has been little cultivated by us, namely the mission to the Jews. On the basis of Rom. 11, 25-29, he set the topic: "What should entice us and provoke us to discord among Israel? The festive collection was 108.76. A. Willner.

On the 13th Sunday after Trinity, the congregation in Sher- man, Wis-, celebrated its mission feast. The festival preachers were kk. G. F. Schilling and G. H. Löber Jr. The collection was -43.45.

Ph. Wambsganß, sea.

The Wellsville congregation celebrated its mission feast on the 15th Sunday after Trinity. In the morning Krafft preached, in the afternoon K. Sander. Members of the congregation at Olean and their singing society, and members of the congregation at Cohocton and Allen Centre took part in our festivities. The collection amounted to -87.98. 38.74 of this was for a traveling preacher to be hired in western New York, 38.74 for the congregation in Port Hope, so that the spiritual need would not be added to the mortal need, and 10.00 from members of the local congregation for the taxation of the bodily need of the same congregation.

C. Zollmann.

Conference - Displays.

The Southern District Conference of Iowa will meet, s. G. w., November 8, at the home of Mr. k. Guenther at Boone.

I. H. Brammer.

The first mixed district conference of Minnesota will assemble, s. G. w., November 8-10 at the undersigned. Pick up in Norwood on Monday. Registration requested. A. Landeck.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., November 14 at 2 o'clock in the afternoon amidst the congregation k. Kuchles. The meetings will close Wednesday 11)H o'clock in the forenoon.

Anyone who wants a place to stay should contact us immediately. G. Löber.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., November 1 & 2 in Owatonna.

Karl Wende.

Please?for the abgebrimrtten.

The distress caused by the fire in Huron County, Michigan, has already been sufficiently described in the "Lutheran" and other papers. I will only add that my congregations have also been severely affected by the fire. Twenty-four families are homeless and two churches have burned down, one of which was not yet consecrated and was also burdened with debts.

Compassionate fellow believers are asked to send any gifts for their suffering brethren in Christo to the following address: Rev. M. Rutd, Ilurov 60., dlidod.

On behalf of the municipalities

the 21st of September 1881W . Schwartz, k.

The above request heartily supports F. Sievers, seu.

Incoming to the Koste of the Western District:

To the synodal treasury: From k. Lenks Gemeinde in St. Louis -5.00. From Trinity Distr. there 9.75. k. Krämer's congreg. in Humboldt, Kans. 4.65. (Summa -19.40.)

For inner mission: part of mission festival coll. in k. Wille's congregation at Brownsville, Mo., 100.00. Misfionsfest coll. in the congregation of k. Meyer at Indian Creek, Mo., 25.00. Part of the missionfest coll. in the congregation of? Schulke at Palmyra, Mo., 27.15. Part of mission festival coll. in k. Dorn's congregation at Pleasant Ridge, Ill., 60.00. Of virgins' association of k. Lehmann's congregation in Jefferson County, Mo., 4.10. Misstonsfest coll. by k. Holius in Saunders County, Nebr., 43.00. part of missionary festival coll. in comm. of k. Wilder to Big Cypress, Tex. for Texas, 49.00. misstons hour coll. of comm. of k.

Matuschka in New Welle, Wo., 9.50. k. Roschke's parish at Piere City, Wo., 5.40. Part of mission festival coll. of parish of k. Nething at Lincoln, Wo., 13.00. k. Weseloh's comm. at Kimmswick, Wo., 7.00. (p. -343.15.)

For negro mission: part of mission festival coll. of k. Wille's congregation at Brownsville, Wo., 14.71. part of mission festival coll. in k. Schulke's congregation at Palmyra, Wo., 12.15. by k. Kaspar at Gtddings, Tex. for New Orleans, 4.00. part of mission festival coll. in k. Dorn's congregation at Pleasant Ridge, Ill., 10.00. From the Virgins' Association of the congregation of k. Lehmann in Jefferson Co. Mo., 3.00. Part of the Misfionsfest coll. in the congregation of k. Wilder at Big Cypress, Tex., 20.00. Misstonsstundencoll. of the congregation of k. Matuschka in New Welle, Wo., 5.00. Part of the Misfionsfestcoll. of the congregation of k. Nething in Lincoln, Mon., 1 p.m. k. Weseloh's congleg. in Kimmswick, Mon., 6.00. (p. -87.86.)

For the deaf and dumb: N. N. by k. Matuschka in New Welle, Wo., 1.00.
For poor sick pastors: John N. Rathel at Chicago, Ill., 100.00. k. Lehmann's Gen. to Tandy Creek, Wo., 6.00. Mrs. L. Kreißler, Sr. by k. Nething at Lincoln, Wo., 2.00. k. Kilians Gem. at Serbin, Tex., 35.00. (S. -143.00.)

For the emigrant mission in New York: part of the mission feast coll. in the congregation of k. Schulke in Palmyra, Wo., 5.00. part of the mission feast coll. in the congregation of? Dorn in Pleasant Ridge, Ill., 20.00. From the mission treasury of the congregation of k. Brandt in N. St. Louis 8.30. part of the mission feast coll. in the congregation of k. Nething in Lincoln, Wo., 13.00. (p. -46.30.) For Baltimore: part of the mission feast coll. in the congregation of k. Schulke in Palmyra, Mo., 5.00. From the mission treasury of the congregation of k. Brandt in N. St. Louis 4.15. part of the mission feast coll. in the congregation of k. Nething in Lincoln, Wo., 13.00. (S. -22.15.)

To the new building in St. Louis: Dr. F. Schade in St. Louis, 500.00. Ph. Maag at Kirkwood, Mo., 5.00. Kaspar's Gem. at Gtddings, Tex., 1st ct. 30.00. W. Gübert at Red Bud, Ill., 2.50. k. Geyer's Gem. in Serbin, Tex. of 88.25. of members of k. Frese's Gem. in Omaha, Nebr. of 33.00. k. Wischmeyer's Gem. in Rose Hill, Tex. 1st ct. 100.00. k. Roschke's Gem. bet Pierre City, Mo., 9.20. k. Janzow's Gem. in Frohna, Mo., 2nd plat. 125.00. k. E. A. Frese in Hanover, Kans., 1st pt. 50.00. F. Nothdurft by k. Lohr m Jackson, Mo., 500.00. From heartfelt gratitude of N. N. in Rau- gart, Wis., 50.00. k. Dornseifs Gem. in Blumenau, Lol., 6.00. (S. -1496.95.) Signed: k. A. W. Frese's Gem. in Port Hudson, Nebr., 100.00. k. Kaspar's Gem. in Giddings, Tex., 110.00. k. Beyers 2 Gem. in Osage County, Wo., 115.00. k. Wischmeyer's Gem. in Rose Hill, Tex. of, 150.00. k. Grimm's Gem. in Washington, Mo., 140.00. (p. -615.00.)

To St. Louis household: Harvest Festival coll. of k. Matuschka's comm. in New Welle, Wo., 13.50.
For poor students in St. Louis: part of the mission festival coll. of the congregation of k. Schulke in Palmyra, Wo., 10.00. Baptismal coll. at A. Schubert by k. Geyer in Serbin, Tex., 2.80.

For the needy around Port Hope, Mich.: Wittwe Wulfekötter by k. Matuschka in New Welle, Mo., 1.00. W. Gübert in Red Bud, Ill., 2.50. k. Polack's Gem. in Union- town, Mo., 63.50. by? Frese in Omaha, Nebr. by? Sauter, Cl. Siever, C. F. Festner, 10.00 each, Mrs. k. Lieffers 4.00; Mrs. Erlling 3.00. H. Hamann and k. Frese 2.00 each. k. Maße in Wentzville, Wo., 24.00. k. Lenks Gem. in St. Louis 66.55. k. Grimm's Gem. in Washington, Mon., 23.50. k. Polack's Salems comm. in Perry County, Mon., 32.25. k. Janzow's Gem. in Frohna, Wo., 90.00. k. Wilder's Gem. in Big Cypress, Tex., 43.00. k. Pennekamp's comm. in Topeka, Kans., 19.00.

For k. Brunn in Steeden: k. Hüschen in Drake, Mo., 4.00.
For the comm. in Neu-Ulm, Minn.: k. Lehmann's branch gem. in Jefferson County, Wo., 3.60. By?. Polack in Uniontown, Mo., of A. Mueller .50, Wittwe H., 1.00. k. Janzow's comm. in Frohna, Mo., 37.20.

For seminarians in Addison: part of the mission festival coll. of the congreg. of k. Schulke in Palmyra, Mon, 10.00.
ForpoorstudentsinSpringfield: partofthemissionfestcoll. of the congregation of k. Schulke in Palmyra, Mon, 10.00.

St. Louis, Oct. 8, 1881. E. Roschke, Cassirer.

Incoming to the Koste of the Illinois District:-

(Schlu.)

For sick pastors and teachers: By k. Achenbach in Venedy from W. Hülskötter 5.00. By k. Müller in Ehester from the Gem. 8.75 and by Mrs. Caroline Gilster, thank offering for happy delivery, 5.00. k. Bergens Gem. in Prairie Town 10.00. By?. Brunn in Jefferson from N. N. .50. By k. Love in Wine Hill from the Gem. 7.10. Chr. R. 1.00. (S. -37.85.)

To the widow's fund: By k. Schröder in South Litchfield from N. N. and N. N. each 5.00. By k. Merbitz in Beards- town from N. N. 1.00. By k. Achenbach in Venedy from W. Hülskötter 5.00. Communioncoll. from k. Müllers Gem. in Bremen 5.25. (p. -21.25.)

For inner mission in the West: By k. Lochner in Chicago from A. Rarten 1.00. By k. Hölter in Chicago from N. N. 2.50. Missionary festival collection from k. Kowert's congregation in Mont- rose 25.00. Part of mission festival coll. from congregations in Arenzville and Meredosia 15.00. (p. -43.50.)

For inner mission: Missionary festival tax from the congregations in Homewood and near New Bremen 84.65. By k. Suc- cop in Chicago from Mrs. Dabelstein 1.00. By k. Doderlein in Homewood from Heinr. Luckhorn 1.50. Joh. Siekmann 2.50. A third of the missionary festival tax. from the congregations in Dwight, Frankenkirch, and Morris 17.63. By k. Rauschert in Dalton from s. congregations 15.00. Part of the mission festival tax from the congregations in Arenzville and Meredosia 5.00. By k. Lochner in Springfield, half of the mission festival tax, 77.43. k. Heyer's congreg. in Colehour 2.00. (p. -206.71.)

For inner mission in Texas: By?. Griffin in Chand- lerville by H. Krone 10.00.

For k. FLgres Gem. in Portland, Me.: By k. Engelbrecht in Chicago from R. N. 2.00.

For the Gem. at Tuseumbia, Ala.:? Nuoffers Gem. at Eagle Lake 6.50.

For Iⁿ. Lake's Gem. in Chicago, Ill.:? Nuoffers Gem. at Eagle Lake 6.50.

For k. Alexander's Gem. in Iowa?: Bergen's Gem. in Prairie Town 3.00.

For the comm. in Ludington, Mich.: By?. Engelbrecht in Chicago by W. Wolf 5.00.

For the community in Neu-Ulm, Minn: From Addison by D. Kruse, L. Balgemann and L. Stünkel 5.00 each, F. L. Krage, G. Rittmüller, Aug Walkenhauer and H. Heitmann 2.00 each, Wm. Fiene, F. Treichler, F. Rittmüller, W. Marwede, Fr. Kucker, H. Kucker, H. Niehus, H. Heidorn, H. Rittmüller, V. v. Diffen and Kröger 1.00 each, H. Timm and H. C. Buchholz .50 each (35.00).? Kollmorgen's Gem. in Nashville 8.65. From the collection bag of? Frederking's Gem. at Dwight 10.00.?. Krebs' comm. in Aurora 18.00.?. Bergen's gem. at Prairie Town 10.48. By?. Engelbrecht in Chicago by W. Wolf 5.00.?. Wunders Gem. that. 64.00. By?. Mießler in Carlinville by Mrs. Dorsten 1.50, F. Lenz, K. Gillmann, Mrs. Wolf, H. W. Steinmeyer and P. Heinz each 1-00, Mrs. Wolf's daughters.75, H. Steinmeyer, Mrs. Breymann, C. Grotefendt, Mrs. Gillmann, C. Kasten senior, F. Giesecking, H. Behrens senior, I. C. Löhr, Schilling, Mrs. Sonnemann and B. M. each .50, E. Multanowski, K. Schoppe, A. Tiefenbruch, Mrs. Arens, L. Tie fenbruch, W. Miehler, Beffelmann, I. Sander, H. Riefender", D. Werfe each .25, G. K. .30, and H. Sträub .20 (15.75).?. Wagner's Gem. in Chicago 20.00. By?. Trautmann in Gower by s. Trinity Gem. 16.89, Joh. Gem. 22.30.?. Nuoffers Gem. at Eagle Lake 17.25. (p. -243.32.)

For those burned at Port Hope, Mich. (? Schöch's Gem.): From Addison: by H. Meesenbrink 10.00, F. Kuhlmann, F. Gehrke, D. Dammeyer, L. A. Z., E. H. W. Leeseberg 5.00 each, H. Heidorn, F. Rittmüller, Prof. E. Homann 2.00 each, E. Rosen, H. B. 1.00 each (43.00). By?. Wagner in Chicago from members sr. Gem. 190.00.?. Frederking's Gem. at Dwight 11.50 (first show). By ? Große in Harlem by H. Dücker 5.00 and Coll. at Emil Gotsch's wedding 7.56. By ? Reinke in Chicago by Wittwe Brosowsky, Aug. Pollex, I. u. H. H. Einspahr, W. Petersen, Joh. Schenkin, Hemr. Hintz, Joh. Arndt, Marie Ott each 1.00, Ludw. Nagel 1.20, Mrs. Era Krüger 1.50, Carl Rieckhoff, Joh. Pictraschke, Franz Müller each 2.00, Leonh. Würffel, Mrs. Dora Höpe, Ph. Würffel each 5.00, Jac. Schwartz 10.00 (42.70). (S. -299.76.)

For the deaf and dumb: Through?. Uffenbck in Lemont by Joach. Ahrens 2.00. By?. Mary's in Danville, thank offering by Mrs. N. N. 1.00. Coll. at the Confirmation of deafst. Heinold in?. Lochner's church in Chicago 23.72. By?. Karth in Worden by H. Sievers 3.00. D.:rch 8. Hölder in Chicago by E. Teßmann 1.00. (S. -30.72.)

To the orphanage near St. Louis: By?. Merbitz in Beardstown from "Unnamed" 2.00. By?. Mießler in Carlinville from N. N. 5.00. (S. -7.00.)

For the studying orphans from Addison: From Chicago: by D. Cohrs 1.00, Fritz Oetjen.50, Mich. Morewsky .25, Joh. Tappel .25, Fr. Müller .20, A. N. .25, Mrs. Drechsler .50, Mrs. Lügge 2.00 and Mrs. Garets .50; by?. miracle from I. Stumpfhans 1.00. From Addison: from L. Balgemann 2.00, Mrs. Heinberg .25, from Nork Centre: by H. Goltermann 2.00 and H. Bade 2.00. Joh. Dunse in Brecher .50. Mr. Leptin in Sycamore 2.00. (S. -15.20.)

Addison, Ill, Sept. 23, 1881.H. Bartling, Casfirer.

Revenue to the Illinois District's coffers:

For the new building in St. Louis: From?. Röder's congregation in Arlington Heights -100.00. Through?. Bartlina in Chicago from: Joh. Bornhöft 10.00, L. Pfister 15.00, Karl Fchke u. Fr. Hartkapf 2.00 each, Emil Reinhardt 5.00, Karl Müller 25.00. By?. Miracles in Chicago by F. Fink 5.00. (p. -164.00.)

For the building fund: From Addison: By teachers C. Greve 23.00, E. Rosen 22.00, H. B. 22.00. (S. -67.00).

For Heibenmission: half of the Misstonsfest-Collecte of the parishes in Woodworth and Buckley by?. Blanken 36.00.

For poor students in St. Louis: By?. Wagner in Chicago from the Women's Club 20.00.

For poor students in Addison: L. Fiene in Addison 3.00.

For sick pastors and teachers: Bro. Lührs in Addison 1.00.

For?. Brunn in Steeden: By?. Miracle in Chicago by L. Frenke 2.00.

To the widow's fund: By?. Love in Wine Hill, wedding coll. at Joh. Allwardt 7.00. Mrs. Lührs in Addison 2.00. Mrs. Car. Seboldt in Millstadt 1.00. Contributions from:?. C. F. Liebe 4.00, Prof. K. Brauer 4.00, Teacher F. Miltzer 2.00. (S. -20.00.)

For inner mission: By?. Blanken, half of the Misstonsfest-Collecte of the congregations in Woodworth and Buckley 36.00. By?. Bartling in Chicago by E. Reinhardt 1.00. (p. -37.00.)

For the burned in Michigan: From members of the community Addison: Bro. Stünkel jun., Bro. Bauer, H. Bartling sen. each .50, Bro. Kucker, H. C. Buchholz, H. Winkelmann, Joh. Rohde, Bro. Tuchholz sen., Mich. Willow, Fr. Gerold, H. Kröger, Er. Pflug, Wittwe Frömming, Fr. Etckhoff, H. Fiene sen., D. Krägel, Wittwe M. Stünkel, G. Balgemann, Ad. Tragge, Lina Gehrke, Heinrich Gehrke, H. Bergmann, Wittwe Bergmann, Wittwe Nickel, H. Stünkel, Fr. Tonne sen, H. Buchholz, Prof. K. Brauer, D. Kruse 1.00 each, Ch. Heidemann 1.75, L. Blecke jun. 1.50, Bro. Göllner, H. Heitmann, H. Niehus, W. Fiene, F. H. Buchholz, C. Harloff, L. Homeier, L. Heinemann, I. Kuhlmann, Bro. Lührs, C. Schnake, W. Grote, Bro. Kucker, Wittwe Plagge, H. Leeseberg, H. Plagge, Mrs. L. Bartling, Ed. Fiene, Wittwe Preußner, Louis Kruse 2.00 each, H. F. Kiene 2.50, H. Oehlerking, Ch. Prätow,?. T. I. Große, Aug. Graue, Herm. Lührs, H. Marquardt 3.00 each, V. v. Diffen 4.00, W. Heuer, L. Fiene, F. L. Krage, H. Rosenwinkel, L. Stünkel, W. Buchholz, John Harmening, W. Beier, W. Rabe, Jürg. Brakmann, D. Rosenwinkel, G. Rittmüller, W. Böske, I. Schlomann, F. Knigg" 5.00 each, L. Balgemann 8.00, Wittwe Heuer, H. Matthews 10.00 each (-199.25).?. Roeders Gem. in Arlington Heights 56.00.?. Löbers Gem. in Niles 40.00.?.

Blitz's Gem. in Concordia, Mo., 34.70.?. Dorn's Gem. in Pleasant Ridge 43.60. By?. Bartling in Chicago by H. Bruder and Karl Kolpin 1.00 each, Karl Müller and Joach. Mau 5.00 each.?. E. G. Franck's parish in Steeles Mills 32.05. By?. Hallerberg in Quincy 70.00. By?. Hölder in Chicago: from sr. Gem. 171.00, from the Young Men's Association 15.00, from the Women's Association 10.00. By?. Trautmann in Gower from sr. Dreieinigk.-Gem. 34.75, Joh.-Gem. 5.50. From Chicago furthermore: by?. Wagner from members of sr. Gem. 59.00, by?. miracles of members of sr. Gem. 51.25, by?. Lehmann von I. Brunow, L. Wehrmeister, I. Wilke, W. Becker and Ch. Zum Mallm 5.00 each, F. Hardt, G. Rackow, E. Thiede and W. Krause 2.00 each, G. Heidner, I. Scheel and Wittwe Wehrmeister 1.50 each, L. Herzog 1.75, Frau Jämick, C. Hinz, W. Müller, F. Küttler, C. Jeske, I. Krick, A. Reichow, R. Haberichter, M. Neumann, I. Neumann, F. Äehrmeister, A. Pautz, H. Eichstädt, A. Eick- städt, C. Bergmann, K. Schneider, and H. Wendt 1.00 each, R. Plamann, W. Gunz, H. Ohlwein, and A. Lehmann .50 each. (p. -892.35.)

For the comm. in Neu-Ulm, Minn.: Wm. Böske in Addison 5.00.?. Liebes Gem. in Wine Hill 11.70. By ?. Hallerberg in Quincy 12.00. By ?. Trautmann in Gower subsequently by sr. Joh. Gem. 2.00. By ?. Otto in War- saw, wedding coll. at D. Ernst, 4.00. (p. -34.70.)

To the orphanage near St. Louis: By?. Dorn in Pleasant Ridge of N. N. 2.00.

For the Progymnasium in Milwaukee: By?. Wagner in Chicago: from sr. Gem. 42.00, from the Virgin- Veretrn 25.00. (S. -67.00.)

NS. To^ sum for new building in St. Louisonly: ?. Roeders Gem. in Arlington Heights 100.00.

Addison, Ill, Oct. 1, 1881. H. Bartling, Casfirer.

Received for the orphanage in Addison, Ill:

From congregations re. in Illinois: From Chicago: By?. Hölder of the Women's Association -15.00 and 12.00, Bro. Arndt 2.00, Mrs. Car. Eckhard 2.00, Marie Mäcker, Albert Peterschu, W. Schulz, E. Teßmann, H. Teßmann, Mrs. Haffelbring, Joh. Spörl and N. N. 1.00 each; by H. C. Zuttermeister collectirt at neighbors 61.00, from Ch. Flegel 5.00, Clara Zuttermeister u. Sarah Hiller 1.00 each; by?. W. Bartling from I. Kröck, Fr. Heß, Joh. Labahn, Ä. Poths, Jaspar Mau, H. Washausen, Jacob Kuchler, Karl Müller and Joach. Mau 5.00 each, W. Giese, Gust. Müller, Fr. Labahn sen., Joh. Will, X. Pfister, W. Rep- kow, Fr. Schmidt, Theresa Riedel, Mrs. Hübschmann, Emil Reinhardt, Heinr. Bruder, Mina Wolff, Car. Wolfs, Auguste Wojahn, Joh. G. Götz, Joach. Stammer and Karl Kolpin 1.00 each, Elis. Sternitzki, L. Meltzer, Ferd. Schulz, Ernestine Baumann and G. Battinig each .50, Carl Bruder 1.50, Ernst Jüngling, Fr. Stricker, Karl Samuel, Theod. Reinhardt and Franz Mil- hahn 2.00 each and Mrs. Tarnow .25; by teacher I. Richter from Mr. Bohre 2.00; by?. Wagner from Ch. Leonhard & Mrs. Kühl 1.00 each, Joach. Burmeister, Joh. Häfke and Fr. Hätte 2.00 each, W. Walk 5.00, F. Tapkl .50; by?. Wunder from N. N. 5.00, Mrs. Henschel .50, W. Kreidemann 2.00, Mrs. C. Warnke and L. Frenke 1.00 each, Mrs. Wagner 2.00; by?. Succop from F. Wackendorf 1.50 u. Joh. Marwede 2.00; by?. Engelbrecht from F. Hartwig and Göllnitz 1.00 each; by?. Reinke from H. Janneck 1.00.

Am Waisenfeste 1056.13, u. zw.: Collecte 595.25, by W. Thoms 76.22, by H. C. Zuttermeister 106.31 and by C. T. Diener "Ueberschluß vom Eisenbahnzuge" 278.35. By?. Liebe in Wine Hill from Wittwe Thies .50. By?. Uffenbeck from Frau Dreymüller in Lockport 1.00. By?. Brüggmanns Gemeinde in Union Hill 4.50. By Ch. Blievernicht in Elm hurst 5.00. From the parish in Addison: from W. Ohlrich 2.00 a. F. R. 5.00. By?. M. Große in Harlem from Mrs. Frick 1.00. From teacher Gottlieb Seboldt in Millstadt 1.00. From Mr. Leptin in Sycamore 6.00. (Summa -1298.88.)

From congregations 2c. outside Illinois: From Mrs. A. S. in Papillion, Nebr., 5.00. From N.N. in Freistadt, Wis., 6.00. By Casfirer C. Eißfeldt in Milwaukee 19.67 u. 4.90. By?. Heintz in Crown Point, Ind., Collecte at W. Sauermann's infant baptism, 6.43. (S. -42.00.)

From children: Quittirt in Kinderblatt 152.11.

In cost money: Through H. Bastian in Chicago, Ill, "Proceeds of sack sold for Appelbergs 28.75, from Herm. Heyer 19.00, Joh. M. Baumann 10.00, Mrs. Wehrli 3.00, Dannen- brink .50, Bro. Appelberg 10.00, John Steffens 5.00, and Mrs. Vogel 10.50. (P.-86.75.)

Addison, Ill, Oct. 3, 1881. H. Bartling, Casfirer.

For the preachers' vnd teachers' widows' nnd orphans' fund (of the Illinois District")

find received:

1. contributions:

From? W. Dorn -2.00. From teachers I. Heinicke and A. Dorn 2.00 each. From the Chicago Teachers' Conference 29.50.

2. gifts:

From R. N. by?. Höltner 2.50. From the congregation of?. Dorn 10.00. From the collection bag of the congregation of?. Freder- king 5.00. From W. Bohl by?. Reinke 1.00. From E. Teßmann by?. Höltner 1.00.

By casfirer H. Bartling were delivered 31.25.

Chicago, Ill, October 3, 1881. H. Wunder, Casfirer.

For the preachers' and teachers' widows and orphans' souls (Western Districts)

find received:

1. contributions:

From the??: I. Nethina -3.00, O. Hanser 2.00, R. Häschen 3.00, H. Lüker 2.00, A. C. Großberger 2.00. From the teachers H. Meyer and Köhnke 5.00 each.

2. gifts:

Coll. on W. Vordenfeld's infant baptism by?. H. F. Grupe 2.70. By?. Nothing from L. Kreißler Sr. and L. Kreißler Jr. 2.50 each, Mrs. Oehler 1.00, Mrs. Mayer .50, Mrs. A. Gockel 1.00. by Dr. Liggett 2.50. by ?. T. Mießler by G. Merz .50. by ?. Biltz by Mrs. Hamm, Mrs. Runge and Mrs. Henke 1.00 each. by I. Theist sen. by ?. Wilder 4.00. by ?. Lüker's congregation 5.00. Thank offering from Mrs. Grünwald Collected at the wedding of Mr. W. Lindhorst by Mr. Klausen 6.20. Collected by Mr. Hintern-Esche and Mr. W. Kahlmann at the wedding of Mr. F. Breihan 11.00. Collected by Mrs. Stockhoh 5.00.

St. Louis, Oct. 1, 1881. C. F. Günther, Kasfirer.

Acknowledgement and receipt

of the following love gifts received for the Lutheran St. Paul parish in Neu- Ulm, Minn: Darch Kasfirer C. Eißfeldt -36.72,?. Hudtloff 6.25,?. I. Kaspar 14.25,?. F. Karth 10.00. By casfirer H. Bartling from?. Frederking 10.00. From the comm. in Addison, Ill, 6.00. By?. Krebs 18.00,?. Bergen 10.48,?. Engelbrecht 5.00, ?. Wunder 64.00, ?. A. Mießler 15.75,?. Wagner 20.00. By?. Käselitz 2.00. By?. F. Dreyer 11.66,?. C. F. Hartmann 17.00. By ?. C. G. Hillers Gem. 8.00, women's club 5.00. ?. G. Erdmann 5.50. By ?. F. Ä. Brügaemann from Wittwe Her- mien and B. Umbach 1.00 each, Mrs. Schmute, H. Katere jun., A. Berger, W. Kottmeier .50 each, H. Katere sen. and L. W. .25 each, from the poor box 3.00,?. Hüschcn 2.00. Through?. I. Nachtigall 27.20,?. W. A. Frey 63.83,?. C. Lohrmann 7.05, Kasfirer I. Rademacher 24.00,?. I. List 20.75. By ?. F. W. Richmann by I. Lenkner and I. Frank each .50, H. Willharm 2.00, D. Haus 1.00, Ch. Haus 2.00, Wittwe Steinbach 2.00, M. Reichenecker 1.00, I. Biffel 1.50, I. Quel 2.00, L. Arnold .25, H. Huber .50, H. Gelsenleuchter 1.00, Mrs. Dapper, Wittwe Wittmer, Wittwe Thomä, Fr. Ortmann, V. Scherer, Unnamed each .50, H. Junge 1.00. Ph. Weiß, H. Billenstein, A. Behm, Unnamed, Wittwe Haus, Frau Bey u. M. Hoffmann each .50, I. Dollmann and Wittwe Rosemand each 1.00, Wittwe Harvey 1.75. By?. H. C. Witte 20.66 and 1.34. By Kasfirer C. Geißln 12.15. By?. I. Bunden- thal by Wittwe Ä. Sum 1.00, I. Keller.30, I. Müller u. F. R. Stachel each .25, L. Hambauch, Unnamed each .10. By ?. G. Haar from sr. Gem. in Denison 8.95, Gem. in Hanover Township 3.61. By ?. E. I. Sander 7.52. By ?. Th. Mattfeld of C. Hutz, A. Nietina each .25, Ch. Meyer, L. E. Gutz, H. Nietina, A. Schnell each .50, W. Zierhaus .25, H. Stahlbock .50, W. Stahlbock, W. Gutz, M. Mack, F. Gutz each .25, H. Stahlbock, Bro. Meyn, W. Gödke each .50, A. Ripke, I- Beinke, Mrs. E. Jahnke each .25, sr. Gem. in Lincoln 8.55. by?. G. Munkel 16.00,?. A. Hertwig 4.75. By?. F. S. Büniger from sr. Zions-Gem. 11.50, Johanniss-Gem. 8.50, Christusgem. 16.00. By?. H. Weseloh 10.00. By Kasfirer H. Bartling from Addison, Ill, 7.00. By?. Trautmann 16.89 from sr. Dreieinigkeits-Gem., 22.30 from sr. Johanniss-Gem. from ?. Nuoffers congreg. 17.25. ?. Döschn's congregation in New Orleans 47.00. By Kasfirer Eißfeldt in Milwaukee 66.22.

Neu-Ulm, Oct. 6, 1881.

G. Reim,?.

For poor students received with great pleasure and heartfelt thanks through our Gennal-Casfirer E. F. W. Meier -SS.70C . F. W. Walther.

For the church building in Petersburg, Ill, from the congregation in Lincoln, Ill, -21.80, by?. Piffel 5.00, by?. Castens 3.45, by?. Mertner 18.42, by?. Merbitz 8.00, by?. Mennicke (from the Misflonsverein) 10.00 gratefully received.

Lincoln, Ill, October 10, 1881.

H. Meyer.

Just published:

American calendar

for

German Lutherans

to the year 1882 after the birth of our Lord Jesus Christ.

Price per copy 10 cts, per dozen postage paid 90 cts.

To be obtained from

"Luth. Concordia Publishers."

St. Louis, Oct. 15, 1881.

(M. C. Barthel, Agt.)

Changed addresses:

86V. Lrost, 8ootk Loellck, OuzwLvM 6o., Odlo.

8sv. 6. 8oseotv1oL6l, Lkaples, Hlleo 6o., lock.

8ev.?dtl. 8ekm1ckt, Se^mour, ^uolcsoo 6o., lock.

8ev. N.?O6V6, Olar6v66 Ootre, Lrls 6o., U. V.

.1. 6. 8661c, Llountville, 8ldlez^ Oo., Llloo.

Il. O. kckeier, Farmers Retreut, veurdoro Oo., lock.

? . liuckemLcker. 8ox 791. 8ovoe, 80006 6o., lotva. - Oeo. IUtLioaon, 168 8r6rv8ter 8tr., l)6trolt, LliolL.
Llr. Il. ruklnock, 338 ^oLosoo 8Lr., Oklougo, IU.

The "Luthrrear" is published twice a month at the annual subscription price of one dollar for those who have to pay the same. Where the same is brought to the house by carriers, the subscribers have to pay 25 LentS carrier's fee.

Only letters containing information for "da" paper are sent to the editor, but all other letters containing business, orders, cancellations, money, etc. are sent to the address: Dntt>. Orooorckin publishing house" ldk. 0. Snrtkel, ^xeny, Lorver ok Ltiam, Street L Inckino" ^vemiv, 8t. lxmis, Liv, to be sent to. - In Germany, this" sheet can be obtained "on Heinrich 3. Naumann, 36 Pirnaische Strasse, Dresden.

To Germany, the "Lutheran" is sent by mail, postage paid, for 41.25 "er- sandt.

Lotereã a.t tke?o8t OLos ut 8t. l-ools, ülo., "s "ecock-olsss matter.

(Submitted.)

"Jewish Mission."

(Continued.)

However, the mission to the Jews, considered according to its necessity, is

II. also possible, also possible now. At first sight, this may seem to be a superfluous assertion, which therefore needs no proof. But the necessary is not always possible. A new skirt may be very necessary for you; but because of your poverty its purchase is impossible for you at present. It is quite different with what God commands. The objection: We have our hands full otherwise, to raise our institutions, to cultivate the negro mission, to follow the new immigrants with the gospel and the like: this objection does not exist before God. Here it is a matter of doing one thing and not doing another. The mission to the Jews should be all the more important to us, since we do not have an external, actual mission to the Gentiles (I mean: in Gentile countries). The mission to the Jews is especially

1.) Possible because of the proximity of the Jews. There is hardly a larger place in the country where Jews do not live. We are in the same civic community with them. We can hardly travel 100 miles in this country by steamship or railroad without meeting Jews. According to the latest figures since the last census, 230,000 Jews live in the United States. In New York City alone there are 60,000, in Brooklyn and Philadelphia 12,000 each, in Baltimore and Boston 10,000 each, and in San Francisco 16,000. In all the cities mentioned we have - in some cases several - communities. Have you ever tried to invite Jews to services, especially at high festivals? They are tangibly close and - not always unapproachable, inaccessible. We do not have a distant land to visit. The poor Lazari (and also the rich banker is spiritually unspeakably poor) are at our door. But the "rich man" does not care about the poor Lazarus. When finally the work of the negro mission was started by the honorable synodal conference, the proximity of the negroes was made clear.

- with full justification - particularly asserted. Are the Jews - externally and spatially - more distant from us? Although by the following remarks actually the further course of the proof intended here is somewhat anticipated, nevertheless already here the hint is permitted that the places where no "synagogue" exists open the most prospect for us. There are (according to "The Friend of Israel") only 278 synagogues in the United States with only 12,546 fathers of families, while 44,000 are found in Jewish "Masonic cooperatives". All others are therefore outside the synagogue as well as outside "secret societies", and they would be the part assigned to us, respectively to our mission to the Jews. - Luther could still say in his time (Erl. Ausg. 62, 355): "Jews are the most miserable people on earth, are driven out almost at all ends, and yet do not become more pious, remain for and for as they are; in few places and cities one suffers them; they must be stuck in each other. I wanted to take her 50 into this room, so that she could help herself inside. In Frankfurt on the Main, they are very numerous; they have an alley in which all the houses are full; they have to wear yellow rings on their coats and clothes in front, so that they are known; they have neither houses nor fields that are their own, only movable or movable goods. - This has partly changed. The civil barriers, especially in this land of freedom, have fallen completely, and that is a great advantage in the service of the mission to the Jews, used properly. They are closer to us, more accessible, less inaccessible than before. Shouldn't we use this closeness? You are able to travel many miles with a Jew in a seat as your closest neighbor on the railroad without even opening your mouth? We are able to live in one place with Jews for years, perhaps decades, to associate with them, to buy from them, without even trying to live up to Christ's word: 'And you also will bear witness of me*? We see in Jews only the descendant of Christ's crucifixes? Should we not, in addition to the truth that "this generation will not perish," according to which they, divinely branded, find a staggering proof of the truth of the Bible, also keep in mind the truth that, as Luther also interprets it, Israel, in contrast to all peoples, is the descendant of the crosses of Christ?

have the promise that from his seed "eternally" some will come to the Messiah? God has His elect also in Israel; He also converts and blesses Jews. In the mission to the Jews, therefore, we would be the instruments in the hand of God to lead these "elect" from Israel on the general way of salvation to the heavenly Jerusalem. "For those," says Luther (Erl. 25, 260), "are the children and heirs; we are the guests and strangers, who come to the children's table by grace find without all promise. Yes, we should thank God humbly and desire no more

with the heathen woman than to be the little dogs that pick up the crumbs that fall from the Lord's table." And as it was said above (in the first part) (Erl. 45,287): "There are still Christians among them in the future and will be daily: for this they alone and not we Gentiles have such a promise, that there shall always be Christians in Abraham's seed, who recognize the blessed seed." This means that until the last day, at least some Jews will always be converted to Christ and become Christians by virtue of divine promise. Abraham's prohibition to Eliezer to take Isaac a Cananite wife is interpreted by Luther (Erl. 34,55): "that Christ is not promised except to the Jews. Then the bride had to be brought here; but we are added like the harlot, so Rebekka led along. But the head and best of Christianity has been the Jewish people, that is the blood. Christ is their cousin, coming from the fathers; the apostles were actually sent to the Jews. But since they would not listen, they turned to the Gentiles, just as Rebecca takes her nurse and maids with her and all that belongs to her."

Now, among the 230,000 American Jews, no one should be able to become a Christian, and only from the "Lutheran" church no missionary should come forth? No, the proximity of those to be converted must also be an impetus for this work. American traffic conditions facilitate this work extraordinarily.

2.) A stronger bond, especially enabling and facilitating the work, is the language. The immigrated "forward" or even to riches ge-

coming Jews do it like similarly Christians, they "speak" (?) and "become" (?) "English". Well to them one speaks English. The poorer (and among them a Nathanael occurs rather than among the richer) Jews preserve their Deutschthum longer. But both. Rich and poor, understand German. Where else than in the field of our "inner mission" do we have the same advantage of proclaiming the great deeds of God in the mother tongue? The greatest eloquence is bound to the mastery of language. The missionary, who laboriously uses a foreign language and to a certain extent takes possession of it, certainly often wishes, when his heart is burning the hottest: "Oh, if I could speak German now! The Jewish missionary has this advantage and advantage over the Jews, which cannot be praised highly enough. - Yes, who better than Luther testifies to this fame and prize of our German mother tongue, especially in his letter about "interpreting"! He, the master of this art, who made and rendered Hebrew, hardly translatable expressions originally German, such as the word "Flattergeister," he who forced the "German Kukuk" to imitate the "Hebrew nightingale," says (Erl. 62, 424): "The German language is the most perfect." And this greatest human benefactor of our German people, to whom even the "Sudler zu Dresden" (Emser) testifies "that his" (Luther's) "German is sweet and good" (Erl. 65, 106), has given us a German Bible in our hands, with which we can go cheerfully and confidently even to the Jews. Of course, I owe the Jew who is to be taught and converted proof from the basic text, and what power this is, testifies the shining eye of the Jew, who not only loves the language of Moses and the prophets, as every people loves its mother tongue, but reveres it as a divine heritage. Well, our boys and young men in Fort Wayne, Watertown, Milwaukee and St. Louis are also learning Hebrew. God grant that one may preach in German, English and Hebrew to the poor Jews who are so close to us, to proclaim the great deeds of God! - But stronger than closeness and language is

3) the recognition of the New Testament as a help that especially enables and facilitates this work of the mission to the Jews. Luther says (Erl. 25,260): "And yet this miracle of the Holy Spirit is to be noted by all of us, that He badly wanted to give all the books of the Holy Scriptures, both of the New and Old Testament, only from the people of Abraham and through his seed to the world and not one of them to be written by us Gentiles, as little as He also wanted to choose the prophets and apostles from the Gentiles, as St. Paul says Rom. 3, 2: the Jews have the great advantage that God's words are entrusted to them. Ps. 147,19: "He preached his words to Jacob, and his judgments to Israel: so hath he done to no Gentile," and Christ himself John 4:22: 'We know that out of the Jews came salvation,* and Rom. 9:4: 'Theirs is the promise, law, fathers, and Christ.'" - (29, 47.) "And though we boast highly, yet we are Gentiles, and the Jews of the blood of Christ; we are brothers-in-law and strangers, they are blood friends, cousins and brethren of our Lord. If one should boast of blood and flesh, then the Jews belong closer to Christ than we do, as St. Paul also says in Romans 9." - The same Luther, of course, also writes (32, 324 f.): "But now the Jews have such things" (the New Testament). If they do not accept the Old Testament, "they have neither old nor new book" (i.e. neither Old nor New Testament), "neither God the Promiser, nor Messiah the Messenger, hovering between heaven and earth, touching nowhere, hitting neither old nor new book, as Zechariah shows in 5. v. 1. the flying letter, which he calls *maledictio*, curse; for their teaching is vain cursing; otherwise they truly know nothing in the Scriptures." - "Therefore they have nothing left in the Old Testament." (ib. p. 325.) Hereby, however, Luther denies neither the (just undeniable) possession of the Old Testament on the part of the Jews, nor the advantage of the mission lying therein. Call it a mission field, where the missionary immediately has the advantage of seeing the source acknowledged, from which he draws and waters the others! The "orthodox" Jew (for he is always and everywhere meant here in contrast to the "reform Jew") recognizes: This is God's word. If I now succeed in proving the doctrine of the person of the Messiah from this word of God recognized by him, e.g. from Ps. 110, then I have convinced and won him. The interpretation of the rabbis, the "glosses" of the Talmud, the hatred against the "Christians" as "goyim" (pagans) implanted and ingrained in them from their youth, their immeasurable carnal conceit together with other causes of their unbelief listed by Luther in hundreds of places are not strong enough to make the rock-solid promise of God that his word "shall not return empty" waver. As certain as we are (as will be shown in more detail in the third part) that the whole of Israel will not be converted, so confidently do we hope for the conversion of individual Jews until the last day. If the resistance of the natural man is strengthened in the Jew, in so far as he is dominated by the error and lies of his people, then "grace" is "still much more powerful. But faith comes from preaching. We have this "preaching" also in the Old Testament. This "preaching", illuminated by the light of the New Testament, is powerful enough to scorch and burn the "cover of Moses".

4.) All the converts from Israel in recent times are witnesses of this. According to Abraham's word to the rich man in hell: "They have Moses and the prophets; let them hear them!" and according to Christ's word to the

Jews surrounding Him: "Search the Scriptures...; they bear witness of me", how they are proofs of the truth that all difficulties and obstacles of the mission to the Jews vanish before the victorious power of the Gospel! Let 1000 unbelieving, hardened Jews scoff at all missionary efforts; the truly converted Israelite who came to the new through the Old Testament is prize enough! - But it is calculated that in the last decades since the foundation of the first London mission to the Jews (1809), 1000 Jews a year have become Christians all over the world. Among them there are certainly also "deaf nuts" and "empty pockets", but also such instruments of God, who, according to the example of the first disciples (Joh. 1,40.41.45.), lead others to Christ, in whom they found "salvation", fiery preachers of the Gospel, spreaders and sellers of good books, honest merchants and others. But if we did not have such proofs of action before our eyes, the command and promise of Christ would be sufficient for us, who with the word: "Blessed are those who do not see and yet believe", points us not to "seeing" but to "believing", even in the field of the mission to the Jews. But the work of the mission to the Jews is not only possible at all and facilitated by many circumstances, as difficult as it is in itself, but it is precisely

5) Especially possible now. Above (at the end of the first main part) it was shown that the mission to the Jews is especially necessary now. A few years ago a reform Jewish rabbi appeared with the declaration: Jesus of Nazareth is the Messiah. The poor man, of course, meant this only in the sense of the Protestant Unificationists, these Reform Jews within the German national churches. But he only spoke out what now lives silently in thousands of Jews: we wait in vain for a new Messiah. It was therefore a concession, even if unintentional, of the hollowness of the whole present Jewry. Luther (Erl. 62, 368) tells "of a great rabbi's prophecy": "The same one should have said to the bishop of Camin: My father was a great rabbi, who read much and waited for the Messiah, but finally despaired without all hope and indicated: If the Messiah did not come, if one wrote 1500 and does not know how much year, (which) is past: so Christ Jesus must have been the same!"

In a Hebrew written rabbinical work "Yoma" whose time is unfortunately unknown to me, the question "Why was the second temple destroyed?" is answered mainly from the 69th Psalm with the lament of the Messiah: *Mippene sinath hinnam* (literally: by reason of hatred without cause - "they hate me without cause"). - The reproach of their protracted and unique punishment so often recommended by Luther to Jews - and in connection with the "law" (as opposed to gospel) this is also indispensably necessary in the mission to the Jews - also occupied many old rabbis. Rabbi Salomon Marochan in the eleventh century refers in response to the prophet Amos, who mentions as a fourth crime the sale of the "righteous" for money. "It seems clear to me that we are justly punished for selling the 'righteous one.'" It is now 1000 years and more, and during all this time it has brought us no benefit among the Goyim; nor is it likely that it will ever take a turn for the good with us. O my God, I fear that the Jesus whom the Christians worship may be that 'righteous one' whom we sold for money!"

But as much as we must detest "Reform Judaism" as a mere Jewish paganism, it is nevertheless in itself a loudly speaking testimony to Judaism's having passed away and having survived. As in Pilati's gruesome saying: "What is truth!" the unbelief of paganism, associated and allied with superstition, which mocks the old "gods" and yet does not seek or know the right God, or at most brings it to that Athenian altar-script "the unknown God," so we are confronted with the "Reform Judaism" and like-minded Jewish "lodges" (such as "*Bene Berith*" with 23,000, the "Independent Order of the Free Sons of Israel" with 8,000, "*Kesher Shel Barsei*" with 10,000, the "Improved Order of Free Sons of Israel" with 2,000 members, not counting "female branch cooperatives" ["Friend of Israel"] connected with it) the renewed cry, accompanied by almost 2000 years of cursing: "We have no king", no Messiah! Now the already above touched, present "Jewish question" is added. There is no doubt that in the life of nations as well as of individuals, God the Lord directs special movements and excitements towards certain goals. Should not one or the other Israelite

How can we give a thoughtful hearing to a dispassionate exposition of our faith just now, when even the unbelieving masses - even against their will - are being drawn into the realm of religious questions? No matter how harshly the Jews are judged, no one who really knows them can deny them a general religious sense. Mind you: really! Not from books, not from hearsay, but from own observation, contact and experience, also not from past centuries, but from the present. In public papers and meetings, friendly and hostile, believing and unbelieving, on the one hand and on the other hand, the "Jewish question" is touched upon or dealt with: the mission to the Jews, however, with understanding and mercy, also responding to the prejudices of the Jews, will alone - under divine blessing - help a fruit to ripen. As soon as the matter is sufficiently stimulated and known in our communities, we should go ahead with God's help. It is at present an exceedingly favorable time and opportunity. Our time is rich in theological achievements and phenomena in the "apologetic" (truth-defending) field. Historical proofs of the origin and authenticity of the New Testament, especially of the Gospels, even an excellent translation of the same into Hebrew, unadulterated descriptions of the lives of converted Jews of the present time by their own hand, publications serving the mission to the Jews and similar phenomena admonish and entice us to attack the work - just now. - Everything unites to present this work not only as necessary, but also as possible: Proximity, language, recognition of the Old Testament, testimony of the new converts and various phenomena of the present! - May God help us all in faith, convinced by the Word, to take hold in time!

-st-

The German Lutheran Synods in Australia.

After having published such a beautiful article from the Lutheran Church in Australia in the last issue of the "Lutheran", our readers will undoubtedly wish to know more about the different nature of the various Lutheran synods in Australia. Now, in this year's 12th, 13th, and 14th numbers of the "Lutheran Church Messenger for Australia," there is a lengthy article entitled: "What Separates Us from the Immanuel Synod?" This article gives a clear insight into the Australian Lutheran church conditions. First of all, we see from it that there are three different synods calling themselves Lutheran in Australia, namely 1. the Synod of Australia, 2. the Immanuel Synod and finally 3. the Synod of Victoria. The former has as its organ the "Luth. Kirchenboten", the latter the "Kirchen- und Missionszeitung" and the third the "Christen boten". After an introduction justifying the question: "What separates us from the Immanuel Synod?", this essay first criticizes the Victorian and Immanuel Synods for the fact that these synods draw their preachers from the unintelligent Basel Mission Institute, whereupon it is further stated, among other things, as follows:

But then we hear the objection: "Can't a student from Basel also come to the knowledge of the Lutheran truth? Certainly he can, and in individual

In some cases this has also happened, but then the persons concerned have renounced the ecclesiastical connection with Basel. But as long as this has not happened, as long as a pupil still goes to the Reformed Lord's Supper in communion with Reformed people, he cannot be a true Lutheran, faithful to the confession, and not fit to hold a pastorate in the Lutheran Church. We must openly confess that it is incomprehensible to us how among Lutherans who have gone through the Union struggles in Prussia and claim to have emigrated for the sake of Lutheran truth, there can be those who are our opponents in this matter. It is painful to us that it has become necessary in Australia to discuss things that are self-evident to every true Lutheran. Would it ever occur to the Breslau or German Immanuel Synod, the Separate Church of Hanover, or the Missouri Synod in America, for example, to ask the Inspector of the Basel Mission Institute to send a pastor?

"The objection could be made to us here: This may all be quite right, but the two synods in question set special conditions and demand such men who are heartily devoted to the Lutheran confession, renounce all unionist tendencies and, in addition, dead orthodoxy. Such people, however, who can meet these demands, cannot exist in Basel under the conditions there; the miracle would have to happen that they would have turned from unionists into decided Lutherans at the same time as a vocation arrived. The fact that among the Basel students there are those who accept such conditions does not prove anything in this matter. The former do not know what they are doing. They think that the way it is in Basel is right and Lutheran; the rejection of other believers from the Lord's Supper, keeping oneself separate from other Christians for the sake of doctrine, that

is unkindness and - dead orthodoxy. Therefore, they certainly renounce the latter with joy. That we are not wrong in our judgment is proven by the pastors here who have been sent out from Basel. Is there a single one among them who can or will understand that a Lutheran congregation can only call its pastor from Lutheran institutions if Lutheranism is a matter of the heart? k. Even today, Herlitz has not revoked his assertion that only Lutheran theology is taught in Basel, although he knows that the theology taught there permits going to the Reformed communion. Has he not recently made the statement, which is most astonishing for a Lutheran, that no false doctrine comes from Basel, although he knows that Lutheran doctrine and reformed doctrine have equal validity in Basel and that reformed disciples also go out from Basel and preach and teach their reformed errors? There you have, dear reader, some examples of what is imagined as 'Lutheran' and 'right doctrine' in Basel. They know nothing of a Lutheranism for which our fathers in Prussia fought and which we consider our sacred duty to preserve, and consider its adherents ossified, disturbers of the peace and quarrelsome people.

"For the sake of completeness, we still have to draw attention to several fruits, which testify to the nature of the tree on which they have grown. But in order to be understood by you, we must go to work historically in the discussion of the second point of difference.

"In 1866, the Synod of Victoria.

was accused of unionism because of its connection with the united alliance and church congress. To this k. Herlitz in the 'Christenboten': -We joyfully admit that we are in intimate connection with the Alliance and Church congresses, i.e. with the noblest and best Christians of all confessions. Therefore we will never revoke the principle that Reformed Christians as such must be admitted to Holy Communion without further ado." That such a principle is not Lutheran, we do not need to prove to you, dear reader. In it, unionism is expressed in its crudest form. Father Auricht, too, gave a fine testimony against such a principle at that time, when he wrote in his "Kircheblatte": -I certainly would not have expected from the whole Synod, and especially from the congregations that have recently joined it, that they would have already deviated so far from the pure Lutheran doctrine, and would have already sunk so far into the false unionism! O you dear brethren who have emigrated to escape this false union and for the sake of the pure Lutheran confession and faith, have you then fought and suffered in Prussia entirely in vain?' When in 1874 our Synod took steps to initiate a confessional union with the Victorian Synod in connection with the Immanuel Synod, the two Synods of South Australia demanded that the Synod of Victoria agree to the sentence: 'To admit members of other confessions even as guests at the altar of our church must not be permissible under any circumstances'. Was this in accordance with our confession or not?

"You will see for yourself, dear reader, that we as Lutherans had to make this demand. We refrain from proving its legitimacy here, since we have done so in previous articles, and so clearly that we must say of those who cannot or will not agree with us: they have a different mind from ours. What happened further in this matter is known to you. The Immanuel Synod withdrew, united with Victoria, and professed the version: -Allowing members of other confessions to be guests at the altar of our church shall only take place in real cases of emergency.' Thus the Victorian Synod still stands today, and with it also the Immanuel Synod. With this it is clearly stated that according to the principles of the Immanuel Synod it is not in itself wrong to admit members of other confessions as such to the Lutheran Lord's Supper. For what is wrong in itself may not be done even in a case of necessity. This is a general Christian principle, which certainly not a single one of our readers will dispute. Even Auricht wrote in his paper in 1868: 'The tempter may well instill the world's rhymes in some people: Ah, once is not once. But get behind us, Satan, for you mean only what is human, not what is divine. If that principle is contrary to Scripture, then the one-time admission is also already wrong. Eve and Adam ate also only once from the forbidden tree. The unspeakably sad consequences are known.'

"Our Synod still holds to the principle that communion is church communion, and that only members of the Lutheran Church may be admitted to the Lutheran Lord's Supper; but the Immanuel Synod has become unfaithful to this principle, as it has proved clearly enough by its approval of that emergency paragraph. Now you may

judge for yourself, dear reader, whether we are right or wrong to stick to what we learned from our Lutheran fathers, and not to give it up and lose it by uniting with other church communities that have other, unionist principles? Are we therefore such wicked, loveless people, addicted to dead orthodoxy, because in this we do according to the words of the Lord: Hold what you have?

"A third point which still stands in the way of a union with the Immanuel Synod is its unclear position on the Lutheran Confession. We do not want to deny it and gladly acknowledge that the Immanuel Synod, since the withdrawal of the Protestations, has on various occasions confessed all the symbolic books with the addition that they agree with God's Word. However, the confessional position of a church fellowship which, with regard to the appointment of teachers and the admission of non-believers to the Lutheran Lord's Supper, takes a position like that of the Immanuel Synod, does not allow it to take this confession of the symbolic books of the Lutheran church fully seriously.

"This has also become apparent on several occasions. As you will be aware, a long time ago a member of the Immanuel Synod had expressed in several theses the by no means correct position of Neuendettelsau to the Lutheran confession and had professed the same. This was followed by a counter-testimony on the part of the Ministry of the Immanuel Synod, about which every true Lutheran had to rejoice from the bottom of his heart. This testimony was in turn followed by a declaration from the same ministry, which nullified that glorious testimony. At the next synod, the position of the Immanuel Synod on the confession was to be considered. This was done, and the synodal report brought the news in a few words that the pastors of the Immanuel Synod had agreed on this matter. While a complete silence about the way of such an agreement was considered good towards us, one seems to have been not so reserved towards Germany etc., because in the theological journal "Lehre und Wehre" we found the following announcement:

In a letter from a Neuendettelsau pupil, L. Kaibel, which is included in the "Kirchliche Mittheilungen" (No. 3, 1880), the aforementioned reports about the negotiations of the Immanuel Synod in the previous year, among other things, as follows: "Among the points which claim your interest is especially the examination of the confession matter. We sat Monday and Tuesday evening until 12 o'clock; the cleverness of k. Herlitz finally succeeded, with the help of God, in bringing about a declaration that was sufficient for every part of us, even though we might still have had some things to criticize. In this declaration we confess to all the confessional writings of the Lutheran Church, because they agree with God's Word in all doctrines of faith. Our synod now takes the position of Iowa, i.e. as a synodal body it does not represent the view of those to whom we count ourselves, because it also has in its fold elements of a different orientation, which it must take into consideration.** Hereby a testimony is issued to the Immanuel Synod, which must necessarily take away the last confidence of faithful and sincere Lutherans. W.*

"After these events and such self-testimony, you cannot call it a harsh judgment if we call the position of the Immanuel Synod on the Confession an unclear, wavering one.

"A fourth point of difference is the position on chiliasm. The Immanuel Synod grants it doctrinal freedom, while our Synod rejects chiliasm as false doctrine in the 17th article of the Augsburg Confession. However, we do not want to go into this point in more detail, since we have proven the scriptural falsity of chiliasm in two articles that follow one another.

"So you see, dear reader, that there are really points of difference between us and the Immanuel Synod, and that these are not trivial, but, as far as the confessional question is concerned, very essential. If we were now to unite ecclesiastically with the Immanuel Synod without the latter renouncing its hitherto erroneous principles, we would make ourselves liable to foreign sins and ourselves leave the path which our fathers trod in Prussia; we would prepare a place in the Australian Church for the Union spirit which drove the first Lutheran immigrants out of the German fatherland. But from this, dear heavenly Father, protect us!"

The procedure of Pastor Rohe and those who profess him.

That in the St. Pauli congregation of this city the dispute over the doctrine of the election of grace has been the subject of much discussion for some time is probably known to many dear readers of the "Lutheran". But how Past. Rohe, along with those who profess to support him, in order to alienate the congregation from the Missouri Synod, may still be unknown to some.

On March 2 of this year, the congregation passed a resolution at its meeting at the suggestion of Rev. Rohe's suggestion, the congregation passed a resolution that he explain the 11th article of the Formula of Concord to the congregation; then he wanted to go over to the synodal bodies and show the congregation how the synod "now" teaches about the election of grace. Finally, he said, the congregation, as the supreme judge,

should decide who teaches rightly or wrongly on this point. Since Past. Rohe had already shown himself to be an opponent of the synod at that time, we replied that the explanation of the 11th article was desirable, but that in order to proceed fairly in the matter, one should also take one or two theologians from the other side; if this did not happen, the matter would be "one-sided. To this we were answered that we were dealing with "prejudices" and, if we did not like it, we could "go out and did not have to listen to it. In this way, of course, Past. Rohe could have presented his false opinions completely unhindered; we, however, opposed him and declared that we could not agree with him because of our conscience; for this, of course, we received bad thanks from Rohe and his people.

When the tract "der Gnadenwahlslehrestreit" by Mr. vr. Walther appeared, it could have been expected that Past. Rohe would have drawn the attention of his congregation to it. Even if he could not recommend this tract, according to his views, as he did, for example, with Stellhorn's, which he sold to his people, it would still have been fair to also recommend the tract published by

Dr. Walther to be mentioned". A Christian should examine everything and keep the best.

On July 7 of this year, Rev. Rohe asked the congregation, since he was ill, to release him from all official duties for 4-6 weeks, because he was in particular need of rest. The congregation decided to grant him his request and to ask Rev. Hügli to perform any official duties that might occur during this time. But what did Past. Rohe? The celebration of Holy Communion was scheduled for the 7th Sunday after Trinity; instead of asking Rev. Hügli perform the holy act, he invited his brother, Rev. Lange, who also preached on that Sunday. On July 27, a written protest was issued against him by some members of the St. Pauli congregation, in which he was forbidden to preach or perform official acts in the congregation; a good reason was also given for this, but he did so nevertheless. During the illness of its pastor, a congregation is happy to make do with a reading service if no pastor from the neighborhood should occasionally take it upon himself to provide the congregation with a sermon; but Pastor Rohe could not allow this. It would have been dangerous for him that the majority of the congregation, which he had on his side, could have decreased. Therefore, without our knowing about it, he provided the congregation with a student from Columbus, Ohio, who was to preach.

Wouldn't you, dear reader of the "Lutheran", feel offended in your Christian rights by such an action, if a person, without your knowledge and will, would be imposed on you as a preacher, whom you do not know? Therefore, some members went to Past. Rohe and at the same time lodged a protest against his proceedings in the name of some others; they also sent one to the student. Thereupon Past. Rohe sent a letter to the congregation on July 25, in which he declared our protest "null and void", since it was, as he said, "against the pure teaching of the Word of God". Of course, the majority of the congregation agreed with Past. Rohe, since there are people who think that everything their pastor tells them should be accepted as cash, since we are supposed to examine everything. Further, he says in the same letter: "Whoever protests against the preaching of Mr. Sutter for this *) reason, protests against me and my preaching, and whoever does so, thereby renounces me."

So by protesting against a man who was imported by Columbus and imposed on us as a preacher, but whom we did not want, we are supposed to have renounced Rohe? - That is certain, that we have rejected Past. Rohe, since he had spoken out in this way, we could no longer recognize him as our pastor.

The majority of the congregation passed a resolution on July 25 that they wanted to keep Rev. Rohe as their pastor "if he continues to teach the doctrine to which he is called. - At the same meeting, the question was raised, "How do we stand with the teachers as they work against the pastor?" The teachers L. Maurer and E. L. Krause were asked to state what their position was; they replied that they had no other statement to make than they had already made. They were given time to think it over.

On August 22, the teachers submitted the following confession to the congregation: "We recognize the doctrine of

*) underlined by Rohe.

We believe that the doctrine of the election by grace, as the Synod of Missouri has hitherto conducted it, is right and in accordance with the Scriptures, because it is precisely the same doctrine as the old Lutheran Church taught and expounded 300 years ago according to God's Word and the confessional writings drawn from it; we will also not break our profession, to which we have been committed, by any other doctrine, but will, with God's help, stand by the old truth once recognized. - Upon this confession, the teachers were removed from office by the majority of the congregation. In the same way, a trustee and a school director were dismissed because they declared themselves to be opponents of the pastor's doctrine.

Since the majority of the congregation no longer granted us a hearing in the teaching matter, since our rights as members of the congregation were taken away in this way, and since Rohe had already declared to one of our members in a meeting: "Look for another pastor," we turned to the secular court.

Our attorneys obtained a stop order from the Circuit Court Commissioner; however, since the judge has now ruled that this stop order is to be lifted, Rohe and his people are again in full possession of the church property and thus believe they are in full rights.

The all-knowing God, however, who is witness to how we have been so shamefully suppressed, will never grant them the right, so let the matter be left to him; their own constitution, § 17, also testifies against them. Admittedly, Past. Rohe will say: We find those who stick to the confession of the unchanged Augsburg Confession; but where and how he deviates from it, he has proven. That he does not take the truth very seriously, he has shown by the fact that when a teacher was appointed last summer, he first denied a matter at various times, but when he was confronted about it, he had to confess otherwise.

This is how Rohe knew how to abuse the simplicity of his people and to leave the synod. When the congregation was in need of money some years ago, the Missourian congregations were dear brothers and their collections were accepted with thanks. *) Is this a just or unjust procedure? God have mercy!

Detroit, Mich. L. Mason.

L. E. Krause. Julius Becker. Christian Schäning. Joh. Ketel. Joh. Petz.

To the ecclesiastical chronicle. I. America.

Augustana - Conference. The "*Standard*" of Columbus attacks as untrue Pastor Humberger's report on the proceedings in the Augustana - Conference, which we published in the "*Lutheran*" of September 15. Mr. k. Humberger informs us that he will conduct his own defense before the readers of the "*Standard*". F. P. [Pieper]

The "**Gemeinde-Blatt**" of the Wisconsin Synod speaks about the new confession of the Ohio Synod thus:

Although, as is well known, the Missouri Synod at that time stood in the doctrine of election by grace just as it does at present, and the opponents of it are now attacking just such articles as were already published 10 years ago in "Lehre und Wehre". D. R.

"First of all, we would like to point out that in the so-called confessional statements (of the Ohio Synod) the important concession is made that the Concordia formula does not know anything about an election 'in view of faith', but rather that if one teaches an election 'in view of faith', one understands the election of grace differently than our confession, the Concordia formula. It sounds all the more strange, then, when the Synod, without renouncing those theses, confesses after discussing them: In particular, we consider the teaching of our fathers to be in accordance with Scripture and symbol, and thus well Lutheran, that the ordinance of the elect to eternal life has taken place in view of faith. Regarding the withdrawal of the Ohio Synod from the Synodal Conference, the "Gemeinde-Blatt" says: "It is with sadness that we see this older sister of ours go her way, especially because we cannot call out to her as a parting greeting: 'You are our sister, grow into many thousands of thousands.'"

Was the truth really victorious? A report in the "*Standard*", which bears the headline: "The truth is victorious", is very different. The "*Standard*" refers to the following: Pastor Rohe of Detroit, Mich., formerly a member of our synod, has caused the greater part of his congregation to separate from the synod by a misrepresentation of the Lutheran doctrine of election by grace. A minority in the congregation, however, was not misled by their pastor, held to the Lutheran doctrine, and wanted to remain with the synod. This minority claimed church property with full rights. It goes without saying that in the event of any divisions in our congregations, that part of the congregation which adheres to the Lutheran doctrine in all respects will remain in possession of the church property. Usually this is also expressly stated in the congregational ordinances. Thus, the faithful Lutheran minority in Father Rohe's congregation claimed the church property with full rights and obtained a restraining order by which Rohe and his followers were temporarily prohibited from using the church. However, this restraining order has now recently been rescinded by the secular judge and the church property has been awarded to Rohe's party. The judge said that he could not and would not pass judgment on which party professed the pure Lutheran doctrine. He awarded the church property to the part which, according to the number, formed the stronger party. It is therefore obvious how childish it is when the "*Standard*", in view of this decision of the judge, exclaims: "The truth is victorious!" "The majority was victorious" - this statement would have made sense here. That the majority does not always have the truth for itself, the "*Standard*" should also admit; only that in this case the majority in Detroit just represented the untruth, could be clear to the "*Standard*", if it took Scripture and Confession as they read, instead of

twisting both according to preconceived opinions and rational principles.

F. P. [Pieper]

II. foreign countries.

Roman Relics. The Roman Catholic Bishop of Arras in France has given his consent to a pilgrimage in honor of a holy tear of Christ, which is said to have been sent by Godfrey of Bouillon from Jerusalem in the last century. It is said to be one of the tears shed at the tomb of Lazari!

In France, a Roman priest who preached in an unusual manner attracted the attention of his congregation and his bishop. The latter sent for him and said* to him, "You are not preaching what the Church ordains." "I preach what Paul preached." "You can't, you must

not preach what the church does not approve of. You do best, you withdraw and think. I will give you a letter to take to the head of the monastery." The letter was handed over and the priest went on his way. Before he reached his destination, he thought he would like to see what was in the letter. He opened it and read: "This is a dangerous person, take him into the monastery and never let him out again. The priest did not particularly care to be imprisoned for life, so he went to Paris and sent the letter back to the bishop. Now he joined the Protestants.

An anti-church church council. The following is reported in the "Pilgrim from Saxony" of September 11: In the Amtshauptmannschaft Flöha (Saxony) the Methodist agitation is particularly strong and unfortunately also quite successful. The Consistory has therefore instructed the clergy of the threatened parishes to duly counter Methodist tendencies among the parochians by holding Bible or Mass hours and evening services. The church councils, however, do not seem to agree with this everywhere. A clergyman of the Flöha district had already been active in this way for some time on his own initiative. When he recently wanted to move the devotional hour to the church on the occasion of a case of illness in his home, where he had previously held it, the church council forbade this, so that the clergyman had to leave again with about 200 people who wanted to follow him into the church. Indeed, a strange church board that closes the church door to the parochians instead of opening it wide for them and forcing them in!

Making it more difficult to leave the regional church recommends the "Pilgrim from Saxony" of September 11. He writes: The more withdrawal is made more difficult (it is by no means to be made impossible), the less often it happens, and we have good reason in our Lutheran church (also in the Saxon regional church?) to make it more difficult, because we are certain before God that it teaches the way of life rightly. Too much relief brings people to the opinion that our cause is nothing and that one may therefore turn one's back on it without hesitation. The situation is similar in Prussia, where an evangelical Christian can leave the state church without any trouble by paying 50 pfennigs, without having any obligations to the church. As is well known, one has been more considerate in this regard against the Jews. For if a Jew leaves the synagogue, he is required to remain a member of the synagogue congregation for another 5 years, so that it is not endangered too much. If a Catholic converts to Old Catholicism, he takes the church property with him according to the ratio of the number of heads. This is how Falk and his culture-fighting followers understood the Prussian *suum cuique* (to each his own)! - So far the "pilgrim". He should consider what advice our Confession gives when a church wants to prevent the departure of good members. In the 24th article of the Apology of the Augsburg Confession it says: "Because by God's grace in our churches Christian and wholesome things are taught about comfort in all disputes, people like to stay with good preaching. For there is no thing that keeps people in the church more than good preaching. But our adversaries" (the papists) "preach their people out of the church; for they teach nothing of the necessary pieces of Christian doctrine." (See the Concordia Book, St. Louis edition p. 194.) When stones are given to the people in the churches instead of bread, one should not be surprised if the members who hunger for the bread of life leave. Righteous souls want certain truth and certainty.

If they do not find both in a church, they go where this is granted to them. And there they remain, and do not allow themselves to be blinded and enticed by any semblance of great wisdom or holiness that other churches spread around them. For when a Christian is made sure of his faith and his blessedness in his church and has become sure of it, he knows that he will and can find less or the opposite elsewhere, but nowhere more. W. [Walther]

Tilemann Heßhusius. It is true that our opponents seek to prove their doctrine primarily from the private writings of earlier teachers, rather than from the Holy Scriptures; but if we once cite a few passages from private writings as evidence that our doctrine is not a new one, but the old original Lutheran one, then our opponents do not want to know anything about it, and not infrequently they then seek to suspect even the most acknowledged faithful theologians as false teachers. They do this, among other things, also with regard to the old Heßhusius. Where he does not agree with our opponents, he is said to have taught falsely. In the "Lutheraner", in the 17th number of this volume, we have displayed and recommended the newly published booklet by Pastor Hübener in Dresden, which bears the title: "Von dem Unvermögen menschlichen Kräfte in den Sachen, so das ewige Leben betreffen. This booklet is also announced in the paper "Unter dem Kreuze" (Under the Cross) of September 17 of this year, and to our joy with high praise. The advertisement contained in this paper reads as follows: "What our readers can expect from Tilemann Heßhusius, we do not need to explain to them. His instructive manner is sufficiently known to them. They also know from his biography that after Luther's death, in the time of general desertion, he was one of the main representatives of pure Lutheranism. No one will accuse Heßhusius of Calvinism; for he has more than anyone else uncovered the tricks of the Calvinists and swept out the leaven of Calvinist doctrine. With the same determination, however, he has also victoriously fought and helped to overcome synergism (man's cooperation in his conversion), which at that time seemed to want to gain sole dominion in the church until it was judged forever in the Concordia formula. Who now, in the doctrinal controversy that has now broken out anew over the election of grace, in which on the one hand the reproach: Calvinism" on the one hand and "synergism" on the other: These four sermons by Tilemann Heßhusius can be of great service to anyone who would like to consult the testimony of an old, unsuspicious theologian. In the prevailing doctrinal confusion, in which nothing less than a main and basic doctrine of true Christianity is at stake, it is probably time, so the editor thinks - and we agree with him - to let the well-known Tilemann Heßhusius, among other testimonies, once again step onto the battlefield with a writing that has fallen into oblivion and has become very rare. If someone would dare to accuse him of Calvinism (or also of synergism), the well-tried, intrepid and tireless fighter against all kinds of false doctrine, this fame would have been reserved for modern times. In any case, we have here a witness who stands above the parties of the present day and therefore deserves all attention."

The proverb certainly becomes true that it takes seven lies to confirm a lie; and, as St. Jerome says, falsehood and lies require many cloaks to be taken for truth.

(Luther IV, 737.)

(Submitted.)

Urgent request nm help for our preacher and teacher widows and orphans.

Already some months ago I complained that the contributions and gifts for the support of our widows and orphans were very sparse, and I asked that this fund be more generously endowed. But unfortunately my request was of little help. The number of widows and orphans to be supported has again increased significantly since a year ago, the participation in the support has decreased quite noticeably. Winter, with its many demands, is just around the corner, and in some areas has already arrived. In addition to food and shelter, the poor need warmer clothes and shoes, stoves and bedding for themselves and their children. Inquiries are already coming from all sides: Where does it come from that I have not sent any support for such a long time? There are requests that I send money. Complaints come, "Why are the poorest forgotten? But none of them is forgotten. The list remembers all with all precision and - oh, how I would like to send, but the cash box is empty; and when a little is received, one does not know where to send it first. The year will soon be over, and we are still nearly \$3,000 short of our needs.

I know, of course, that there are so many demands on the willingness to sacrifice and the merciful love of our dear Christians that one would prefer to remain silent; but, dear Christians, what should I do? Shall we then let the widows and orphans of those who have told us the word of God - the widows and orphans of those who have provided us with the spiritual and eternal, so faithfully, so abundantly, so purely and loudly, as it has not happened to any other people on earth - the widows and orphans of those who have consumed themselves in the service of the Lord - shall they starve and freeze? No, God be thanked, we do not want that! It is and remains true that "God is a father of orphans" and "sustains widows. But he wants to do this through us, wants to use us as his instruments.

Therefore, dear Christians, let us be God's handmaidens! "A pure and undefiled service before God the Father is that of visiting the fatherless and widows in their affliction." We do the same when we give them a helping hand with a willing heart. "But let us do good, and not be weary; for in his time we shall also reap without ceasing," when the Lord Jesus will say, "Inasmuch as ye have done it unto these least of these, ye have done it unto me."

Gifts and contributions should be sent to the District Treasurers of the "Preachers' and Teachers' Widows' and Orphans' Fund", whose names and addresses can be found in the calendar.

On behalf of the poor widows and orphans

C. F. W. Sapper, General Treasurer of the "Preachers' and Teachers' Widows' and Orphans' Fund".

St. Louis, Mo. in October 1881.

Reasons why I have suspended fellowship with the General Synod of Ohio u. a. St. until further notice.

At its recent meeting in Wheeling, the Synod of Ohio, by a resolution entitled "Our Position Concerning the Election of Grace," which was adopted on September 10, changed the ground of its confession to such an extent that, whereas formerly it simply confessed the eleventh article of the Formula of Concord, it now confesses it as the Fathers have explained it, that is, in the broadest sense. From this it is evident that the Synod no longer simply professes the text of the Formula of Concord, but rather the interpretation of the Fathers. I hold that the confessions should be their own interpreters, and cannot consent to interpret them according to views "which are set forth in the private writings of the Fathers, as the Synod, according to its decision, requires that they be interpreted. (See Concordia Book p. 391. Jubilee Edition.)

2 In the same decision, the Synod acknowledges the expression used by some Fathers that the election took place "in view of the faith". Although I admit that this expression can be used in an orthodox sense, I must nevertheless reject a confession of this expression that is not limited by anything, because it is used neither in Scripture nor in the Confessions and easily leads to error. By the words of the same resolution: "As in the past, so also in the future", the Synod has given its consent to synergistic declarations of this expression: "In view of the faith", which declarations have been publicly given by officials of the Synod, declarations such as these: "That the election took place in anticipation of man's conduct against the gospel; that the mystery of election lies in man; that of those who are in like guilt, one is converted because he is inclined to hear the gospel"; and other declarations of the kind. These declarations obviously imply that man can and must contribute something in the work of conversion and salvation, which doctrine is condemned by our confessions.

One of the reasons given for leaving the Synodal Conference is that the Missouri Synod has established a doctrine of election which the Ohio Synod cannot accept. Now the doctrine of the Missouri Synod can be summarized in these sentences: 1. God desires and seeks the salvation of all men; 2. those who are lost are lost because of their unbelief; 3. those who are saved were ordained to salvation and all that is necessary to obtain it before the foundation of the world by grace alone for the sake of the merit of Christ. I hold that this is the teaching of the Word of God and of the confessions of our church, and I cannot agree with the condemnation of the truth.

When the Synod decided that the doctrine known at its recent meeting should have any right in its churches alone, it made it my duty to preach a doctrine which is false, and I cannot agree to that. F. Kügele.

Exit declaration.

Undersigned hereby declares that immediately after the meeting of the General Synod of Ohio and other States at Wheeling, W. Va. he has disaffiliated himself from the above Synod on account of the erroneous doctrinal position of the same in the doctrine of election by grace.

Evansville, Ind. 24 Oct. 1881.

E. Koscielski,

Teacher at Emanuel Parish in Evansville, Ind.

Death - Display.

Father Gustav A. Sondhaus, after receiving Holy Communion from me, died blessedly in faith in his Savior in the midst of his congregation at Norborne, Mo., October 22, of emaciation, at an age of only 25 years and 2 days. His mortal remains were buried by me on the 23rd of the aforementioned month with the numerous participation of his congregation.

The congregation has lost in him a faithful and zealous servant who was truly serious about furthering the kingdom of God during his brief ministry.

He leaves behind a grieving widow.

F. G. Walther.

Ordinations and introductions.

By order of the honorable Mr. President Wunder, on the 13th Sunday after Trinity, the candidate of theology Adam Detzer Jr. was ordained by the undersigned, assisted by the pastors Adam Detzer Sr. and Friedr. Detzer, and introduced into his congregation in Evanston, Ill. A. Reinke.

Address: Rev. vetrer, Luvvston, Ill.

By order of the Reverend President Biltz, on the 18th Sunday after Trin. Mr. R. G. Grüber was installed in my previous branch parish at Lincoln Creek, Seward Co., Nebr. with the assistance of Mr. R. G. Endres of the undersigned.

Tr. Häßler.

Adreffe: Rev. 6. oruder, litte", Servarä Oo., Nvdr.

By order of Mr. President punishments was given to Mr. C. F. Ebert on the 16th Sunday after Trin. by the undersigned with the assistance of Mr. C. I. Schwan in the Lutheran congregation at Hartland, Shawano Co, Wis.
P. H. Thickness.

Address: Rov. 6. Lbert, Loockusl, 8d "vsrro 60th, ^1s.

By order of the Presidium of the Eastern District, Mr. M. Töwe on the 18th Sunday after Trin. in the congregation at Wolcottsburg, N. A., introduced.
I. T. Holiday.

After Mr. k. A. O. Engel of Little Valley, N. A., had received a vocation from St. John's parish at Long Green, Md. and had accepted it with the consent of his former congregation, the same was installed in his parish by order of the reverend Presidium "Eastern" District on the 17th Sunday after Trin. (October 9) by the undersigned in his congregation.

C. H. F. Frinckr.

Address: Rsv. O. LnZsl, vulaoe's Valley, Baltimore 6o., Llā.

By order of the President of the Western District, Mr. D. Stemmermann was introduced to his new congregation at Onaga, Pottawatomie Co, Kans. on the 17th Sunday after Trin. by the undersigned. H. C. Senne.

Address: Rev. v. Stemwerkmv,

OouKL, kottarvatomik 6o., Laus.

By order of the honorable Presidium of the Middle District, the undersigned Mr. G. Rosen Winkel on the 18th Sunday after Trin. into his new office in the congregation of Bielefeld.
C. Zschoche.

Address: Rev. 6. Iotearvlnkel,

Nspls 8t "dioll, ^llkl 6o., lac.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation in Alice, Renfrew Co, Ont, dedicated their newly built church to the service of the Triune God. In the morning the undersigned preached, in the afternoon Mr. k. Brss.
R. Eifert.

On the 18th Sunday after Trinity, the beautiful, newly built brick church of St. John's Parish in Canton, Mo. was dedicated to the service of the Triune God. The festival preachers were Messrs. Hallerberg, Willner and undersigned. The latter preached in English. A large number of guests had come from Quincy and La Grange for the celebration.

F. P. Merbitz.

Candidate Election - Display.

It is hereby brought to your attention that the following persons have been nominated by the members of the Electoral College, by the Board of Supervisors in question, and by certain Synod congregations as candidates for the directorship of our high school at Fort Wayne:

1. Prof. R. A. Bischofs in Fort Wayne, Ind.
2. Mr. P. P. Brand in Pittsburg, Pa.
3. Prof. A. Crull in Fort Wayne, Ind.
4. hr. I". I. T. Great in Addison, Ill.
5. mr.?. Hugo Hanser in Baltimore, Md.
6. Mr. P. I. H. Niemann in Cleveland, O.
7. Mr. P. H. Ramelow in Arlington Heights, Ill.

It is reminded here that according to our Synodal Constitution (see Synodal Handbook, 2nd edition, p. 16) every synodal congregation and the teachers' college concerned have the right to protest against the election of a person nominated as a candidate within four weeks after the date of the announcement of the candidate, on the grounds of proven false doctrine or proven vexatious living. Therefore, the persons concerned may wish to send the undersigned any relevant information in writing in good time, so that the result of the final election can possibly be made known on December 1 of this year.

St. Louis, Mo, Nov. 1, 1881.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Announcement.

The votes cast in regard to the Southern Districts Synod to date (24) are all in favor of the proposals made by the New Orleans Pastoral Conference. Only one parish wants a time 1 or 2 weeks later.

Concordia, 19 Oct. 1881.

F. I. Biltz.

Announcement.

In accordance with the agreement reached, the meeting of the Joint Pastoral Conference of Milwaukee and Vicinity, scheduled for November 14 and the following days, has been postponed until further notice.
G. Kühle.

Conference - Displays.

The "Protest Conference of Ohio & a. St." meets, w. G., on the 16. Nov. afternoon, 2 o'clock, at my residence. All brethren who cannot make the position of the General Synod of Ohio their own, and are distressed in conscience by the same, are hereby invited.

Registration a few days before is requested by P. Brand,

The Baltimore Districts Conference will assemble, w. G., from the 8th to the 10th of November, at the residence of Messrs.? Frincke at Baltimore, Md. I. G. Häfner.

Eiagekommen iv the Illinois District's treasury:

To the synod treasury: By Cb. Hänsgen from the congregation in Rock Island -30.00. By?. Willner, part of the mission festival collection of the Johannis- u. Jacobt-Gem. in Quincy, 10.00. By?. Burfeind's congregation in Rich 8.30.?. Schmidt's congregation in Schaumburg, part of the harvest festival collection, 53 00. By C. L. Winte, harvest festival collection of the congregation in New Minden, 42 17. ?.. Müllers Gem. in Ehester 5.85. (p. -149.32.)

To the building fund: from Addison by teachers: E. Rosen 23.00, H. B. 3.00. Communion scoll. from?. Döderlein's comm. in Homewood 9.26. (S. -35.26.)

To the new building in St. Louis: By?. Brauer's congreg. in Brecher 30.00. By Ch. Hänsgen of the congreg. in Rock Island 100.50. Harvest Festival coll. by?. Brunn's congreg. in Jeffer- son 17.00.?. Great Gem. in Harlem 10.00. By?. John of the congregations in Rockford and Pecatonica 12.50. ?. Steege's congregation in Dundee through teacher Kammann 73.50. From Chicago: through?. Bartling by Franz Milhahn and Th. Reinhardt 25.00 each, Ch. Grawe 20.00, Karl Gültzow, Karl Bruder, Joh. Volkmann, Ludw. Fischer, Gust. Hafemeister 10.00 each, Aug. Jagau, Chr. Jacobs, Ferd. Schultz, Wm. Fromm, Wm. Baumann, Chr. Kriemann, Heinr. Bruder, Karl Kolpin, Fr. Bening, Gottl. Fehniger, Joach. Hink, Gottl. Battnig, Fr. Bornböft, Ludwig Boldt 5.00 each, Joh. Kohn and Joh. Bruder 3.00 each, Fr. Jeske 2.50, Ed. Kohn, Herm. Krüger, Gottf. Wolski, Karl Kolkau, Louis Wenzel, Joh. Techer each 2.00, Ludw. Lips 1.50, Joh. Schröder, Wm. Kriemann, Joh. Pahnke each 1.00, Fr. Sievert.50; by?. succop of Chr. Kruse, Joh. Pommer, F. Ruoffer, Karl Brüdigan each 25.00, W. Hapke 15.00, first number, of Joh. Lange 10.00, Franz Dabelstein 20.00, Joh. Demmen 15.00, Joh. Schewe 5.00, Karl Gielow 10.00, K. Kummerow (2nd Zahlg.) 5.00.?. Lochner's parish (2nd number) 129.75;?. Engelbrechts Gem. 121.00;?. Wagner's Gem. (first Sdg.) by H. C. Zuttermeister 801.00. (S. -1690.75.)

For Jewish mission: part of mission festival coll. from St. John's and St. Jacob's congregations in Quincy 10.00.

For the Negro mission: part of the mission feast coll. of the Johannis and Jacobi congregations in Quincy 9.70.?. Merbitz' congregation in Beardstown 10.00, of?. Brecht's &?. Schuricht's congreg. in Fartna and St. Paul 10.00. Wittwe Fierks in Dundee 5.00. (p. -34.70.)

For emigrant mission in NewYork:?. Böttcher's congregation in Mt. Pulaski 8.00. By?. miracles in Chicago, proceeds of Raithe's bequest, 60.00. Part of Missions- festcollecten from Johannis- u. Jacobi-Gem. in Quincy 2.50. ?. Merbitz's congregation in Beardstown 10.00, ?. Brecht's congregation in Farina and?. Schuricht's congregation in St. Paul 10.00. (p. -90.50.)

For emigrant mission in Baltimore: part of the Missions- festcollecten von: St. John's and St. Jacob's congregations in Quincy 2.50,? Brecht's congregation in Farina and Schuricht's congregation in St. Paul 6.00. (p. -8.50.)

For poor students in St. Louis: part of the Misfions- festcoll. from ?. Merbitz' Gem. in Beardstown 10.00. By ?. Succop in Chicago from the Women's Club for Stark 12.50. By ?. Bartling there from ? Gem. for Th. Kohn 8.00. By ?. Wolbrecht in Okawville for C. Skubkegel 10.00. (p. -40.50.)

For poor students in Springfield: By?. Brewer in Beecker from I. C. Hartmann 5.00. Tbeil of the Mission Festival Coll. from?. Merbitz' congregation in Beardstown 10.00.?. Döderlein's parish in Homewood 7.75. For Bernh. Mohr by?. Succop in Chicago from the Young Men's Association 11.00. For Büscher, part of the mission festival coll. by?. Merbitz's parish in Beardstown, 25.00. For W. Brauer, wedding coll. by W. Ahrens in Addison, 10.00. (p. -68.75.)

To the college household in Springfield: part of the Mission Festival Collecte of St. John and St. Jacob's congreg. in Quincy 10.00.

For poor students in Fort Wayne: part of the Misfions- festcollecte of ?. Merbitz' Gem. in Beardstown 10.00. By ?. Mennicke for students of Rock Island, missionary coll. 45.23, for A. Mennicke from the missionary association 8.00, for F. and G. Möller from the missionary association 12.00. By?. Hölter in Chicago from the virgin association for E. Arndt 10.00. Wedding coll. at W. Ahrens in Addison for F. Brauer 10.00. Part of the Misfions- festcollecte of?. Merbitz' congreg. in Beardstown 10.00. (p. -105.23.)

For poor schoolchildren in Addison: Gem. in Addison 30.00. Part of mission festival coll. by?. Merbitz's Gem. in Beardstown 10.00. By?. Engelbrecht in Chicago from the Young Men's Association for A. Eichmann 10.00.?. Müller's Gem. in Ehester for Bewie and Müller 14.40. (p. -64.40.)

For sick pastors and teachers: By?.Döderlein in Homewood by Ch. Hibbing 5.00. Part of the mission festival coll. of Johannis- u. Jacobi-Gem. in Quincy 5.00. By?. Heinemann in Okawville by I. Weseloh 2.00. (S. -12.00.)

To the widow's fund: part of the missionary festival coll. of the Joh.- u. Jacobi-Gem. in Quincy 5.00.

For inner mission: By?. Döderlein in Homewood from Mrs. Elise Katt 1.00. Part of mission festival collect: Johannis- u. Jacobi-Gem. in Quincy 20.00.?. Merbitz's congregation in Beardstown 5.00.?. Brecht's congregation in Farina &?. Schuricht's congregation in St. Paul 10.00. By?. Hetnemann in Okawville by G. Overmann 5.00. (p. -41.00.)

For inner mission in the West: Tbeil von Missionsfestcollecten:?. Merbitz's congregation in Beardstown 20.00.?. Brecht's congregation in Farina and?. Schuricht's congregation in St. Paul 8 p.m. (p. -40.00.)

For the burned inMichigan: From parishioners in Addison: L. Rackow, Ferd. Bartling, Wm. Marquardt 1.00 each, L. Rathje" W. Marwedr, Joach. Reinke, Dir. E. A. W. Krauß 2.00 each, Karl Martin 3.00, H. Niemeyer 5.00. From Chicago: durck?. Reinke from the Women's Club 20.00, E. u.H. Niedert 10.00, Gust. Gehrsch 10.00, Franz Kopplin, Aug. FriedrickSdorf, Ehr. Pätzmann, Fr. Peltz, Gust. Pietraschke, F. Hunnemann, L. Appell sen., D. Bohl, Aug. Fischer, Job. Bauermeister each 2.00, David Bauermeister, Joh. Lange I. u. Gust. Klotz each 5.00, Ebr. Karneboge, Henriette Rimmz, Otto Rimmz, Wm. Schiefel- bein, Karl Tom, Karl Draeger each 1.00, Wilhelmine Karneboge, Karl Rittbammel, Karl Panzer each .50; by?. miracle of limbs sr. Gem. 30.50; by?. Wagner of members of his Gem. 4.00; by?. Bartling v. Chr. Freundt, Heinr. Müller, Aug. Heiden, W. Grass, W. Hamann each .50, Tb. Reinhardt, E. Reinhardt, Fr. Pieper, Karl Dehne, Johann Techel, Christine Schumacher 1.00 each, Chr. Zuber 2.00, N. N. 5.00; by?. Succop, Toll. sr. Gem. 117.78, by members sr. Gem. 75.25, by teacher Gelles Singchor 10.00; by?. Lebmman from O. Heitner 5.00, A. Beyerlein 3.00, H. Reifert 2.00, Frau Cläse u. N. N. each 1.00, F. Blank.50, I. Krause u. E. Krause each .25; by?. Hölters Gem. (2te Sendg.) 63.00; by?. Engelbrecht from sr. Gem. 868.25, from women's association 10.00.?. Ruossers Gem. at Eagle Lake, Harvest Festival Collecte, 76.50.?. Frederking's Gem. at Dwight 25.00 & 26.50.?. Heinemann's comm. at Grand Prairie 16.00.?. Mueller's compound at Randolph 25.00. ?. Mennicke's compound in Rock Island 34.00. ?. Achenback's congreg. in Venedy 26.00. ?. Gotsck's parish in Dort Centre 41.30. By?.. Large in Harlem by D. Kornhaaf 5.00, G. Amling 2.00, Chr. Warnke u. W. Senne each 1.00.?. Döderleins Gem. 106.50 u. 41.25. By?. Burfetnd in Rich by Fr. Wegener 4.00. By?. Drögemüller in Arenzville by sr. Gem. 19.00, N. N. 1.00. By?. Beck in Jacksonville by J. Ehni 2.00, F. Walker, Cath. Walker, B. Ohler & Mrs. Wint- ter 1.00 each, W. Gerbing and I. Hoffman" each .50. Harvest festival collections: from?. H. Schmidts Gem. in Skaumburg 61.00.?. Webrs' congreg. in Oak Glen 26.05. Durck?. Merbitz in B.ai-ds- town 7.00. From Dundee: durck?. Steege from Mrs. Redeker 1.00, durck Lebrer W. Kammann from s. school children 4.88, from Frauenverein 14.00. Durck?. bieving from sr. St. Paulsgem. bet Manito 26.00, s. Joh.-Gem. on Sand Prairie 12.25. (p. -1419.01.)

For?. Knief's Gem. in Golden, Ill.: By?. Engel- brecht in Chicago 5.00 and by?. miracles there of Mrs. R. N. 5.00. (S.-10.00.)

For the community in Reu-Ulm, Minn: Durck?. brewer in Brecher of N. N. 1.00.?. Burfeinds Gem. in Rich 9.75. Durck?. Bartling in Chicago by Joh. Techel 1.00.?. F. W. Schlechtes Gem. in Stewardson 10.00. (p. -21.75.)

For?. Willner's Gem. in Quincy, Ill:?. Wunders Gem. in Chicago 27.40.

For the deaf and dumb:?. Böttcher's congregation in Mount Pulaski 5.00. Tbeil von Missionsfestcollecten: St. John's and St. Jacob's congregations in Quincy 5.00 u. v.?. Merbitz's congreg. in Beardstown 20.00. (S.-30.00.)

On the orphanage near St. Louis: By?. Merbitz in Beardstown, wedding scoll. at W. Frey, 3.80.

For the progymnasium in Milwaukee:?. Beck's Gem. at Jacksonville 8.45.?. Frederking's comm. at Dwight 8.75. (p. -17.20.)

For the Addison Studying Orphans: Gem. in Addison 28.00.

For sophomore G. A. Mueller of Watertown, Wis. Mueller's comm. in Ehester 7.20.

AB. To the required DH sum for the new building in St. Louis find been paid: From?. Loc'n ers Gem. in Cbicago 129.75.?. Brunn's Gem. in Jefferson 17.<0.?. Engel- brechts Gem. in Cbicago 121.00.?. Johannes Gcium. in Rockford and Pecatonica 12.59.?. Döderlein's Gem. in Homewood 9.26.

Signed are: By? Brauer's Gem. in Brecher 50.00 (subsequently),? Bartling's parish in Cbicago 346.00 (subsequently),? Baumgart's parish in Lenzburg 137.00,? Holtermann's parish in Lost Prairie 102.00,? Schurichts Gem. in St. Paul 500.00. (S. -1424.51.)
Addison, Ill, 15 Ocr. 1881. H. Bartling, Casfirer.

Eiagecome into the Middle District's coffers:

To the building fund: From? Hamann's parish in Otis -19.50, in Westville 15.50. Mrs. Bracher 5.00.?. Scbumms Gem. in Kendallville, 2nd payg., 25.00..?. Denninger's Gem. in Mount Hope, 1st tenn.", 100.00. limbs from?. Zsckoches Gem. 100.00. Gg. Mueller's in?.Scheips Gem. 5.00. Von?. Schmidt's Gem. in Wanatah 10.00. Karl Westenfeld's at Fort Wayne 10.00. (Summa -290.00.)

For the Gem. in Neu-Ulm:?. Zagels Gem. at Fort Wayne 23.00.?. Brakhage's parish 11.53. Part of mission festival coll. in Columbus 12.00. Through?.. winners from I. Ehrmann, G. Thieme each .25, I. Stör, A. Haugk each .50, A. Steubler,?.. Winner each .75, F. Reinking (thank offering) 5.00.?. Dulitz's Gem. in Napoleon 12.40, in Flat Rock Co. 5.60.?.. Hugues Gem. in Vincennes 11.00.?. Gruber's Johannts-Gem. 8.83, Thomas- gem. 4.93. (p. -97.39.)

Fuerd. Gem.in Ludington, Mich.: N.by?.Dulitz2.00.

For the needy brethren in Michigan: R. by?. Dulitz 5.00.?. Jüngel's Gem. at Wbite Creek 57.23.?. Stocks Gem. at Ft. Wayne 48.33.?. Hugues Gem. at Vincennes, 1st Sdg. 66.00.?. Horst's Gem. at Hilliard 14.75, bet Dublin 7.57, 2 links das. 2.00.?. Nützel's gem. in Columbus 28.14. (p. -229.02.)
For the?? W. u. C.: Mrs. Röwer in Indianapolis 5.00.

For Emigr. Mission in New Dort: Tbeil of Mission Festcoll. in Columbus 10.00. HockzeitScoüecte bei W. Reich in Zanesville 13.65.?. Heintz's church at Crown Point 3.00. (S. -26.65.)

For emigr. mission in Baltimore: part of mission feast coll. in Columbus 5.85.?. Heintz's parish at Crown Point 2.00.?. Wendt's Gem. in Waymansville 7.15. (p. -14.50.)

For inner discord: half of mission festival coll. by k. Brakhage 20.00. M. H. Meyer 1.00. part of mission festival coll. in Columbus 12.00. k. Sauer's Gem. in Evansville 3.05. k. Mohr's Gem. in Greeley 7.00. N. by k. Dulitz 5.00. From the missionary box in Toledo 4.02. M. Loschky in Neu-Dettelsau 2.35. members from k. Horst's Gem. 2.80. For the Western District: Mrs. Schaper in Columbia City .50. part of the missionary festival coll. in Bremen 23.35. (p. -78.92.)

For sick pastors and teachers: N. N. in Louisville 1.00.
For Negro mission: half of the mission festival collection at k. Brakhage, Brakhage 20.00, F. Langele in Evansville 5.00. Unnamed by k. Dulitz 1.00. Part of the mission festival collection in Bremen 20.00. Mrs. Steinau by k. Zschoche 2.00. k. Heintz's Gem. at Crown Point 2.71. Ch. Lucke at Columbia City 2.00. Joh., Karl u. Martka Brüggemann 1.50. (S. -54.21.)

To the synod treasury: k. Seuels Gem. in Indianapolis 53.70. k. Siegers Gem. in Adams Co. 6.17. k. Evil's Gem. at South Ridge 9.60. k. Evers' Gem. in Adams Co. 18.85. k. Seemeyer's Gem. in Vilshire 25.00. k. Zschoches Gem. in Marion Township 45.50. its branch in Birlebach 8.00. k. Gruber's communes: Ueberschuß der Reisekosten des Visitator- 1.89. Johannismem. 2.26. Thomasgem. 2.88. k. Werfelmann's Gem. at Neu-Dettelsau 12.30. k. Seitz's Gem. at Columbia City 5.00. (p. -19.15.)

For poor students: 1) in Springfield: Women's Association of Emanuel's Comm. in Fort Wayne 5.00; 2) in St. Louis: desgl. 10.00. (S. -15.00.)
For the deaf and dumb: Mathilde & Emma Fürhoff in Cleveland 1.00. H. S. in Vincennes 1.00. k. Heintz's Gem. in Crown Point 2.00. (S. -4.00.)
To the orphanage in Addison: Women's Club in k. Michaels Gem. near Fort Wayne 5.00. N. N. by k. Mohr 1.00. H. Sauermann in Crown Point 1.00. (S. -7.00.)

To the orphanage in Boston: C. Knopf in Crown Point 1.00.
To the widow's fund: k. Schmidt & Co. in Elvina 24.00. Women's Club in k. Michaels Gem. bet Fort Wayne 5.00. k. Schlesselmann in Bremen 4.00. teacher Goose in Kendallville 2.00. k. Huges Gem. in Vincennes 1.00. I. R. 1.00. k. Gruber's Thomasgem. 4.86. Johannismem. 5.01. M. Loschky in Neu-Dettelsau 1.00. members from k. Horst's Gem. 2.50. (S. -30.37.)
Fort Wayne, Sept. 30, 1881. c. Grahl, Kassirer.

Revenue to the Michigan District's coffers:

To the synodical treasury: From the congregation in Amelith-5.64. Congregation in Grand Rapids 18.00. (Summa -23.64.)
For the deaf and dumb: By Kassirer Bartling 27.72. Congregation at Reed City 1.50. Thank offering for happy delivery of W. Meida 1.00. Delivery of W. Meida 1.00. By Kassirer Rademacher 22.75. Congregation at Sebawaing 12.30. Mr. Strikter at Unionville 2.00. (p. -67.27.)
For widow's fund: k. Ugli 1.00. W. Scharf in Detroit 3.00. Gem. in Amelith 4.02. On Eckfeld's wedding ges. 1.81. (S. -11.83.)

For negro mission: Mrs. k. Ruff 1.00.
For inner mission: congregation in Frankenlust 11.63. child baptismal coll. at Engerer 2.67. At F. Wegner's wedding 4.78. Congregation at Amelith 1.77. Congregation at Grand Rapids 12.48. Congregation at Frankenlust 13.37. (p. -46.70.)

For pastors and teachers who are ill: Mrs. k. Rufs 2.00. Baptism of children!!! at Bauer in Frankenlust 3.25. Gem. in Amelith 3.88. (S. -9.13.)
To the building fund: comm. in Lansing and Jonia 6.10. comm. in Frankenlust 60.25. k. Molls Gem. in Detroit, 1st payg., 150.00. Gem. in Grand Rapids 111.00. (S. -327.35.)

For the fire-stricken brethren in Port Hope and vicinity: Gem. at Reed City 11.00. Gem. at Sandy Creek 50.82. By Kassirer Bartling 128.00 & 725.80. k. Grupes Gem. at Elsieben 22.50. (p. -938.42.)

For church construction in Mt. Pleasant: Gem. in Amelith 5.11.
For the comm. in Ludington: comm. in Frankenlust 12.00.
To the orphanage at St. Louis: I. Strict for 2 boys to study, 2.00.
To the orphanage in Addison: Gem. in Frankenlust 7.50. Mrs. Schaefer in Monroe 1.00. Emma Schaefer .25. (S. -8.75.)

To the semi-annual construction have subscribed: Communities in: Lake Ridge 110.00 and over; Adrian 200.00; Grand Rapids 275.00; BayCity 150.00; more, Frankenlust 400.00, 500.00.
In bidding farewell to my esteemed gentlemen correspondents, I ask that any and all gifts concerning the Michigan Distrtct be sent to the following address:

No. Okr. Lokmalrleckt, 508 18td 8tr. Detroit, Nieli.
Monroe, Oct. 20, 1881. I. S. Simon, Cassirer.
For the afflicted Lutheran congregation in New Ulm, Minn. the undersigned certifies to have received the following gifts of love: Through k. Hitzmann 2.50. C. Ellfeldt in Milwaukee 50.00. k. Schumm 15.00. k. Dahike 31.50. k. I. G. Prager 5.00. k. W. Mertner 17.84. k. C. Besel 22.50. k. A. E. Winter 8.00. k. A. Streckfuß 25.75. k. A. Schmidt 40.00. n. I. M. Hahn 8.00. k. F. v. Strohe 23.25. k. L. Schütz 11.65. k. W. Lange 18.00. k. H. C. Müller 14.00. k. S. W. 8.65. k. V. Seeger 25.00. k. I. Kodler by C. Glock 8.00. Bro. Grever A. Vojat, Hoister, Ahrends 1.00 each. C. Schmidt 50. Bro. Witt 25. Saabs 1.50. Erming 50. By k. H. W. Castens 7.00. k. C. A. Gräber 20.00. k. Winter 20.00. k. E. G. Frank 5.00. k. I. Ph. Wille 19.75. k. G. Th. Gotsch 18.75. k. W. Lange 6.65. k. C. 8. Wuggazer 14.00. k. W. Bartling 24.50. u. 30.65. A. H. Brauer 19.42. Hr. A. Paar 25.25. k. Fr. Nützel 10.35. F. Gunckelmann 37.31. From 1. Kretzschmar's Gem. of A. Greve 25. H. Krüger 50. W. Abraham 50. C. Dohr 1.00. A. Wegener 50. C. Morth 1. Rose. I. Hohn each 1.00. D. Döring 25. k. I. P. Brandt 1.00. k. I. P. Fackler 7.00. k. Niethammer 33.25. By k. C. F. W. Brandt from the comm. in Clarinda, Iowa: H. Otte 5.00. Herzbrig, W. Gundermann, F. Gundermann, E. Freuden- burg, I. Sump, Bro. Hinkeldey, A. Hennemann, H. A. Meyer 1.00 each, H. Herzberg 2.00, I. F. Annau, W. Husemann 2.50 each, Bro. Hennemann, Bro. Windhorst, Mrs. W. Gundermann, Müller, I. Drees, H. Sefering, H. Unland each 50. by k. Fr. Erdmann 10.00. k. I. H. Demetro 5.50. k. G. A. Schieferdecker 15.00. k. G. Heintz 18.61. k. G. Haas 22.65. k. E. Borncke 17.00. 8th Stegemann 10.00. k. R. Hutschen 10.00.

Neu-Ulm, Sept. 10, 1881. G. Reim, k.

The following additional gifts of love have been received for the Lutheran congregation in Neu-Ulm, Minn. that was affected by the storm: From k. Sievers 1.50. total 104.08. k. L. Baumann 15.50. k. I. F. Möller 10.68. k. C. Koch 3.00. k. E. Wieg- ner 9.50. k. E. Brack 80.00. k. C. F. Measure 10.00. I. G. A. Müller 26.00. k. I. B. Hahn 15.00. k. F. Steyer 4.25. k. K. A. Meyer 5.15. k. H. Krause 3.25. H. Bartling 30.70. k. I. H. Werfelmann 5.00. k. F. W. Pennekamp 17.00. k. F. H. Reichmann 16.00. k. W. Rehmann 11.75. k. I. Seiser 15.54 and by sr. Gem. in Grand City 4.25. k. I. Trautmann 14.00. k. H. Nehrling (gem. of k. Matsch) 15.00. k. I. H. Bethke 14.75. k. Bangertner 5.00. Kassirer E. Roschke 46.65. Kassirer I. Rademacher 8.75. k. G. Landgraf 18.75. F. H. Kolbe 5.00. H. Bartling 20.75. k. H. Ramelew 24.15.

Our heartfelt thanks to the faithful Lord and the dear donors!
The undersigned received with heartfelt thanks to God and the dear donors: Durck Hrn. Niemann from the congregation of the k. Ahner in Pittsburgh for Schröder 18.00. for Ch. Engelder 18.70. from the Jungfrauenverein for the same 10.00. from N. N. for dens. 5.00. By k. W. Zschoche for E. Scheibe by A. Mangelsdorf 10.00. by E. Meinhardt 5.00. by E. Schwetm 5.00. Ostercoll. sr. Gem. 22.10. By k. F. I. Blitz for Th. Claus 6.00. By k. H. Meyer, collected at the wedding of Mr. W. König, for H. Delion 10.53. by k. A. Ernst for dens. 5.47. By k. Kolbe from Mr. Fr. Tönsing for Sallmann 14.00. from N. N. for Rupprecht 3.25. for Stürmer 3.25. By k. I. G. Nützel for G. Fischer from sr. Gem. 6.45. By k. I. F. Niethammer of the Women's Association sr. Gem. for Schlorf 8.00. By k. H. Schmitt a part of the wedding collection at Mr. F. Kastnings for I. Friedrich 5.00. By k. Dr. Shlier, sent at the wedding of Mr. K. Regedag 4.00. By k. G. Hermann for Stürmer from the Jungfrauenverein sr. Gem. 4.00. from the Jungfrauenverein 4.00. sent on Mr. Hehr. H. H. wedding 1.50. By k. Klüver for F. Hahn 2.00. for F. Müller 2.50. by Mr. Brackmüller for Thals 18.35. By k. Hahn for W. Brink 5.17. By the high school student Nuch- terlein for physical teaching aids from Messrs. A. Ormer, Chr. Honlein, Joh. Rupprecht, Ernst Rauh, Geo. Rammel, J. M. List 25 Cts. each, from Messrs. Joh. Palmreuther, Palm- reuther sen. G. Hubinger, I. M. Hubinger jun. 50 Cts. each, from Mr. Joh. Weber 35 Cts. from Mr. W. Dötenhoff 40 Cts. from Messrs. G. Reichle, Joh. Geier, I. M. Hubinger sen., Lorenz Hubinger, Dr. Fr. Koch 1.00 each, from Messrs. Christ, and Jacob Nuchterlein 2.00 each.

Mr. Geo. Schuff lent the household treasury a large sum of money without interest.
Fort Wayne, October 8, 1881. H. D. um ling.

New printed matter.

Public Testimony against the Baptism of the Deniers of the Holy Trinity. Testimony against the deniers of the Holy Trinity, given by the German Lutheran congregations at New Orleans, La. Matth. 10, 32. 33. St. Louis, Mo. Printing office of the "Lutheran Concordia Publishing House". 1881.

It is true that even in the German national churches there are not a few preachers who do not believe in the triune God; therefore, some of our readers may once have been baptized by such rationalist pastors. But since these pastors were and are servants of such churches that still confess and profess faith in the triune God, no one has reason to doubt the validity of his baptism who was once baptized by such an unbelieving pastor, if he only used the correct baptismal formula. For a preacher does not give his baptism, but the baptism of the church he serves. But there are also whole congregations which, together with their pastor, no longer want to know anything about the old Christian creed, which therefore also publicly confess that they no longer believe in a triune God, but consider the mystery of the Most Holy Trinity to be a fable. If preachers of such so-called "free" congregations still perform a kind of baptism, because people want to stick to this old custom, as they call it, this is not Christian baptism, but only a revenge of it, because it does not happen according to Christ's institution on the triune God. Such pastors may still retain the sound of the words "I baptize you in the name of the Father and of the Son and of the Holy Spirit" when they baptize you, but these words have a completely different meaning for them than the one in which they are used in the Christian church. By the Father they understand a supreme being who has no eternal Son; by the Son they understand a mere man who is not truly God's Son and of one being with Him, but who can only be called God's Son for the sake of His great virtues; by the Holy Spirit, finally, they understand only a certain created power, and the like. And they not only believe this secretly, but also say it outright and confess it in their textbooks. The sound of the words, as I said, they sometimes keep in order to deceive people with it, but they have taken out the Christian sense lying in it. The God they baptize is nothing but an empty fantasy and therefore their baptism is more a mockery than a consummation of Christian baptism. Those baptized by such preachers are still unbaptized. As our Lutheran Church in the first article of the Apology of the Augsburg Confession expressly says of the deniers of the Holy Trinity that they are "idolaters, blasphemers, and outside the Church of Christ." Unfortunately, more and more so-called free congregations are springing up here in America, especially in the large cities, which are with their spokesmen have renounced the triune God. We Christians therefore have the sacred duty to expose this abomination of desolation in the midst of Christendom, so that more and more ignorant people are not drawn into these sham churches, seduced by them and thus cheated of their souls and salvation. Since many people are deceived by the fact that a kind of baptism is still performed in such congregations, it is highly necessary to show people that where the triune God is publicly denied, even where belief in Him is declared to be an old superstition, the alleged baptism is not Christian baptism, but only a miserable monkey game, and that therefore no one is accepted into the holy Christian church and becomes a Christian through it. It is therefore with great joy that we present the "Public Testimony against the Baptism of the Deniers of the Holy Trinity" which has just appeared in print. It gives us all the greater joy because not only the three Lutheran pastors in New Orleans have given this testimony, but also their three congregations. It is true that this testimony will bring them much disgrace and blasphemy. But good for them! They will not only experience the truth of Christ's word on the day of judgment, which is added to the title of the pamphlet as a motto: "Whoever confesses me before men, him will I confess before my heavenly Father." God will undoubtedly bless them even here, if not bodily, then spiritually, and their Christian testimony to others will not be in vain. The book is also highly interesting and instructive because it also contains the negotiations that have been held in writing with a so-called free congregation in New Orleans in this matter, and an excerpt from a lecture given by the speaker of the congregation on this matter, as well as a thorough refutation of it "worked out" by Professor Hoppe. We therefore heartily recommend it to all lovers of Christian truth. It comprises 30 pages in

small octavo together with a colored cover. The copy is sold for 10 cents and can be obtained from our "Concordia-Verlag".

W. [Walther]

American calendar for German Lutherans for the year 1882 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishing House. M. C. Barthel, Agent. St. Louis, Mo.

It may seem unnecessary to remind you of this calendar after its appearance in the last issue of the "Lutheraner". It is, after all, a guest who has been welcomed many a year by almost every German Lutheran family within our synodal conference and has become almost indispensable. However, so that no one thinks that he is perhaps out of sorts and therefore does not deserve to be invited for the next year, we want to reveal at least the most important of what it contains, apart from the calendar and apart from the list of teaching institutions, journals, preachers and teachers within our synodal conference. It is namely the following: 1. eight new delicious songs. 2. a most interesting description of the founding and expansion of the Lutheran congregations in Chicago, Ill. 3. a splendid piece by Hans Sachs together with a historical introduction under the title: "The unequal children of Eve. A Catechism Examination in Rhyme." Whoever, of course, only has a taste for beautifully polished licked verses, will not find what he is looking for here. But whoever knows how to peel the sweet kernel out of the rough shell in which the poetry of the "God-fearing" Nuremberg shoemaker is wrapped, will read this drama with as much pleasure as stimulation to fruitful thoughts, and this old, coarse, wholesome brown bread will taste better to him than the sweet, stomach-churning pastries of our newfangled, Christian-wanting confectioners. 4. thoughts concerning a rescue home for neglected children to be founded. 5. Luther's wonderful letter to Sperlejn, full of the sweetest evangelical consolation, and in addition a whole number of smaller, highly edifying and "awakening" stories and anecdotes for Christians. May many Lutherans reach for this substantial calendar! They will not regret it. It contains 48 pages in quarto. The price is 10 cents per copy and 90 cents per dozen, postage paid. To be obtained from the "Luth. Concordia-Verlag". St. Louis, Mo. W. [Walther]

As the present number was about to go to the press, we received a letter for display, which bears the following title:

Is it right to report unrighteous or otherwise false-believing funeral services from the Lutheran pulpit? - What should Lutherans seriously guard against in attending false-belief services? Chicago, 1881.

We recommend this 82-page booklet in large octavo not only to those Lutherans who are tempted to the kind of religious mongering that it specifically warns against, but to all who want to be protected from any denial of the truth. The price of a single copy is 5 cents, the dozen is sold for 50 cents. Orders should be sent to: No. 111-112 M. LeesebarA, ckalsou, vu kaxe Oo., 111th W. [Walther].

OK" Due to lack of space, this time the display of the "mission festivals" that had taken place, as well as the receipts of Mr. Harmentng and Mr. Conzelmann had to be omitted.

Changed address":

8ev. N. Doeive, ^oloottsdurx, Lrie Oo., N. V.

Ksv. O. Lretmuauu, Farmers Retreat, veardoru Oo., lock, ck. 8. 81wou, Ooucorckla 8siulvuii, iSpriuSÜelck, III.

H. ktlux, Luke Oresk, Leutou Oo., No.

Luterecl at tks kost OLOe at 8t. Louis, No., as sseouck-olsss wattor.

Volume 37. St. Louis, Mo., Nov. 15, 1881, No. 22.

(Submitted.)

"Jewish Mission."

(Continued.)

III. That and why the mission to the Jews is a sacred duty of the orthodox Church in particular, is generally clear from the following

1.) from our possession of the "truth". The "church", the "house of God", "the congregation of the living God", is "a pillar and foundation of the truth" (1 Tim. 3,15.). Why? Because it has, teaches, believes, confesses the truth revealed to it by God in the Word. Among those who place outward union above inward unity, there is no understanding, no appreciation of the biblical concept of "truth. Rather, they say, the whole full truth blinds the human eye like the glaring, because too bright, sunlight. Thus, in spite of the "believing" way of speaking, the old Pilate question is renewed in the sense of doubt: What is truth? Among the visible individual churches, the one that has been called "Lutheran" is therefore the true, visible church of God on earth, because it has, recognizes and confesses the whole, "divided truth in all individual parts (doctrines). We have this heritage of our fathers in our "confession". With it, the Lord of the Church has entrusted us with pounds with which we are to "grow" and serve others.

2.) But the truth is for all men. As Christ died for the whole world, as his redemption was a general one, as through his resurrection the justification of life came over all men, so also the "truth" is common property in the individual as well as in the whole, although - as a result of unbelief, error and misbelief - not common property. Who can communicate the whole truth? Only he who has the whole truth. He who has only pieces of the truth can also communicate only these pieces. We have the whole truth. We can and should communicate it, make it accessible to those who lack this treasure, thus also to the Jews. To give at least one example, this also applies to the difference between "law" and "gospel". But how important this is in the field of the mission to the Jews.

This is already evident from the history of Israel, to whom alone among all peoples the "law" planted in the hearts of all at creation was entrusted in writing as a "disciplinarian of Christ". How can this people, whose necks today are still brazen, whose foreheads today are still iron, be successfully served by a preacher who mixes and confuses "law" and "gospel"? who preaches the "law" in such a way that the "Pharisee" blesses and boasts, the "gospel" in such a way that the "publican" fears? Should not the church, which also has this teaching in its prophetic-apostolic purity and recognizes it in its meaning, have a special duty to the Jewish people of today, who at best hear moral teaching in their synagogues, but nothing of the killing condemnatory power of the law, let alone of the invigorating beatific power of the gospel as the message of the Messiah? But who shall bring them the pith-penetrating sermon of the law? The pope with his antichristic teaching that his "saints" have done more than the law demands? The sects with their swarm spirit drunk with "perfect sanctification"? The "Union" with its fundamental disdain for "doctrine" in general as well as in particular? This is not to say that individual Nathanaele among those communities did not work zealously and successfully - according to the measure of their knowledge - for their person simple-minded and believing, in blessing also among Israel and still do; but those communities as such do not "rightly" share the word of truth. Who shall preach the heart-satisfying gospel to the poor Jews? The pope who puts his antichristic curse on the truth that "man is justified without works of the law, by faith alone"? The sects that demand fruit before the tree is planted and strengthened, and put sanctification before and above justification? The Union, which tolerates the Christ-denying, Arian bastard "Protestant Association" under its roof? - This does not mean that real preachers of the Gospel from such communities did not work and work successfully among Israel; but such people are just in their hearts - what is called "Lutheran" today. But their communities as such do not live in the article of justification. I say from

Justification". For what would it help the Jewish "proselyte" if he came to the conviction: Jesus of Nazareth is the Messiah, the Son of God, - but he continues to align his own righteousness, seduced by the false doctrine of justification? - —

But if this is our glory - and it is by God's grace and for God's glory - that above all the truth should prevail among us, that man should be justified by faith alone, it is already sufficiently evident from this how cruel it would be to withhold this treasure - even from Jews. Therefore, rich man, remember Lazarus at your door! As

after his defeat by the Athenians, the Persian king Xerxes had a slave say to him daily: "Lord, remember the Athenians," so let us now, in full knowledge and possession of the truth in general, and especially of the all-regulating and judging doctrine of justification, call out to ourselves: Lutherans, remember the Jews! Luther's word also applies to them: "The church must teach only God's word or truth and neither error nor lies! And how could it be otherwise? Because God's mouth is the mouth of the churches! And again: God cannot lie, so neither can the church!" - "If the lead or Wtnkeisen should be wrong or crooked, what would or could the master work on it!" - All this is said, that the church must teach God's word alone, and be sure of it, so that it is called the foundation and pillar of truth, and built on the rock, holy and irreproachable, i.e. as it is rightly and well said: the church cannot err, because God's word, which teaches it, cannot err. But what is taught otherwise, or what is in doubt as to whether it is the word of God, cannot be the teaching of the church. (Erl. 26, 35. 36.) - Our church has been singing after Luther's harp since the year of his death:

"Who shall Israel, the poor, At Zion obtain salvation?
God will have mercy on his people and release the captives.
This He will do through His Son: Jacob shall rejoice, and Israel shall be glad. (Gesangb. 170,6.)

In sum, "God wills that all men," that is, also the Jews, "be helped." How? That is what the conclusion says: "and come to the knowledge of the truth." We have it; let us at least offer it to Israel!

3.) A special, even unique reason for this work on our part lies in the sad fact: all existing Jewish missionary societies (as far as I know) teach general conversion of Israel, great people's future 2c. in connection with chiliasm and other favorite songs of the neo-believing future theology. We, however, stand by the words of the Augsburg Confession (Art. 17.): "Item, here are rejected some Jewish doctrines, which still prove true, that before the resurrection of the dead the holy and pious will have a worldly kingdom and will destroy all the ungodly."

Those "Jewish teachings" will, of course, at first be pleasant and flattering to the already conceited "Israel according to the flesh". The Jew, as he is, likes nothing better than to hear about the "future of the people", the "calling of the nations", the gathering in Palestine, the establishment of the Davidic kingdom with the splendor of Solomon 2c. In this respect, the missionaries who come to Israel with such "Jewish teachings" have an apparent advantage. One will meet them more inclined, hear them at least for a time, as long as they persist in that melody.

But how obstructive and harmful those "Jewish teachings" must prove to the individual conversion! Why hurry with "becoming a Christian" when the Jewish Messiah can come any day and wants to establish the Messianic Kingdom, gather the Jews and rule with them? So the Jew may be still so godless, he remains nevertheless always the proud Abraham's son and chosen heir of the Messianic kingdom! - How many a Jew might this dream and intoxication keep from disillusionment and conversion? - We would come to them without this little bundle. This would first of all hurt them. Many, even most, would turn their backs on us, as they always did on the true prophets, Christ himself and the apostles. Whoever expects a great uprising, mass conversion 2c., does not know God's word about this people and is not suitable for this work from the start. But in all righteous people this word-based sobriety would very soon prove beneficial, break their thirst, and help the spiritual poverty to work, without the presence of which no spiritual kingdom-making and kingdom-getting is conceivable and attainable. We (i.e. Lutherans) definitely hold with Luther in his "Letter" "against the Sabbath-keepers" *): "The Jews say: Messiah's future is prevented (by) the fact that they did not keep God's covenant, but sinned against it! God says: No, I will not look upon such sin,... shall not hinder me; but my New Covenant shall come all the more because they have not kept that covenant, that such sin through the New Covenant may be forgiven and forgotten forever! - Now is the time to ask: Who is lying here? Is God lying or is the Jew lying? For they are against each other! Jude says: Yes! God says: No! But no one is allowed to ask, but is told that the Jews are lying, and

This book was prompted by the "conversion of some 'Christians' to Judaism. One of Luther's main writings to refute "Jewish teachings". How many missionaries to the Jews may have read it? Should become (somewhat modified) our first treatise on Jews! -st.-

their excuse is nothing,... and God remains true that he does not let any sin hinder him, but keeps his promise and Messiah's future". (Erl. 31, 421. 422.) - We say to them roundly out with the former Jew Saul of the tribe of Benjamin: Where now remains the glory? It is over! (Rom. 3,27.) We point them only to Him, who is made for us like them - and for them like us - by God for wisdom, for righteousness, for sanctification and for redemption. Za, we show from the history of their fathers, since God sent prophets before every great event, that in their absence their present hope for the Messiah was a lie and a deception: "Since God did not do this to the Jews 1500 years ago and still leaves them in misery for good and for all, and neither speaks nor knows anything about it to them, it is obvious that he has abandoned them and may no longer be God's people, and the true Lord, Messiah, must have come 1500 years ago. What can sin be here more and more for such a horrible plague and silence of God, but that they did not accept the right seed of Abraham and David? (Compare herewith the rabbinical confession given in the previous number!) "Did they, after all, before the misery at Babel, commit many terrible sins with the murder of prophets, ... They did not have to suffer longer than 70 years, but were left with prophets and consolation: so here in this misery not a fly with a wing hisses to them for consolation! Does this not mean: abandoned by God, so the devil may also boast that he is not yet abandoned by God!" (Erl. 31, 448.) Luther himself confesses at the end: to have "more thoughts of this matter" than he could "bring to pen in such a continuous manner," and: "the matter is much too great that it should be put into a letter. (Erl. 31, 449.)

(To be continued.)

Can and should a Christian be certain of his blessedness?

(By Rev. B. Koren in the Norwegian Lutheran "Kirke- tidende", and translated from it by Fr. S.)

(Conclusion.)

I have shown above how it belongs to our baptismal covenant that we have certainty of faith concerning our final beatitude, and how our catechism shows that the prayer which the Lord has taught us strengthens us in this certainty. I have also reminded you of how our church confesses this in its songs. I will now show how this doctrine is related to the correct Lutheran doctrine of the election of grace.

As noted at the beginning, we cannot attain certainty of our blessedness by "presuming to inquire into the secret, hidden abyss of divine providence" or by brooding over it. Those who want to begin with this will either fall into presumption or despair, but will not come to a certainty of faith in regard to their blessedness. What is hidden and what we have not heard about, we cannot believe (Rom. 10,14.). What we are to believe must be something revealed to us. If then the election of grace were solely a hidden counsel of God, of which we knew nothing more than that such a counsel existed, then it is clear that our faith and hope in regard to salvation could not be based on this.

have nothing to do; but this is not the case.

The Lutheran church therefore confesses that the election of grace is not to be considered merely in the secret, inscrutable counsel of God, as if it contained nothing more than God's foreknowledge of who and how many should be blessed, and who and how many should be damned, or that he alone made such a determination: this one shall be blessed, that one shall be damned. (Concordia Book, p. 479.)

Such a consideration would produce dangerous and harmful thoughts, that one would say: If I am provided for salvation, it can do me no harm, whatever I do; and if I am not provided, it does no good, whatever I do, for I cannot hinder or change God's transfer. (Ibid.)

"Against this false delusion and thought, as our confession says, one should set the following reason, which is certain and cannot be lacking, namely: Because all Scripture is given by God, not for assurance and impenitence, but for punishment, chastening and correction, 2 Tim.3,16.item, because all things in God's word are therefore prescribed for us, not that we should be driven into despair thereby, but that through patience and comfort of the Scriptures we might have hope, Rom. 15:4. There is no doubt that in no way is this the common sense or right use of the doctrine of God's eternal providence, that either impenitence or despair is caused or strengthened by it; nor does Scripture lead this doctrine in any other way than by directing us to the Word, Eph. 1:13, 1 Cor. 1:7., zur Buße vermahnet, 2 Tim. 3, 16., zur Gottseligkeit anhält, Eph. 1, 4. Joh. 15, 3., den Glauben stärket und unserer Seligkeit uns vergewissert, Eph. 1,14. Joh. 10, 27. f. 2 Thess. 2,13. f." (Ibid.)

The Concordia formula therefore shows that God has revealed some things to us concerning the election of grace and has hidden some things, and exhorts us not to brood over the latter, but to remain with what has been revealed, and adds the above-mentioned words that this "remembrance is most necessary. For with this our foresight always has much more to worry about than with what God has revealed to us in his word, because we cannot make it up, which we are not commanded to do. (S.484.)

What is revealed to us concerning the election of grace is, first, what God has moved to do, namely, His mercy and Christ's most holy merit; and then it is revealed by what way and by what means God wants to lead the elect to blessedness, namely, through repentance and faith, which He wants to work in them through the means of grace.

[illegible]

how God has decided all things among unbelievers, that He may have mercy on all, and not that any should perish, but that everyone should repent and believe in the Lord Christ. (Rom. 11, 32. Ezech. 18, 23. 33, 11. 2 Petr. 3, 9. 1 Joh. 2,2.)" (p. 379.) Furthermore, the Scriptures teach us that Christ bore the sins of the whole world (Joh. 1, 29.), that His blood is a propitiation for the sins of the whole world (1 Joh. 2, 2.). Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Match. 11, 28.); and: "This is the will of him that sent me, that whosoever seeth the Son, and believeth on him, may have eternal life" (Joh. 6, 40.).

Above this truth, that the promises of the gospel concern all men, "we must therefore stand firm in all ways." Then we must strictly hold the truth that God's call is not a mirror fencing, as if He only calls some with a powerful call, while the others are only apparently called. No, God's call, according to Scripture, is an earnest and holy call, and "he will work in them whom he thus calls by the word, that they may be enlightened, converted, and saved. For the word by which we are called is a ministry of the Spirit, which gives the Spirit, or by which the Spirit is given, 2 Cor. 3:8, and a power of God to save, Rom. 1:16. And because the Holy Spirit by the word wills to strengthen, empower, and give power and ability, God's will is that we should receive the word, believe it, and follow it." (S. 481.)

If the promises were not general; if we did not know from God's mouth that he wants all men to be saved and to come to the knowledge of the truth; if we did not know that God's call is a serious, effective and reliable call, then we would have no solid ground under our feet, and there could be no question of any certainty of faith in regard to our salvation. The thought that there is an election of grace, and that many are called but few are chosen, would then be a frightening doctrine, which would have to lead either to presumption or to despair; for what guarantee would I have that all those promises would apply to me? None at all.

Now, on the other hand, since we see it taught so clearly and irrefutably in God's Word that God does not want any sinner to die, but that He invites all to Himself, that Christ wants to gather us all under His wings, even that God will be angry if we do not want to come (Luc. 14, 21.), while there is joy in heaven over every sinner who repents, - now we have a reason that cannot be shaken.

Of all men, we can least of all suffer anyone to deny the universality of grace, we who have recognized that we ourselves can do nothing at all, nothing at all for our salvation, so that we can only hope to be saved because salvation, from the first beginning to the last end, is a completely free and undeserved gift of pure and unadulterated grace. Whoever thinks that he himself can help, even if only a little, by his acceptance of grace, or by his non-resistance 2c., that is, by being in some respect not quite so great a sinner as others, may well still think that he has a hope, for he still has a little in himself for which he can hope; but whoever has recognized ('not merely said') with Paul that he is the noblest of all sinners, he must despair if the radiant glory of the gospel, that the same is for all, all sinners, did not dispel the darkness and draw him forth and lure him on the way to God.

Therefore, there is no greater injustice than to claim that we interfere with the generality of grace. In doing so, we would close the door on ourselves, for there is no other access (to the right) for us to be counted among God's children than this (namely, the universality of grace). But praise be to God! Now we have a reason, and a reason that cannot be shaken. How can we prove that it cannot be shaken? With the fact that we are completely helpless, and that we therefore look to God alone for salvation, and that we have his unbreakable word and promise concerning our salvation. This foundation cannot be shaken; it is called Christ, for us and in us and with us and over us, our Alpha and Omega, our beginning and end.

Again: If we ourselves could help a little, choose what is good, meet God, etc., and if we had to see to it that we did our part, and thus hope that we would do our part (while God did his), then our hope, just like the foundation on which it was built, would be inconstant, uncertain, wavering. No wonder, then, that he who has not purely given himself up completely wavers between fear and hope in the matter of his blessedness; indeed, he consequently claims that it is right to waffle in this way.

On the other hand, the one who realizes that he has absolutely no chance to help in the slightest (oh, how slowly it goes and how difficult it is for us to learn!) - the one who blocks all passages and finds no way out for himself - asks: What does God want to do with me? And to this God answers in the Gospel.

But when the creative and regenerating power of the gospel has overcome the reluctance of our natural heart, and it has fallen from our eyes like scales, so that by the light of the gospel we recognize God's glory in the face of Jesus Christ, and when we then groan under the tribulations of the world and fear for our own sake,

when we think with anxious concern how many of those called either despise the call or believe only for a time and then fall away, and when we recognize our own inability to maintain ourselves in faith to the end and the danger to which we are therefore exposed, then the time has come for the election of grace to come in its most consoling significance and to be recognized by us.

As Luther says: "First contend with Christ and the gospel, that you may know your sin and his grace, and then contend with sin, as taught in the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th chapters (of Romans). After that, when you come to the eighth chapter, under the cross and suffering, the verse in the 9th, 10th and 11th chapters will teach you rightly how comforting it is." The election of grace teaches us that if someone is saved, it is not because he himself is so pious that he wants to come to God, but because God has decided by grace for the sake of Christ to make him saved, i.e. because God from eternity for the sake of Christ has decided to save him.

God has decided to lead him through all dangers to eternal joy. Everything that God accomplishes in time, he has decided to accomplish from eternity; for with God there is no change nor change of light and darkness, and before God there is no past and future, but everything is eternally present before him.

Therefore our church confesses: "The eternal election of God does not only see and know beforehand the blessedness of the elect, but is also of the gracious will and good pleasure of God in Christ JESU a cause, so that our blessedness, and what belongs to it, creates, works, helps and promotes; on which also our blessedness is thus founded, that the gates of hells shall not be able to do anything against it. (S. 478.)

For if, instead of brooding over those points in the election of grace which are hidden, we will thus, as shown above, hold to what is revealed to us, namely, concerning the cause of election, and concerning the way in which God brings it out here in time, "it is indeed a useful, wholesome, comforting doctrine; For it confirms the article that we are justified and saved without all our works and merit, purely by grace, for Christ's sake alone; for before the time of the world, before we were, even before the foundation of the world was laid, since we could do no good, we were chosen by grace in Christ to salvation according to God's purpose. 9, 11. 2 Tim. 1, 9. All opinions and erroneous teachings about the powers of our natural will are also put down, because God in His counsel before the time of the world considered and decreed that He Himself would create and work in us everything that belongs to our conversion with the power of His Holy Spirit through the Word.

"This doctrine also gives us the beautiful, glorious comfort that God has so highly esteemed the conversion, righteousness and salvation of every Christian, and has so faithfully meant it that, before the foundation of the world was laid, he took counsel about it and decreed in his purpose how he would bring me to it and keep me in it; item, that he so well and surely intended to preserve my salvation, because it could easily be lost from our hands through the weakness and wickedness of our flesh, or torn and taken from us through the cunning and violence of the devil and the world, that he decreed to preserve it in his eternal purpose, which cannot be lacking or overthrown, and placed it in the almighty hand of our Savior Jesus Christ, from which no one can tear us, John 10:28. 10, 28. Therefore also Paul says Rom. 8,28. 39.: 'Because we are called according to the purpose of God, who then will separate us from the love of God in Christ?'" (p. 483 f.)

Now here the objection will come again and say: I can well understand that this teaching would be comforting if only one thing were added, namely that I really would be one of these predestined ones. But where is that written? How can I know that I am among the elect?

Answer: Thou shalt not know or want to know in the ordinary meaning of this word; but thou shalt believe it, and that on the basis of the promises which God has sent thee. (It would be useful to introduce these promises, a part of which I have collected in the first part of this essay.

to be considered more closely). If someone does not want to believe these promises, he cannot be helped. Is it not enough that God has promised him everything he needs? If he wants more, he can see for himself how he finds it.

For, as God's Word says, and our confessional writings also indicate, the matter is like this: We ourselves can do nothing for our salvation. God's word shows that God wants to do everything for the elect. At the same time, God's Word shows that God wants to do everything for everyone. It follows that all should believe that they are the elect. *) But most of them do not want to; therefore they are rejected. God has not made them vessels of wrath. They have done this themselves, so that they reject God's word. If we do not believe that God wants to do everything for us, then we cannot be helped. But if we give God the glory and believe that he wants to do everything for us, then we also believe that he has decided this from eternity and thus has chosen us to eternal life. **)

For the sake of those who find these words too short and who need a more extensive presentation, I will add the following:

God has given us access to eternal life and salvation through Jesus Christ in the gospel. Those who use this access and follow God's call, convert, believe in Christ and thus become God's children, both know from God's Word and from the testimony of their conscience that they are no better than others and that they have not earned the least good in the sight of any sinner in the world; They know that they owe all the advantages they have solely to the incomprehensible and undeserved grace of God; they therefore give glory to God alone for all their salvation and for every single part of it; they give glory to God for the beginning and for the end of their conversion and their faith, yes, for every good thought that is in their hearts. When they see how God, because he was gracious to them, has begun the good work in them, and when they at the same time hear how God in his unchanging word promises them that he will carry out the good work until the day of Jesus Christ, then they believe this word of God in humility and therefore believe that they will be saved one day. And if they then ask where this comes from and where such glory has its origin, they find no explanation at all in themselves or in their own behavior of any kind; and so they must also conclude here, as God's word shows, and say: This comes only from God's mercy and Christ's most holy merit; this comes from the good and perfect will of God, from Him who works all things according to the counsel of His will. He is so gracious that he has ordained me "to filial piety toward himself through Jesus Christ according to the good pleasure of his will. So the Christian believes that he is one of the elect, because he sees in the Word that God has done everything for him and will continue to do everything for him.

Now God offers to all men the same grace that is described here, not in pretense, but sincerely and truly; for in wanting Christ to be proclaimed to all, God promises them everything they need, as it is written: If God has given us his Son, "how shall he not with him give us all things?" (Rom. 8.) God wants to do everything for all. Like those described above, all should therefore believe that they are chosen.

It is true: God knows from eternity that many people do not want to accept his gifts, or accept them for a while and then throw them away. These are not the elect, but that is their own fault; for in calling them with an earnest and strong call, God proved that he really wanted to do everything for them, so that they would have access to become and remain God's children and thus believe that they would one day be saved and that they were the elect; but they did not want to, and so "many are called, but few are chosen.

Luther says: "A Christian knows and recognizes from God's Word his own unworthiness and has right fear of God; and in turn comforts himself with grace, believes and trusts that

With great clarity, therefore, the Concordia formula derives the certainty of election from vocation. From the fact that we are called, it wants us to conclude in faith that we are chosen.

God has called us with a holy calling and to His eternal glory in Christ JEsu. He is truthful and does not lie. He knows what is necessary so that we can follow the call; and he knows that we cannot follow him of ourselves. Since he wants us to follow him, it is clear that he also wants to give us the ability to follow him and to remain in him until the end. For he has called us "with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the time of the world.

Further: God has sealed his call to us through baptism and consecrated us to participate [in the benefits] of Christ and thus to inherit eternal life according to hope. If it seems a long time since we were baptized, it is as if it had happened today, and we should comfort ourselves every day with this unmistakable testimony of God's will toward us.

Further: Our Lord Jesus Christ came to us personally and shared Himself with us in the Most Holy Supper. Is it possible for us to receive a greater and more glorious assurance that he wants us to believe that we are his own, members of his body and chosen for salvation?

And finally the promise of prayer; - is not heaven opened to us with this, as Paul says, citing the word of the prophet Joel: "Whoever shall call on the name of the Lord shall be saved"? (Rom. 10, 13. Joel 3, 5.) Concerning this passage in Joel, Luther (after showing how we attain our blessedness through the voluntary mercy of God, who loved us while we were still his enemies) says, among other things, the following: "For we have our riches only.... in the word of God which we hear. We have no more from God until we die; then we shall see the Lord face to face. But we must pay special attention to the unqualified word: "Who only will call" 2c.; for he excludes no one from the blessedness which he promises freely and voluntarily to those who call upon him. But it is useful to know this, because of the dangerous thoughts of the election of grace, which hearts devise without the word of God, even against the word itself. For now, in this and similar sayings, the word and mercy of God are offered to all. Next, the ministers of the divine word are also commanded to remit the sins of everyone. With this divine decree we should be satisfied and believe, because God sends us his word, that we are the ones who are called. After this we should also call upon (God) according to this promise, and be sure of our blessedness, which he so clearly promises." (Walch, VI, 2125 f.)

Because it is God who has called us, because we be-

he has forgiveness of sins and redemption in Christ, the Son of God, and for his sake God is pleased, and he is chosen for eternal life, and in all troubles, where he feels weakness or is challenged, he can have recourse to God, call upon him and wait for his help, and know that he has an answer. 22c. (XI, 2483.)

We are called to the same hope of our calling, namely to the hope of eternal life, which God, who does not lie, promised before the times of the world, but has now revealed in his word (Eph. 4,4. Tit. 1, 2.), therefore we can and should be certain of our blessedness and election in faith. But this is also true, as Dr. Rudelbach says (in his Kirchenpostille 1, 150.), that only those who have recognized that they are called with an eternal, holy calling, that only these can believe the word of revelation, that they are chosen from eternity, before the foundation of the world was laid. (Eph. 1,4.)

God promised that he would not leave us nor forsake us, - Christ promised that no one would snatch us out of his hand: and we should not want to believe! Christ wants us to take comfort that the hairs of our head are all numbered: how much more does he want us to take firm comfort in the faith that he has determined to preserve our soul! His holy name be praised!

The Evangelical Lutheran congregation at Evansville, Ind. and the Ohio Synod.

In the "Lutheraner" of October 15, a declaration of the aforementioned congregation was published, in which it announced its withdrawal from the Ohio Synod and at the same time gave reasons for it. Thereupon the pastor of the congregation, P. Bachmann, was publicly attacked in the journals of the Ohio Synod. He has been accused of misreporting his congregation and thus causing them to resign from the Ohio Synod. The congregation, in order to justify itself as well as its pastor in the face of the unjust attacks, has sent us some documents, from which it is clear that the congregation knew well what it was doing when it severed its connection with the Ohio Synod; secondly, that the President of the Western District of the Ohio Synod, Father Trebel, was very unrefined in his attempts to keep the congregation in the Synod, and that the "desperate action" was on the part of the Ohio Synod. First, in a letter to the secretary of the congregation, the president completely misrepresents the Missouri Synod's doctrine of election. Because we reject as false "in respect of faith," as the Ohio Synod understands it, we are to teach election "without regard to faith or unbelief." We are to teach that God "at his own discretion, without regard to the faith or unbelief of men, has chosen a small number, with the resolution: only these shall and must come to faith, and these shall and must be saved." As many parts as this sentence has, as many distortions of our doctrine it contains. If a choice "according to the free will" of God is attributed to us, then one wants to let us teach an "arbitrary choice" with it. But we reject such a choice and teach that God has chosen "in Christ" "according to the (gracious) good pleasure of his will". With this, what men call "arbitrariness" is completely excluded. Furthermore: according to our doctrine, God shall have chosen unto salvation "without regard to faith" or, as the Ohio Papers have repeatedly interpreted it, God shall have chosen unto salvation according to our doctrine without the person in question believing in Christ. According to our doctrine, however, God has provided the elect in the election itself with repentance, faith, sanctification, and preservation in grace.

As our confession says: "This doctrine (of election by grace) also gives the beautiful, glorious consolation that God has made the conversion, righteousness, and salvation of every Christian so dear to him, and has meant it so faithfully that, before the foundation of the world was laid, he held counsel over it and decreed in his purpose how he would bring me to it and keep me in it. (Concordienbuch, Jubelausgabe, p. 483.) With our confession, therefore, we teach so little an election "without faith in Christ" that we rather say that God "took account" of faith in the election to such an extent that in the election itself God provided for us in grace with repentance, faith, and so forth. We say: God could not have chosen us to blessedness without at the same time providing us with faith. This is how much we tie election and faith to each other. When we are asked, with reference to the faith or unbelief of men, "Who are the people whom God has chosen to blessedness?" we answer, "Those who believe here in time and persevere in faith to the end." For the opinion has it in no way that those should be the elect, even if they despise the word of God, reject it, blaspheme and persecute it. (Concordia Book, p. 482.) Therefore, in the 5th thesis, in order to exclude the error of Huber (who said that all men, believers and unbelievers, are subject to election), we confess: "The object of the election by grace is only the true believers who truly believe to the end or still at the end of their life." Finally, our doctrine of election is said to fast the resolution: "only these (the elect) shall and must come to faith and be saved." Thus the doctrine is put in our shoes that God is only serious about the blessedness of the elect, but does not want to bring those who finally perish just as seriously to faith and make them blessed. We have always rejected this doctrine, for which hundreds of passages from our writings could easily be brought forward. We have always confessed loudly and unequivocally: God created all men to blessedness, Christ redeemed all men with his blood of God, the Holy Spirit wants to kindle and maintain faith with God's power in all who hear the Word. We have gone against all Calvinistic limitations of God's saving love before and now. Just read the first four of the Fort Wayne theses. Therefore, when the President of the Western District of the Ohio Synod passed off as our doctrine what was stated in his letter, and then in quite spiteful terms called our doctrine a Calvinistic one, this is neither Christian nor even worldly honorable action. The congregation therefore rightly replied to the President that he was slandering the Missouri Synod by imputing to it doctrines which it expressly rejects. The congregation rejects the "with regard to faith" as adopted by the Ohio Synod, but also objects to the "without regard to faith or unbelief" as Ohio interprets it and wants to impute it to us, and rightly appeals to the fifth of the 13 sentences: "We believe, teach, and confess that the object of election by grace or predestination is only those true believers who truly believe to the end or still at the end of their lives; we therefore reject and condemn the Huberian error that election is not a particular, but a general one and concerns all men."

But not only with the Missouri Synod, also with the pastor of the congregation the president deals very indelicate in his letter. He writes: "I see that this is Pastor Bachmann's work, whose intention is to stand freely with the congregation so that the synod cannot get behind him. For I see with horror from his official report how he must economize in his office and how his insatiable avarice and greed for money knows no bounds, and operates the pastorate only as a craft to make money and become rich." In her response, the congregation first objects to being unduly influenced by her pastor; she also denies that she or the pastor wanted to "stand free." Then she says in reference to the suspicion of her pastor: "You have not once admonished Herm Pastor Bachmann for 'stinginess' or 'greed for money' or for 'doing the pastorate only as a trade' - all of which you want to see from his official report - and yet you slander him publicly!... That our pastor is not 'stingy' and that he does not 'practice the ministry as a trade', we want to testify to you and to all who want to know, because we have the best proofs for it, which we would give you if he would allow it."

So who did the "desperate work" in Evansville? Certainly the Ohio Synod through one of its presidents. - A few words about another statement of the "Standard". The Standard puts it under the heading of falsehood when pastors who have left the Ohio Synod, and we too, have said that the Ohio Synod now takes a new position on the doctrine of election by grace, that it wants to bring to bear a doctrine of later dogmatists in opposition to the confession of our church, and that this later doctrine is to be the only legitimate one in the Ohio Synod. As far as the first is concerned, Prof. Loy stated only 4 years ago (to which we have already referred in the "Lutheran") that if one says that the election was made "in view of the faith", this could easily "lead to error". Now, however, in September of this year the Ohio Synod accepted the expression "in view of faith" as correct, which Prof. Loy described four years ago as one which could easily lead to errors. With regard to the second point, it should be noted that the later teachers of our church have indeed said that God has elected to beatitude "in view of faith. But partly they mostly omit to prove this doctrine as confessional, partly they do not reject, as Ohio now does, the doctrine that election, which alone passes over the children of God, is

a cause of the faith of the elect. As an example, we will only cite Conrad Dietrich. In his larger catechism (*Institutiones catecheticae*), he also uses the expression "in view of faith. At the same time, however, he calls faith an effect and fruit of election. He also professes the words of Augustine[^]: "Chosen are not those who are chosen because they have believed (as by their own merit and worthiness), but those who are chosen that they may believe. So although Dietrich uses the expression "in view of faith," he also teaches an election to faith at the same time. Ohio, however, now declares the latter expression to be Calvinistic. From this it is clear that Ohio understands the "in view of faith" differently than many dogmatists, that it is in agreement with the first point is that the expression contrasts with the confession, which old teachers, such as Dietrich, did not do. Hereby the necessary is already said about the third point. Ohio not only declares the doctrine with the "in view of faith" to be confessional, but also rejects it as Calvinistic that the election, which is the ordinance of the children of God to blessedness, is "actually spoken of" as a cause of faith. it rejects the election of the children of God to conversion, to faith 2c. Thus it is quite spoken in accordance with the truth when it is said that in the Ohio Synod henceforth the (ill-understood) later doctrine should be the only justified one. F. P. [Pieper]

To the ecclesiastical chronicle.

I. America.

Pulpit fellowship consequences. A Lutheran pastor from the General Council was asked by a Methodist preacher to preach for him one Sunday evening, according to the *Church Messenger*. He accepted the invitation. After the sermon, the Methodist preacher stood up and said something like this: "Our dear brother has warmed us quite a bit and I feel that the Spirit of God is working in our midst. We cannot let this opportunity pass without giving an opportunity to those who would like to become Christians. "2c. He concluded with the request that all such come to the penitential bench. This request was followed by a young lady, a confirmand of the Lutheran pastor, amid shouts of joy from the Methodists. This, however, was too much for the latter. He grabbed his hat and hurried to his confirmand. The Methodist "sisters" surrounded her to prevent him from winning her back. A scene ensued; but the Lutheran pastor, being a strong man, succeeded at last in grasping her hand. "Marie," he said, "you go with me." He led her out of the church into the Lutheran parsonage. "Marie," he asked her, "why did you do that?" "Well," she said, "I thought it was all right; you were there!" Imagine the pastor's feelings when he found that the blame of what had occurred rested on him. He later declared to one of the editors of the *Messenger* that this was the last time, and that he would never again preach in a non-Lutheran pulpit. May many more in General Council and General Synod follow him in his good purpose.

II. foreign countries.

The punished saint. The peasants of the Italian village of Comunaglia had the priest hold a triduum (three-day prayer) to ask St. Roch, whose statue is venerated in that parish church, for the blessing of abundant rain for their fields. After several days had passed since the petition without the desired rain, the peasants went to the church, tied a rope around the statue and threw it into a well, cursing and swearing. The priest, while the saint was thus reprimanded, hid himself in the house of a doctor.

A chiliastic swarm spirit in Tirmulenland. We find the following in the Leipziger Missionsblatt of September 1: About Easter, so reports Miss. Ihlefeld from Coimbatour, a Christian named Arulananden came from Ideijengudi (*Edeyengoody*), the station of the English missionary bishop Ealdwell in Tinneweli, to Tanjore, Negapatam, Trankebar and other places where we have congregations, and announced everywhere that it had been revealed to him by God that in the year 1881 the Lord Christ would come again, namely in the month of September; and that he had the mission to bring the

To preach repentance to the people so that they would be ready for this future of the Lord. In Trankebar and Poreiar Arulananden's sermons made little impression, but all the more here in Coimbatour, where we have no missionary at the moment. In the house of Njanabaranam Püllei, who for his part belongs to the English church, while his whole family is Lutheran, the pseudo-prophet held several meetings, in which he presented his teachings with much natural eloquence, and in a very exciting manner exhorted people to stand by. The resident pastor of the London Mission here even gave him his pulpit, but felt compelled to preach against his false teachings on the following Sunday. Njanabaranam Püllei's eldest son, Arokiasami, was completely captured by the new prophet and continued his work here even after the latter's departure. His influence on the young people in our congregation, who did not attend both our school and the government's school and are therefore less grounded in our Lutheran doctrine, is great. He gathers them for prayer and fasting and preaches to them about the return of Christ. His main textbook is, of course, the Revelation of John and his favorite topic is the millennial kingdom and the like. Arulananden teaches a threefold resurrection, the first of which will take place in September of this year, where those who have prepared themselves will be brought together with the resurrected ones, as Paul says 1 Thess. 4, 17. 1 Cor. 15, 51. 52. And what should the preparation consist of? Arulananden has prescribed an order for the assemblies in which fasting is recommended as a special means of grace, and what a fast! Before 8 o'clock in the morning and after 4 o'clock in the afternoon it is allowed to eat as much as one feels like, only in the meantime one should fast. In the meetings they pray for preparation for the return of Christ and insist on confession of sins among themselves. However, there is no mention of forgiveness of sins through Word and Sacrament. At the end it is said: "Whoever does not receive the Holy Spirit through fasting must go to hell in the persecution of the Antichrist. (!) They also hope by such means to be worthy of special raptures and visions. The young people are quite fond of these things, miss their studies over it, disobey their parents, and drift around. - I had hardly come to Coimbatour when I was asked about these things; almost everyone who spoke to me asked me about them. The older church members held back and doubted, but they were also very excited. I told the young people to give me their evidence and then I would talk to them about it. Then one afternoon their leader Arokiasami arrived with them all and I had about 2 hours to discuss with them. Also, at the request of the church elders, I held 2 meetings in the church, in the first of which I explained to them from clear scriptural passages the certain doctrine of Christ's return and showed that we can indeed see from certain signs the approach of the same, but can never exactly determine beforehand the time in which Christ will come, for both Peter and Paul say that the day will come like a thief in the night (1 Thess. 5,2. 4. 2 Petri 3,10.; compare Marc. 13, 32 ff. 2 Thess. 2. and others). On the second day I had to talk again for 2 hours about what that Arulanand had published; I showed them the untenability of his statements, how wrongly he quoted the Scriptures and how contradictory everything was that he presented. Above all, I urged that if his statement did not come true in September, they should not be blinded by new pretenses, but should recognize that he was a false prophet. The success of these speeches was that the waverers became more firm again, and the supporters of the Arulanand, so certain of their cause until now, have become a little doubtful. The complete disillusionment will come only in September. But then it must be watched that no new deception takes place and that finally a swarm-spiritual sect is formed. It is therefore regrettable that there is now no European missionary in Coimbatour. Our good country preacher Asirwadani is a faithful man who does his duty according to his ability, but he lacks the strength to confront such swarm spirits and false teachers with the sword of the spirit. May the Lord strengthen our church and keep it in the truth! - Unfortunately, according to later reports of the same brother, the fanaticism seems to show up in a few other churches as well.

Heartfelt thanks

to the many brothers who have so richly refreshed me on my seventieth birthday by their secret letters of congratulations and dispatches. May the Lord be my retributor. C. F. W. Walther.

Chief report from the Building Committee for the St. Louis Seminar.

The Committee takes the liberty of making the following announcement to the congregations and members of the Synod through the "Lutheran" regarding the task assigned to it. The necessary enlargement of Dr. Walther's apartment has been completed and the new apartment for Prof. Pieper will be ready for occupancy by December 1, God permitting (cf. Allg. Synodalbericht 1881 p. 48). - With regard to the building to be erected for the Seminary, the Committee, after careful consideration of the circumstances and in agreement with the Faculty, has decided to rebuild the double apartment of Professors Schaller and Günther and to construct an apartment for these gentlemen on the so-called Heinicke'schen Platz. According to exact calculations, the costs would remain approximately the same, while this plan has the advantage that all actual seminar buildings are located on the seminar square. Although the Committee would have completed these buildings by the onset of winter and thus prepared everything to be able to start the construction of the seminary unhindered in spring and, if possible, to complete it in the same year, it seemed advisable to wait for the success of the subscriptions for the construction according to the instruction of the Synod, although the wording of the Synodal Report would have allowed the Committee to proceed further (see p. 47, 4th sentence). So far, nothing has been done for the actual building of the seminary and nothing will be done until spring, except that the necessary plans etc. will be made during the winter. Should the required 2/3 of the sum, i.e. 75,000 dollars, be signed by February, the construction of the teachers' apartments and then of the hostelry building will be started in God's name, which probably cannot be completed before the end of May. Only then can and will the actual main building be started with the demolition of the old institution building.

Thus the Committee takes the liberty of expressing its heartfelt request to the dear congregations to hurry with the subscriptions and thereby make it possible to really complete the much-needed building in the next year. So far, according to receipts in the "Lutheran," -29,207.00 has been subscribed for the Seminary building and \$14,260.00 for the building fund; namely, in the Western District -7608.00, Illinois District \$21,460.00, Wisconsin- District \$4320.00, Iowa- District \$442.00, Michigan- District \$2762.00, Eastern District \$1902.00, Middle District \$3967.00. No doubt other subscriptions have already been levied, but not yet reported to the District Cassirians, who alone are authorized to receive and transmit subscriptions to the general Mr. Cassirian.

The Committee would like to remind everyone that all monies sent to the building fund are not used for the seminary building,

but for the other buildings decided upon by the Synod, as they are very necessary for this purpose, since the Synod has set aside a sum of money for the college.

For the seminary in Springfield -6000.00, in Addison -7000.00 and these buildings are already partly completed or close to completion, so that the building fund needs a sum of at least 22,000 dollars, while so far it has only received the sum of 14,260 dollars. For the seminary building, on the other hand, 45,000 dollars remain to be signed before it can be begun.

As to payments, the Committee holds that the first quarter or third deposit should be made during the fall or by Christmas, the second and remaining deposits will be solicited in time by the Building Committee through the "Lutheran."

May the faithful God fill our Synod with right joy and generosity for this glorious work and let it be promoted and carried out for the glory of His name and the most blessed expansion of His kingdom!

On behalf of the Construction Committee

St. Louis, November 4, '81. O. Hanser, Secr.

Report from the area hit by the fire.

Since I have been asked from various quarters to give a short report on the present situation of the German Lutherans who have been burned to the ground, I will comply with such a request, all the more gladly because our dear brothers in faith have taken such a close interest in the misery that the Lord has brought upon us.

When the Lord in his fiery rage had afflicted our region, when everything lay burned and devastated before our eyes and only a single homestead could be found here and there in the countryside, and the greatest number of the local inhabitants looked weeping at the heaps of ashes that marked the place where their house once stood, an unbelieving scoffer said: "Well, what has your going to church and being pious helped you? I have lost nothing, but for you the fire has consumed everything." At that time, of course, we could only see God's justice and his wrathfulness, his grace was hidden from us; at that time we felt like King David, who also had to complain: "My tears are my food day and night, because they say to me every day, 'Where is your God?' But the Lord soon let His grace shine on us again, so that we could boast: "The goodness of the Lord is that we are not finished; His mercy has no end; but it is new every morning, and His faithfulness is great. He maketh affliction, and restoreth mercy according to his great kindness." Everywhere God awakened compassionate hearts to help us. The state lovingly took care of its unfortunate citizens. Those who were burned down immediately received food and clothing in abundance, so that now some have more clothes than before. The farmers received seed wheat to cultivate their fields, material was supplied for houses and stables, cooking stoves, farm and household utensils, etc., so that everyone can work again. Of course, almost everyone has to build his own home, because there are too few carpenters. For this reason, only a few houses are ready for occupancy.

But the Lord has done even more for us. Not only the state has taken care of the poor. Our dear fellow believers have done much for us. Gifts of love came from near and far. Our church has shown its faith in works. The Lord Jesus says: "By this everyone will know that you are my disciples, if you have love for one another." We have been quite overwhelmed by the love of our fellow believers. Often, when such great gifts of love came in, I had to say, "Lord, we are not worthy of all the mercy and faithfulness you have shown us." We must now live every day from the hand of our God. Even though we do not see any supply, he has not yet let us suffer any lack. He will provide for us if we trust in Him and do not sin against Him through ingratitude. The Lord, who has helped us up to this point, will also help us in the future. Glory be to him forever and ever.

I would also like to note that Pastor W. Schwartz has received relatively few gifts. If those who still want to give send their gifts to him, they will do well. However, we want to distribute the love offerings we have received among our burned parishioners in proportion.

Th. Schöch.

Resignations.

Since the General Synod of Ohio and St. at its last meeting at Wheeling, Va. adopted a doctrine of election by grace which is contrary to Scripture and the Confession -

Further, since it has not rejected as dishonest and unbrotherly the manner used by several of its members in fighting Missouri -

Since, by their defection from the Synodal Conference, they committed as premature and uncharitable a deed as they reproach the Missouri Synod with -

Since it finally declares that no one can be or remain a member of the Synod who does not approve of its doctrine and way of acting, -

the undersigned, in conscience, feels compelled to sever his connection with the Synod and therefore declares his resignation.

Jackson, Mich, Oct. 10, 1881. C. Franke.

* * *

The Trinity Lutheran congregation at Jackson, Mich. realizing that the doctrine of election by grace which its pastor holds with the Missouri Synod is in harmony with God's Word and symbols, therefore felt impelled to take a stand with its pastor against the Ohio Synod, etc., and has dissolved its connection with the same.

On behalf of the community, its Board of Directors:

E. Dittes.

I. A. Walz.

W. Nicolay.

E. Kreith.

C. Black.

In the November 1 issue of the "Lutherische Kirchenzeitung", the organ of the Ohio Synod, my resignation from the Ohio Synod was announced and it was noted that it was because of the doctrine of election by grace as it is now confessed by the Ohio Synod. To this notice I add: However, I have renounced the Ohio Synod because of the doctrine of election by grace, because I can only profess the doctrine which the Holy Scriptures and our confession lead, but not such a doctrine as the Ohio Synod, according to its decision in Wheeling, has established.

However, in order not to repeat what has already been published, I hereby testify that the reasons which Rev. F. Kügele published in the "Lutheran" of November 1 are also my reasons why I have rescinded my affiliation with the General Synod of Ohio, etc., until further notice. F. W. Franke.

Correction.

In the "Lutheran Standard" of October 29, as well as in the "Lutheran Church Newspaper" of November 1, there are quite false reports about my and my congregation's withdrawal from the Ohio Synod. It says in the "Church Newspaper" that "by all kinds of machinations I succeeded in getting my way with a majority of one vote in the congregation, so that 16 were for me, but 15 against me." To this I would like to remark the following: In the meeting of September 29, however, it was decided by the majority to remain with the synod. Later, however, I learned that many had voted this way because they believed that if the congregation left, it should immediately rejoin the Missouri Synod. That this was not necessary, I had said right at the beginning, but it seems to have been partly overheard, partly misunderstood. - Everyone agreed with my teaching. - Thereupon, of course, I considered it my sacred duty to ask some people about it, who then also testified to the same thing, and at the same time declared that if the congregation could and should remain free of any synod for the time being, they would immediately withdraw their vote. Thus, on October 12, the matter was reconsidered. In this meeting, the first vote was only about whether the congregation wanted to hear Mr. Kucher, who was present, or not? The result was that with 16 votes against 12 it was decided not to hear him. Some did not vote at all. Thereupon, the President departed with the dissatisfied members and the 20 still present unanimously decided to separate from the synod. Besides these there were still some

were prevented from coming to the meeting, who also agreed with this decision.

So that would be the "all kinds of machinations, with which I am supposed to have succeeded in enforcing my will in the congregation". Or does the "Kirchenzeitung" know of others? E. H. Scheips.

Death News.

Mr. Pastor Heinrich Crämer was released from his suffering on Friday evening, October 28, in Los Angeles, Cal. and entered into blessed rest. He leaves a grieving widow (Sophie, née Wyneken) and three children.

On October 31, at noon 1 o'clock, teacher Gottlieb Seboldt died here blessed in his Savior after only an oeday of illness at the age of 51 years and 6 months. For 25 years, with only a few interruptions, he faithfully presided over the local community school. On November 2 he was buried with great participation in a Christian and solemn ceremony. He leaves behind a widow with 3 adult and 4 minor children.

Millstadt, St. Clair Co, Ills. F. W. Holls.

Inaugurations.

Pastor Wilhelm A. Fischer was introduced by the undersigned on behalf of President Beyer on the 19th Sunday after Trinity in the midst of the newly founded Lutheran Immanuel's congregation at Dan- bury, Conn.

Fr. Traugott Körner.

Address: Uev. Wm. kisoker.

Lox87. vnodurz, 6onQ.

On the 20th Sunday after Trin. on behalf of the Presidium middle District Mr. k. Julius Dunstng inaugurated in the Lutheran St. John's parish near Wanatah, Ind. byW . I. B. Lange.

Address: Rev. 6ul. Vuaslvx,
WkmntLk, kortsr Oo., Ivcl.

On the 19th Sunday after Trin. Mr. Pastor P h. Schmidt, in accordance with the commission received, was installed by the undersigned with the assistance of Mr. Pastor I. G. Sauer at Seymour, Ind. I. G. Nützel.

Mr. k. Th. Mertens, appointed by the congregation in Colfax Township, Webster Co., Iowa, was introduced there by order of Mr. Praeses Crämer, on the 31st of October, by

G. W. Rabe.

Address: Uev. 1k. Nertens.

Sox 367. kort Dockte, Webster Oc>., Iowa.

On the Sunday after Trin. on behalf of the venerable Mr. Praeses Wunder, Mr. k. G. Johannes was introduced in his parish of Des Plaines, Ill. G. Johannes was installed in his parish at Des Plaines, Ill, by the undersigned with the assistance of Mr. k. Ramelow. E. Röder.

Church dedications.

The new church of St. Paul's Lutheran Parish, built near Unionville, Tuscola Co, Mich, was dedicated to the service of the Triune God on the 17th Sunday after Trinity.

I. L. Hahn.

On the 18th Sunday after Trinity, God gave the small group of Lutherans in Petersburg, Ill, the grace to consecrate their small but extremely lovely church to His service. The act of consecration was performed by the undersigned, k. F. Lochner preached the sermon in the morning, Prof. Wyneken preached in English in the evening.

C. G. Hähnel.

On the 17th Sunday after Trinity, the German Lutheran Immanuel Church (24X40) at Aellow Bank, Minn. was dedicated to the service of the Triune God. Solemn preachers were Messrs. kk. Vetter and v. Brandt. The undersigned said the dedicatory prayer. A large crowd had come from Minnesota and Decorah. May the faithful God further promote the work of the inner mission here in the far West and give us one victory after another. Bro. Pfotenhauer.

On the 11nd Sunday after Trin. the Lutheran St. John's congregation at Sand Brach, Huron Co., Mich. consecrated their little church to the service of the Triune God. The dedicatory prayer and afternoon sermon were preached by the undersigned. The consecration sermon and evening English service was preached by Rev. W. Schwartz. The church is a frame building 24X45.

Th. Schöch.

The congregation at P urrell Station, KnoxCo., Ind. dedicated their newly built house of worship to the service of the Triune God on the 20th Sunday after Trin. In the forenoon Candidate Emil Saupert preached in German, in the afternoon undersigned in English. Father Schulte.

On the 20th Sunday after Trinity, the Lutheran congregation in Sheridan Township, Carroll Co., Iowa, dedicated their newly built church to the service of the Triune God. The church is a building 50 feet long, 30 feet wide and 17 feet high inside. Celebrant preachers wqren: Mr. k. G. Gülker and undersigned.

I. Seßler.

Mission Festivals.

On the 18th Sunday after Trinity, the congregation at Red B u d, Ill, their annual mission festival. W. " chenbach.

On the 17th Sunday after Trinity, my dear Zion congregation in Hampton, Rebr. celebrated its annual mission festival, with Mr. H. R. H. Biedermann preaching on external missions in the morning, and Mr. K. A. Baumhöfener on internal missions in the afternoon. A. Baumhöfener in the afternoon on inner mission. The Collecte resulted-31.40. G. Bürger.

The congregation at Pleasant Ridge, Ills. celebrated its mission feast Sept. 4 with the Collinsville and Troy congregations in attendance. Mr. k. G. Stöckhardt preached in the morning, Mr. k. H. Meier in the afternoon. The collection, for the Misston in the West, the Emigrant and Negro Mission, amounted to -90.00. W. Dorn.

On the 17th Sunday after Trinity, the congregation at Bethlehem, Ill, celebrated its mission feast in fellowship with the congregation at Altamont and Blue Point, in spite of a small harvest and unfavorable weather. In the morning Prof. C. H. R. Lange preached and Mr. k. Meyer of East St. Louis gave a mis- flon history lecture. In the afternoon Mr. k. W. Oetting. The Collecte resulted-S4.00. K. Th. Grüber.

On the 18th Sunday after Trin. the congregations of Pastors Schieferdecker, Bergen, Karth, Hahn and Hansen celebrated their joint mission feast at W or- den, Madison Co., Ill. In the morning undersigned preached, in the afternoon Karth and Hansen. It was a well attended and richly blessed feast. Collecte for Negro and inner mission was -159.00.

I. M. Hahn.

The Trinity Lutheran congregation in and around Caldwell, Gage Co, Nebr, celebrated their mission feast of this year on the 14th Sunday after Trin, to which some members of Llatonia were also present. Mr. k. A. W. Bergt preached a sermon in the morning on the coming of the Kingdom of God on the basis of the second petition; the undersigned preached in the afternoon. The Collecte yielded over -39.00 and was earmarked half for inner and half for outer mission. C. H. Lentzsch.

On the 16th Sunday after Trinity, the congregation at Aroma, Kans. celebrated a mission festival. In the morning k. G. Polack on mission in general; in the afternoon undersigned on heathen mission. The collecte was-31.00. C. H. Lü ker.

On the 16th Sunday after Trinity, the congregation of the undersigned at Claremont, DodgeCo., Minn. celebrated a mission festival. In the morning

Mr. Schulenburg preached on the basis of Matth. 9, 35-38. on external missions; in the afternoon Mr. Wende gave an open-air lecture on internal missions. Wende gave an outdoor lecture on inner mission. The collection was -23.40, half of which was earmarked for inner and half for outer mission. G. Schaaf.

The congregations at Renault and Wartburg, Monroe Co, Ill, celebrated their Harvest Thanksgiving and Mission Feast at the former place on the 17th Sunday after Trin. The festival preachers were Messrs. kk. Fr. Erdmann and I. Nachtigall. The collection amounted to -26.60. H. Shepherd.

On the 14th Sunday after Trin. the three congregations, the one at Columbia Bottom, the one at Bielefeld, and the one at Baden, St. Louis, Mo. The collecte was -86.16. The feast preachers were the kk. Sapperand Wartens. P. G. Schwankowsky.

On the 15th Sunday after Trinity, the Lutheran St. John's congregation in Watertown, Wis. celebrated its annual mission festival. The members of the congregation in Town Lebanon, which belongs to our synod, came in large numbers. Festival preachers were k. G. Wangerin and Prof. C. Huth. The Collecte, intended for inner mission, amounted to -57.71. C. Penalties.

On Oct. 2, my congregation at West Argus, Lee Co, Tex. celebrated a mission feast in fellowship with the congregation of Mr. k. I. Kaspar. Also present were guests from the congregations in Serbin. Festival preachers were Messrs. kk. Wischmeyer and Buchschacher. The collection was -60.00, of which 30.00 was for the inner mission in Texas, 15.00 for the negro mission and 15.00 for the heathen mission.

I. M. Maisch.

The congregations of the Catholic Church in the northern part of St. Louis celebrated a lovely mission feast. Link, Lenk, Mary's and the undersigned celebrated a lovely celebration on the 18th Sunday after Trinity in O'Fallen Grove. In the afternoon at least 2000 persons were present. In the morning Prof. Lange preached and in the afternoon Mr. k. Link. That the hearts were warmed and the large crowd present took a lively interest in the missionary work was proven by the collection - \$413.00 - for inner mission in the Western Synodal District. Hopefully, the appeal to the Christian young people present to devote themselves to the mission will not remain unsuccessful. Finally, the undersigned addressed the missionary friends. C. C. E. Brandt.

On the first Sunday after Trinity, St. Paul's parish and St. Peter's parish in Fayette County, Ills. celebrated their joint mission feast. The early preachers were Messrs. kk. F. Wolbrecht and D. Gräf. The collect was - \$7.24. Chr. F. Brecht.

On the 16th Sunday after Trin. the Lutheran congregation of St. Peter's in Nebraska Township, Ltvjngston Co, Ill, celebrated its annual mission feast. In the morning Mr. k. B. I. Ansorge on heathen mission, in the afternoon Mr. k. Ave Lallemand on inner mission. Collecte: - \$65.25. H. Dageförde.

On the 19th Sunday after Trin. the congregation of Frohna, Perry Co., Mo. celebrated a mission feast in fellowship with the surrounding congregations. Unfortunately, due to the persistent rain, not very many guests attended. Festival preachers were Messrs. kk. Demetro and F. Müller. The Collecte raised amounted to - \$101.16. C. L. I.

On the first Sunday after Trin. (Oct. 23), the Lutheran Zion congregation in Bethalto, Ill, celebrated its first mission festival. Prof. G. Schaller preached. Some members of the Dorsey and Prairie-Town congregations were present. The collect was - \$26.00. M. Gap.

On the 5th Sunday after Trinity, St. Stephen's and Trinity congregations at Milwaukee, Wis. celebrated this year's mission feast in the latter's house of worship. Mr. k. Keller preached on inner, Mr. k. Wichmann on external mission, Mr. k. Sagehorn gave a lecture on mission history. The collection was - \$145.88. H. Sprengeler.

Erutedank and Mission Feast.

On the 21st Sunday after Trin. the congregation of Mr. k. Schrader bet Ruma, Randolph Co., Ills. celebrated a mission feast, and the day before a harvest feast. A good number of guests from neighboring churches were present on Sunday. On Saturday, the church was preached by Kk. F. Erdmann and F. Schalter, on Sunday the undersigned and K. I. G. Grüber. The collect was - \$29.50. I. Nachtigall.

BeknnatMachnng.

The time of the next meeting of the Michigan - District has been designated by the Governing Board as June 21, 1882.

W. Burmester.

New printed matter.

Popular Symbolism. Lutheran guide to the examination of the various churches and religious societies. By Martin Guenther, 1 John 4:1. second increased edition. St. Louis, Mo. published by L. Volkening. 1881.

It gives us great pleasure to be able to announce the appearance of this excellent book in a second, enlarged edition. That it was so soon out of print is a factual proof of its excellence and usefulness. Whoever wishes to become acquainted with the various churches and religious societies and to have a sure touchstone for a correct evaluation of them, will find everything he is looking for in this "Symbolism". It is really what it wants to be according to its title - "popular", that is, not only for scholars, but written in such a way that even the simplest Christian can understand it quite well. It is free of "learned phrases and foreign words". It is divided into two parts. The first part contains a description of the Evangelical Lutheran Church and all the churches and religious societies that oppose it. Of the latter, it not only gives a history of their origin and development, but also presents their peculiarities and gives information about the symbols and recognized public doctrines among them. In the second part follows a comparative presentation of the teachings of the Lutheran Church and those of the false-believing churches and societies in regard to all articles of our most holy Christian faith. For each article, our "Symbolism" first presents the pure doctrine of the Lutheran Church and then the opposing false doctrine of the sects, proving by literal excerpts from the symbols of the various communities themselves that they really believe and teach what is attributed to them; at the same time, however, it also gives proof from God's Word both for the right and against the false doctrine. - As for the new edition, it differs from the first one published in 1872 by the following. The history of the sects is more elaborated in it, this and that expression in the presentation of the book also contains a more precise definition of the doctrine and counter-doctrine, and under the theses, an indication of where our confessions speak out about the doctrine in question. A particularly valuable addition to the book, however, is that not only are more sects listed with their heresies, but also the heresies of the sects already considered in the first edition are more abundantly presented from the doctrinal writings recognized by them. This has been done especially in relation to the Campbellites, Irvingians, Old Catholics, Schwenkfeldians, Swedenborgian Bible Christians, inspired Mormons, and Schäkels. The addition of an alphabetical index in this new edition has also increased the value and usefulness of the book not insignificantly. The work has thus become almost a hundred pages stronger than it was in the first edition. It is a symbolism for everyone and at the same time the best and simplest apologia of our Lutheran Church, quite suitable for our dear America, this land of sects. Even those who own the first edition of the book will do well to acquire the second, enlarged edition. The author, our dear Mr. College, needs our little praise nois: the work itself praises the master. The price of this work of nearly 400 pages in large octavo (and to a greater extent in small print), well and durably bound with leather spine and golden title inscription, is - \$2.50, certainly not too high a price. It can be obtained from the publisher Mr. L. Volkening, No. 904 North 5th Street, St. Louis, Mo. W. [Walther]

Church Liturgy for Evangelical Lutheran Congregations of the U. A. C. Published by the German Evang. Luth. Synod of Missouri, Ohio and other States. Translated from the German. St. Louis, Mo.: Concordia Publishing House. 1881.

It is a pleasant fact that our dear Synod, in publishing good Lutheran writings, is increasingly taking into account the English-speaking population of our country. How could it be otherwise! For by the grace of God, the number of those who would like to hear the great deeds of God, praised in their own language, the dominant language of this country, increases from year to year. We Lutherans of German tongue, however, whom God has blessed abundantly with treasures of knowledge, now also have the blessed duty to carry the truth, which has made our souls free and blessed, further and to extol it before all our English-speaking fellow redeemed. This is best done by us at present through the dissemination of good Lutheran writings. The booklet of the above title does not serve to instruct and edify individual souls, to establish them in sound doctrine and the like, but it has the primary task of providing the pastors with the necessary genuine Lutheran forms for their official duties, which they must also perform in English from time to time. But this is certainly a great service to our English-speaking fellow Christians. For through the forms of this Agende, they gain an insight into the beautiful services of our dear church, learn to love the old venerable orders of the same, and come to realize how much richer in content, livelier, and more uplifting to heart and mind the acts of worship and customs of our Lutheran church are than those of most of the local sects, which are often so exceedingly sapless and feeble. English congregations and Christians are also drawn closely into the circle of their fellow believers of German tongue by the use of this Agende, which is a translation of the first part of the German Agende of our Synod, so that they can celebrate their services with them, even if in different language, but in the same spirit and sense, in the same way. - The valuable, very pretty and tasteful, 88-page booklet contains, in addition to the forms for official acts, such as baptism, confirmation, marriage, communion of the sick, etc., also a complete order of services for Sundays and feast days, confession, early communion, catechism examinations, funerals and days of penance and prayer, and finally a number of antiphons and collects. A translation of all antiphons and collects, as well as the church prayers, will be published in a second volume. It will be a welcome gift, especially to the pastors, for which they will certainly be grateful to Professors Lange and Günther, who have done the very laborious work of translation.

The price is a very low one, \$1.25 postage paid.

E. W. K.

The Zillerthaler. A historical narrative. Reading, Pa. Pilgrim Bookstore. Price mint 25 cts, by the dozen 20 cts, by the hundred 16 cts.

In our century, the inhabitants of the Ziller Valley in Tyrol still have the fame of the Lutheran martyrdom. Here, in the quiet circles of some families, the Bible, the epistle of Skalitzerberger from Salzburg and other Lutheran writings had been preserved as a hidden treasure from the older times. In the twenties of this century the spirit of confession awoke in this silent valley. Many inhabitants openly renounced idolatrous worship and all other Roman abominations and pressed the Augsburg Confession. In 1835, the Tyrolean Council of Estates declared itself in favor of expelling the pious Zillerthalers. And so these dear Christians were immediately treated most cruelly as expelled, banned and finally forced to emigrate. Hundreds now took up the walking stick and left home, field and fatherland for the sake of their faith. This moving event is portrayed in an extremely attractive manner in the above-mentioned, excellently written narrative, in the guise of a family history, whereby especially the power of the Lutheran core songs on the heart and conscience of sincere Catholics is vividly described. It is therefore very much to be wished for the widest possible distribution of this very dear little book. G. S.

Stories about Dr. Luther's Small Catechism.

As earnestly as it was tried to produce the booklet: Geschichten zu Dr. Luthers kleinem Katechismus (Stories about Dr. Luther's Small Catechism) at 50 cents, unfortunately it could not be done. Although there was a considerable number of subscribers, it was not large enough to cover the expenses. We turned to the most efficient printers; Mr. I. Birken in New York had the goodness to try everything there to carry out our plan, but in vain. Even if 3000 subscribers had come together, which is not the case, it would not have been possible, even with the cheapest calculation, to deliver the booklet at the price mentioned. We are sorry to have to forego the fulfillment of our wish. However, a proposal has been made to us which we hope will be acceptable to our valued subscribers. Mr. Barthel, general agent of the Concordia publishing house, has offered to supply the booklet to subscribers at 75 cents. Even after this price increase, subscribers will still receive the booklet, which contains nearly 400 pages, at a cheap price. Subscribers who

agree to this increase of the price to 75 cents do not need to write, but will receive the booklet as soon as it is ready, whereupon they send the money to Mr. Barthel. However, anyone who wishes to withdraw or change his subscription should inform Mr. Barthel. Subscription collectors will receive the original copy free of charge. H. Fick.

Skilled people from the church and the world on Dr. M. Luther's Small Catechism. Collected for the church, school and home by Hermann Fick, with a preface by Prof. Dr. C. F. W. Walther. Price posted 75 cents.

The aforementioned book has just left the press and will be bound in 8-14 days.

Subscribers who wish to change or withdraw their subscriptions due to the necessary price increase are requested to inform the publisher immediately. The mailing of the book to subscribers will begin on December 1.

Further orders requested

"Luth. Concordia Publishing House"

St. Louis, Nov. 15, 1881. (M. C. Barthel, Agt.).

A few days ago left the press:

"Reply to J. J. Hoffmann's Open Letter" by C. Strafen, President of the Wisconsin District.

All those in whose interest it is to obtain more detailed information about the groundlessness of the accusations made by "I. I. Hoffmann" against Mr. President Strafen can obtain the above (4-page) leaflet free of charge from Rev. O. Strusen, VtntLrtovm, ^Vts.

Christmas conversation set to music by I. G. Kunz.

Price per copy 5 cents, per dozen 50 cents, per hundred -3.A).

Orders requested

"Luth. Concordia Publishing House."

Flowers. Stories for children. No. 1-6. St. Louis. Published by F. Dette, price 5 cts. 12 copies 45 cts. Postage 5 Cts.

Bouquet of flowers. Tales for the young. No. 1-3. St. Louis. Published by F. Dette. Price 15 Cts. 12 pieces \$1.40. Postage 13 Cts.

Children love to read stories and are delighted when they receive a "story book" as a gift. Parents, teachers, friends, who want to please them, to give them something harmless, useful, instructive, often get into embarrassment, since most collections contain more or less harmful things. Mr. Dette has therefore undertaken to publish a series of stories that can be put into the hands of Christian children without hesitation. The "Blumen" bring in 6 different numbers of 32 pages (with 2 pictures in the text and 2 on the cover) 31 longer and shorter stories. "Bouquet of Flowers" brings the same in three different, permanently bound volumes, 64 pages thick and containing two numbers of the "Flowers". One address: no. k. Dette, /10 krruklin ^ve., 8t. Douls. No.

Pictures from the life of Jesus. With Bible text. Philadelphia. Published by Jg. Köhler. 911 Arch Str. A collection of 23 quite beautiful pictures from the Gospel story suitable for a Christmas gift, on nice strong paper in paper wrappers. The pictures take up half of an octavo page, the text the other half.

Changed addresses:

Rev. 6. ^okaoues. Box 54. des klaines, 6ook Oo., Ill.

Uev. 6. Il. Dentxsod, OrnIZ, Holt 6o., No.

Rev. 6.koonjes. Lox 250. ^rapndos, kuroas 6o., Nebr.

^müolli, 93 kenn 8tr., Olevelanü (^V. 8.), Oklo.

L. No^vr, Olement, Olintou Oo., Ill.

kr. Rotüer. Box 182. kort Mekivoncl, 8tut6" Islnnü, N. V.

6. Iuu?, 2022 Liclüle 8tr., 8t. Douls, No.

D. 8eüllermltn, 2022 LiclNo 8tr., 8t. Douls, No.

Lvtorock at tde kost Oklloo Lt 8t. Doals, No., äs sseonü-eLss msttsr.

Supplement to the "Lutheran," Vol. 37, No. 22 [177].

Entered the Saffe of the Western District:

To the synodical treasury: from Trinity Distr. in St. Louis \$10.00, from Zion Distr. 15.00, Coll. of k. Griebel's congregation in California City, Mo., 3.80, k. Biedermann's congregation in Friedensau, Nebr., 4.12, k. Gräbner's congregation in St. Charles, Mo., 20.55, k. Brandt's congregation in North St. Louis 15.00, k. Schülke's congregation in Palmyra, Mo., 6.00. (Summa \$74.47.)

For inner mission: mission festcollecte of k. Heidemann's congreg. in Town Olive, Nebr., \$20.81, by k. Lüker's Gem. in Aroma, Kans., 20.00, by? Lentzsch's Gem. in Gage County, Nebr., 19.50, by k. Schwankovsky's Gem. in Baden, Mo., 66.16, by Cape Girardeau, Mo., 37.00, of kk. communities. Link, Lenk, Mariens, Brandt in St. Louis 413.00, of k. Mießler's comm. in St. Louis County, Mo., 54.00, k. Bürger's comm. in tzmilton County, Nebr. 22.00,?. Maisch's Gem. in Lee County, Tex., 30.M, by Joh. Becker in Detroit, Mich., 10.00, by k. Biltz in Concordia, Mo., 1.00, N. N. of Ma- quoketa, Iowa, 2.06, by k. Mähr in Ellsworth, Kans., by W. Hillmer 2.00, by W. Richter 1.00, k. Fackler's commun. in Can- lon, Mo., 7.43, k. Graves' commun. in St. Charles, Mo., 15.25, I. R. in Concordia, Mo., 1-00, k. Klindworth's commun. in Washington County, Tex., 4.50, thank offering by Mrs. Klindworth 2.00. (Summa \$728.65.)

For Negro mission: part of mission festival collection in k. Lüker's parish in Aroma, Kans., \$11.00, also in k. Lentzsch's parish in Gage County, Nebr., 19.50, in k. Schwankovsky's parish in Baden, Mo., 10.00, in? Bürger's Gem. in Hamilton County, Nebr., 10 a.m., in k. Maisch's Gem. in Lee County, Tex., 3 p.m., N. 3!. in Boston, Mass. 1.00, H. Boundieck by L. Lange in St. Louis 1.00. (Summa \$67.50.)

For heathen mission: part of the mission collection of k. Maisch's congregation in Lee County, Tex. \$15.00.

For those burned in Mrchigan: k. Kaspar's parish in Lee County, Tex., \$13.50, from the Salems Young Men's Association- Gem. of k. Polack in Uniontown, Mo., 10.00, N. N. das. 1.00, C. F. in Paitzdorf, Mo. 1.00, k. Löscher's Gem. in New Orleans, La., 54.50, of the Young Man's Ver. 10.00, k. Mießler's Gem. in St. Louis County, Mo., 24.21, H. Boundieck by L. Lange in St. Louis 1.00, k. Nützel's Gem. in West Ely, Mon, 11.50, I. Bur- mester in Houston County, Minn., 2.00, k. Geyers Gem. rn Serbin, Tex., 39.25, baptismal coll. at E. Menzel 3.60, k. Biedermann's Gem. in Friedensau, Nebr, 12.25, Zions-Distr. in St. Louis 116.40, k. Kösterings Gem. in Altenburg, Mo., 59.00, by k. Matthias von Th. Ahrens in Paola, Kans., 5.00, by? Mecske in Alexandria, Nebr., 1.50. For k. Schöchs Gem.: k. Klindworth's Gem. in Washington County, Tex. by, 34.50, by k. Winkler in St. Louis County, Mon., 2.50, k. Bode's Gem. in Hannibal, Mon., 20.00, Richter's Gem. in Ellisville, Mon., 10.00. For k. Schwartz's Gem: Trinity Distr. in St. Louis 56.00, k. Roschke's Gem. at Pierce City, Mon., 4.15, R. Bohnenkamp 2.00, of -r in St. Louis 5.00,?. Moder's gem. at Wentzville, Mo., 7.00,?. Richter's Gem. in Ellisville, Mon., 5.00.

For the emigrant mission: part of the missionary coll. of the congregation of k. Mießler in St. Louis County, Mo., \$15.01. For New York: from the St. Johannis congregation of k. Scholz in Holt County, Mo., \$3.49.

For poor sick pastors: By k. Biltz in Concordia, Mo. \$15.00, k. Matthias in Paola, Kans. 5.00.

For the comm. in New Ulm, Minn: C. H. I. Obenhaus in Colorado County, Tex. \$10.00.

For new construction in St. Louis: k. Klindworth's congregation in Washington County, Tex. \$25.25, k. Catenhusen's congregation in Louisville, Nebr. 5.00, k. Gümmer's congregation in Hanover, Mo. 4.20, Joh. Becker's congregation in Detroit, Mich. 70.00, k. Kaspar's congregation in Lee County, Tex. 2nd Zahlg. 25.85, H. Boundieck by L. Lange in St. Louis 1.75, subsequently by k. Geyer's Gem. in Serbin, Tex. 3.00, k. Biltz's Gem. m Concordia, Mo. 54.00, k. Richter's Preaching Place near Orrville, Mo. 21.00, k. Bürger's Jmm. Gem. in Hamilwn County, Nebr. 2.10, Cross Distr. in St. Louis, 1st Zahlg. 95.00, by k. Mees in Alexandria, Nebr. 3.50. (Summa NI.0.65.) Subscribed: k. Lohr's Gem. at Jackson, Mo., 100.00, subsequently paid by k. Willes Gem. at Brownsville, Mo., 68.50, k. Kösterings Gem. at Altenburg, Mo., 700.00, k. Biedermanns -Gem. at Friedensau, Äiebr., 400.00, k. Biltzs Gem. at Concordia, Mo., 500.00. (Summa-1768.50J

For poor students in Fort Wayne: k. Biedermanns Gemeinde in Friedensau, Nebr., \$3.88.

For kk. M. Wynecken and H. Crämer: Von-r in St. Louis \$10.00, by k. Voigt in Drssen, Mo., 3.00, by k. Adam in West Point, Nebr., 2.00, H. Albrecht in Bremen, Minn. Riedel in Bloomington, Ill, 1.00, k. Bünger in Ply- mouth County, Iowa, for k. Crämer 1.00, k. Pennekamp's comm. in Topeka, Kans., 3.10, k. Willes comm. near Brownsville, Mo., 8.13, k. Schieferdecker in Madison County, Ill, 1.00.

For poor students in St. Louis: St. John's parish of k. Scholz in Holt County, Mo., \$3.63. For the Bünger brothers: Young Men's Association in the parish of k. Biltz, Concordia, Mo., \$5.00, Women's Association 5.00, 3t. N. 3.00.

On the orphanage in Addison: Petri - parish of k. Scholz in Holt county, Mo., \$1.30.

ForarmeSchülerin Addison: k. Biedermanns Gemeinde in Friedensau, Nebr., \$4.13.

For Stud. W. Meyer in Springfield: Christ Church of k. Meyer in St. Louis \$3.50, Young Women's Association 10.00.

St. Louis, Nov. 8, 1881.

E. Roschke, Kassirer.

Incoming to the Saffe of the Illinois ^District-:

To the synodical treasury: Penitential collection from k. Gruber's congregation in Bethlehem -1.85. Communion collect. from k. Schröder's congreg. in South Litchfield 6.30. From Chicago: by k. Lochner from synod treasury 1.70 and by 1>. Wagner from Mrs. Luebke "for the kingdom of God" 1.00. From k. Gößwein's Gem. in Altamont 5.00. k. Ottmann's Gem. in Collinsville 4.55. (Summa -20.80.)

To the new building in St. Louis: 1>. Schurichts Gem. in St. Paul 39.00. k. Brauer's Gem. in Champaign 66.00. k. Wartens' Gem. in Danville, 1st consignment, 75.00. By k. Goesswein in Altamont "from a piggy bank" 5.00. k. Nu- offers Gem. at Eagle Lake 80.00. From Chicago: by k. Engelbrecht's Gem. 79.50; by 1?. succop from Christian Schröder 25.00, Wm. Mailahn 10.00, first payment from Joh. Düstng 10.00, Ferd. Holz 5.00, Karl Gnadt 4.00, Wm. Jenzen 2.00; by k. Reinke from Ch. Pätzmann 20.00, Franz Koplin, Gust. Piatraschke, Karl Dräaer, Fr. Peltz, Mrs. R. R., Hermine Pia- traschke, Johanne Hallmann, Joh. Schröder II-, Ferd. Goike, Wm. Ballwanz, Ad. Hallmann, Fr. Vierke, Fr. Birr, Aug. Stockmann 5.00 each, Marie Zipperer 6.00, Ch. Krabbe, Joachim Wiese, Aug. Fischer (1st payment), Joh. Ewald, Fr. Manzel, Ferd. Meick 3.00 each, Wm. Badtke 4.00, Gust. Abraham 2.00, Karl Paulinsky, Karl Ritthammel, Karl Panzer 1.00 each. (p. -472.50^)

To the building fund: from church members" in Addison: by teachers A. Baths 2.00 and E. Rosen 5.00. (S. -7.00.)

To the Negro Mission in New Orleans: by k. Schroeder in South Litchfield from Mrs. N. N., thank offering, 3.00.

For Negro mission: Gottl. Seboldt in Millstadt.50, by k. Grüber in Bethlehem, part of a mission coll. on Oct. 9, 18.00. By k. Trautmann in Willow Springs from G. K. .50. By k. Schröder in South Litchfield, part of the mis- stonscoll., 21.00. By?. Hansen in Worden, half of the mission coll. from his and neighboring churches, 80.00. (P. -120.00.)

On the emigrant mission in New York: By k. Grüber in Bethlehem, part of a missionary coll. on October 9, 18.00. By Schröder in South Litchfield, part of a missionary coll. 10.50. k. Goesswein's Gem. at Altamont, 2.25. (p. -30.75.)

On the emigrant mission in Baltimore: By?. Schröder in South Litchfield, Theil einer Missionscoll., 10.50.

To the college household in St. Louis: 1>. Schroeder's Gem. in South Litchfield 2.00. k. Ottmann's Gem. in Collinsville 4.15. (p.-6.15.)

For poor students in St. Louis: By k. Miracles in Chicago by the women in sr. Gem. for L. Schwartz 5.00.

To the college household in Springfield: k. Schröders Gem. in South Litchfield 7.00.

For poor students in Springfield: k. Hiebers Gem. in Town Rich 6.45.

For poor students in Fort Wayne: From Chicago: for E. Albrecht by k. Bartling's Gem. 16.00, for Dubpernell by k. Succop of the Young Women's Association 16.00 and for C. Köbel by k. Wunder by the women in his Gem. 6.00. (S. -38.00.)

For musik. Instruments in Addison: Wedding coll. at teacher Helmreich's in Bay City, Mich. 23.25.

For poor students in Addison: By??. Willner in Quincy from the Young Women's Association for M. Gross 13.75. Wedding scoll. at Tbco. Schmidt in Collinsville for Herm. Great 8"5. (p. -22.40?)

For k. H. Krämer: By k. Dorn in Pleasant Ridge from sr. Gem. 8.00 and N. N. 1.00; by G. in Addison 2.00. (S. -6.00.)

For the kk. Krämer and Wyneken: k. Hieber in Town Ridge 1.00. By k. Engelbrecht in Chicago from N. R. 1.00. By k. Rauschert in Dalton from s. Parishes 11.00. By k. Höltner in Chicago: by W. Rohn 5.00, E. A. 8.00, Fr. Me- senbrink, Joh. Medrow, C. Jäkel 2.00 each, teachers Paul, I. Gissens, I. Büß, Pudewa, Benz, E. Zimmermann, G. Hoffman", Ernst, Kramp, Merkel, Haffelbring, Lück, W. Schmidt, Märker, Kummer, I. Kraß, Wittwe Bützow, R. Bützow each 1.00, M. Schubert .80, Kraus and Eckart each .75, Külz, Weyland, N. N., Zaabel, Janzen, Fieberitz, Schildt, E. Teßmann, Oechsele, K., I. Schmidt, Prüter, W. Rößler each .50, Scholz .30, N. N., Ko- litz, F. Arndt, I. Zimmermann each .25, A. Peterschu and R. Bautz each .50, Wais 2.00, den kk. Wunder, Wagner, Höltner, Bartling, Succop, Reinke, Lochner, Engelbrecht 5.00 each, I. Merkel 1.00. H. B. in Addison 1.00. k. Bergen's Gem. in Prairie Town 6.07. k. Nuoffers Gem. bet Eagle Lake 20.00. (p. -126.17^)

For k. Wyneken: k. Dorns Gem., Pleasant Ridge, 8.00.

For sick pastors and teachers: Mrs.K. inCollinsville 1.00.

To the widow's fund: by H. T. Mrins of the Gem. in Round Grove 6.75. By k. Bartling in Chicago of Joach. Hink 1.00. (p. -7.75.)

For inner mission: By k. Grüber in Bethlehem, part of a missionary coll. on Oct. 9, 6 p.m. By k. Hieber from sr. Gem. in Town Rich 7.00, s. Filialgem. 6.07. By k. Schröder in South Litchfield, part of a mission coll., 50.00. I". Ottmann's Gem. in Collinsville 2.70. (p. -83.77.)

For inner discord in the West: By k. Hansen in Worden, half of the mission coll. of sr. and the neighboring con- mcinden, 80.00.

For the deaf and dumb: By k. Lochner in Chicago, thank offering by Mrs. Fr. Thurn, 5.00. Mrs. K. in Collinsville 1.00. (S. -6.00.)

To orphanage bet St. Louis: By k. Dorn at Pleasant Ridge 8.00. By k. Franck at Steeles Mills, wedding coll. bet H. Ehlers, 5.30. (S. -18.80.)

For progymnastics in Milwaukee: Gem. inAddi- son 37.31.

For I?. Knief's Gem. in Golden, Ill: From Chicago: k. Hölters Gem. 30.00; by k. Lehmann: G. Heitner 3.00, W. Brüser, A. Schwitzn, Ed. Jeske 1.00 each, H. Tröller .50; by k. Wunder by N. N. 5.00. by k. Große in Hartem by H. Munstermann 2.00. (p. -43.50.)

For k. Schöch's Gem. in Port Hope, Mich': By k. L. v. Schenck in Algonquin: Harvest Festival Coll. 21.82, by Frl. M. Lange .50, by himself 1.18. (S. -23.00.)

For k. Schwartz's congregations in Michigan: H. Heuer in Addison 5.00. k. Lochner's comm. in Springfield 25.00. (S. -30.00.)

For the Gem. in Allendorf, Heften: By k. Lochner in Springfield from Mrs. N. N. .75.

For L'. Willner's Gem. in Quincy, Ill.: k. Hölters Gem. in Chicago 15.00.

For the congregation in Neu-Ulm, Minn: By H. Koboldt in Effingham: communion coll. OH) 1.55, house coll. by I. C. Hartmann (JH) 8.67 and by Mrs. Reichhelm 1.00. Roter- mund and Weber in Addison 7.50. k. Hiebers Gem. in Town Rich 17.00. (p.-35.72.)

For the burned in Michigan:?. Dorns Gem. in Pleasant Ridge 30.00. Rotermund and Weber in Addison 7.50. From Millstadt: Heinr. Buchholz 2.00, G. Seboldt.50. From Chicago: by k. Bartling from L. Rieckhoff and Joh. Bruder each 1.00, Coll. of Gem.'77.27; by k. Lehmann from W. Hardt 2.00; from k. Hölters Gem., 3te Sendg., 29.00; by members in k. Wagners Gem. 5.00, k. Engelbrechts Gem. 23.75, k. Succops Gem. 6.50; by k. Reinke from Joh. Ewald, Wm. Ballwanz, Jürg. Laflau, Gust. Abraham, Aug. Stockmann 2.00 each, teacher Krumsieg 1.50, Karl Ratcike, Dietr. Köhn, Theo. Witt, Wm. Bohl, Ferd. Wegner, Louis Lorenz, Karl Segert, Rob. Känz, Karl Müller, Alb. Striffl 1.00 each; by k. Wunder by the widow of the weil. Dir. Lindemann 1.00. By k. Trautmann iy Willow Springs: by Joh.-Gem. 12.00, Dreieinigkeits-Gem. 3.50, by himself 1.00. By H. Koboldt in Effingham: Abendmahls coll. (^) 3.10, house coll. (^) by I. C. Hartmann 17.33, by Concordia Society 4.00. k. Hiebers Gem. in Town Rich 55.00. k. Schroeder's Gem. in South Litchfield 5.50. k. Wartens' Gem. in Danville 184.00. F. Treichler's Gem. in Addison 2.00. By k. Rauschert's Gem. in Dalton from s. Congregations 40.00. Ph. Weicker's Gem. in Dwight 5.00. k. Schurichts Gem. in St. Paul, Iste Sendg., 22.42. k. Brewer's Gem. in Champaign 15.50. (p. -578.37.)

dis. To the sum required for the new building at St. Louis were paid: by the comm. at Champaign 65.00, k. Engelbrecht's comm. at Chicago 79.50, k. Reinke's comm. that. 123.00, k. Wartens' comm. at Danville 75.00, k. Gößwein's comm. at Altamont 5.00. - Subscribed: by the comm. at Champaign 112.00, k. Wolbrecht's comm. at Okawville 425.00. (P. -884.50.)

Addison, Ill, Oct. 29, 1881. H. Bartling, Cassirer.

Entered the Saffe of the Northwest District:

On the new building in St. Louis: By k. C. F. Schatz'congregation in Blue Earth City -6.00. By I'. Präger by Mrs. Bruß 1.00, Mrs. Schwarz 1.00, Mrs. Lemke.50. k. F. Steyer's comm. in Ahnapée 8.30, Joach. Haas .25. Coll. in k. Stülpnagel's Gem. in Potsdam 11.00, in Plain View 3.65. (Summa - 56.45.) Signed: k. G. Barth and parish 45.00. k. Kellers Gem. 161.00.

For poor students in Addison: wedding offering by Chr. Wolf 5.00.

For poor students in St. Louis: T. H. Menkin St. Paul 2.00.

For synodical reports: LehrerEhmann 2.00. n.d. Landeck 2.00.

To the orphanage at Bostons k. Fr. Sievers .50. Sckwend.50. Reichmuth 1.00. (S. -2.00.)

To the seminary household in Springfield: k. H. I. Müllers Joh.-Gem. 2.00.

On the Emigr. mission in Baltimore: Mission Festcoll. in Oshkosh 5.00.

On the emigrant mission in New York: k. Wambsganß' congregation in Hancock 5.60. Mtssionsfestcollecten: in Hay Creek 8.50, in Oshkosh 7.26, Dreieinigkeits- und Stephans-Gem. in Milwaukee 11.74,?. Rolfs Gem. 7.50, k. Rathjens Gem. 10.00, k. Koches Gem. 4.00. H. Radtke in Oshkosh .67. k. Landeck's Gem. 6.00. (p.-61.27.)

For Negro Mission: From Aug. Bode's piggy bank 1.00. From?. Wambsganß' Gem. in Adelt 15.00. k. Mäurer's Gem. in Gtlford 4.15, Albert Drews .35, Mrs. Krause .25. k. Plehn's Gem. in Eagleton 2.25. wedding coll. at Ad. Brüschoff in Benton 5.35. Mrs. Eskau in Milwaukee 1.00. Mission festival collections: in k. Leßmann's congreg. 8.40, St. Stephen's and Trinity congreg. in Milwaukee 10.74, k. Rolf's congreg. 7.50, k. Rathjen's congreg. 17.61, k. Koche's congreg. 10.00, Jmmanuels-, Kreuz- und Heil.- Geist- Spirit congreg. in Milwaukee 21.35, Hay Creek congreg. 8.50. (p.-113.45.)

To the seminar household in Addison: k. H.J. Müller's Joy. comm. 2.00.

For the kk. Krämer u. Wyneken: Wedding coll. -ei I. Süßflow in Freistadt 11.12.

For poor, sick pastors: k. Osterhus' Gem. 2.25, Aug. Stolt 5.00. k. E. Aulich's Gem. 7.00. Mrs. Retzlaff in Kirchhatn 1.00. k. Sievers 1.00, Reichmuth 1.00. k. Landeck's Gem. 5.00. (S.-22.25.)

To the orphanage in Addison: From Aug. Bode's piggy bank 1.00. Through k. Daib, collected in Christian teachings, 6.83, widow Kath. Loaux 1.00. Jmm. comm. in Milwaukee 8.71. From weil. C. Gotte in St. Paul 1.00. k. Plehn's Gem. in Brush Prairie 2.10. From teacher A. Ehmann's school box 2.00. (p. -17.64.)

For the Gem. in Neu-Ulm: k. Osterhus' Gem. 5.00. Jmm.-Gem. in Milwaukee 39.12. k. Keller's Gem. in Racine 22.10, I. Stoffel 2.50. k. W. Vomhof's Grace Gem. 6.50. members from?. Plehns Gem. 3.00. Wittwe Ziemann .25. Kreuzgem. in Milwaukee 18.50. (p. -91.97.)

For Ad. Krämer: From Em. Köstering and G. Weinhold 2.50 each.

For the Gem. in Allendorf, Heften:?. Osterhus' Gem. 5.00.

To the widow's fund: k. F. Streckfuß' Gem. 5.00. k. Hiebers Petri-Gem. in Wilson 9.50. k. Vombof's Joh.-Gem. 3.55. harvest festival coll. in k. Hilds Gem. 10.00. c. Caesar in Milwaukee .50. coll. on teacher Barthel's silver wedding 6.50. k. Landeck's Gem. in Norwood 5.00. (p. -40.05.) Contributions from kk.: I. G. Hild 4.00, H. I. Müller 3.00. From teachers: Ehmann 3.00, A. Brandenstein 4.00. (p. -14.00.)

For the Proaymnasium in Milwaukee: Thank Offering and Baptismal Coll. at Bro. Horn by C. F. A. 6.00. k. F. Schneider's Gem. in Wayside 10.00. k. Sagehorn's Gem. in Rantoul 11.00. (S. -27.00.)

For the deaf and dumb: Stephans Gem. in Milwaukee 21.30. wedding coll. at W. Köhn's in Oshkosh by Ferd. K. 4.01. Joh. Müller 1.00. mission feast coll. in k. Koches Gem. 8.00. k. Georgiis Gem. in Cedarburg 3.85. (p. -38.16.)

For inner discord in the northwest: k. Streckfuß'Gem. 5.00. k. Wambsganß' Gem. in Adelt 27.00. By k. F. Stevers, coll. at Gem. anniversary, 26.00. Louis Bode, thank offering for recovery, 3.00. Mrs. Gädtke 1.00. k. Sagehorn's Gem. in Rantoul 10.00. Wedding coll. at Ad. Brüschoff in

s178j

Supplement to the "Lutheran

Benton 5.00. k. Landeck's congreg. in Norwood 5.00. Misflons- festcollect: in Hay Creek 30.00, in Oshkosh 30.00, St. Stephen's and Trinity congreg. in Milwaukee 100.00, Cross, Jmm. and Salvation congreg. 90.00. k. C. Strasens Gem. 53.56. k. Schaafs Gem. 11.70. k. Leßmanns Gem.-16.00. k. Rathjens Gem. 25.00. k. Rolfs Gem. 27.55. r. Börnekes Gem. 15.36. k. Kothes Gem. 20.00. By k. Daib, mission hour coll. 3.50. (p. -504.67.)

For poor students in Springfield: C. Schubert in Milwaukee 1.00. Mrs. k. Hertwig 6.00. Wedding collection at Mr. Nemitz in Freistadt 6.09. (S. -13.09.)

To synod treasury: k. Schneiders Gem. in Wayside 5.00. Harvest Festival coll. in k. Hilds Gem. 15.00. (S. -20.00.)

For the fire-stricken brethren in Michigan: ? PraMs Peters-Gem. in Granville 20.00. Joh.-Gem. in Town Milwaukee 14.90. Wedding coll. at Ferd. Kriewitch in Milwaukee 10.25. k. Vomhof 5.00. k. Rohrlack's Gem. in Reedsburg 32.00. k. Hild's Gem. 56.25. k. Wambsganß' Gem. in Adell 45.00. k. Grothes Gem. 30.00. k. Stephans Gem. in Milwaukee 54.35 and 8.50. k. H. Wagendorf in Town Milwaukee 1.35. k. T. Wankosch .25. k. Plehns Gem. in Chip- pewa Falls 8.66, in Settlement 7.85. Cross Gem. in Milwaukee 29.50.?. Mueller 1.00. By k. Hönecke of N. N. in Milwaukee 2.00, Dreieinigk.-Gem. 100.75. k. Haases Joh.-Gem. in Centreville 12.00.?. Osterhus' congreg. in Williamsburg 30.00.?. Georgiis Gem. in Cedarburg 13.00. k. Bomhof's Joh. Gem. 50.65. k. Schneiders Gem. in Wayside 28.00. k. Krumfleg's comm. in Benton 42.40. Jmm. comm. in Milwaukee 226.50. k. Markworth .42, whose comm. at Schroeder's Corner 5.77, at Caledonia 14.50, at Rat River 4.30, at Fremont 5.72, at Wolf River 15.48, at Fremont Road 8.31. W. Spren- aeler.50. Trinity comm. at Freistadt 56.78.?. Landeck's comm. at Harvest Fest. coll. 27.00. (p. -968.24.)

Milwaukee, Oct. 28, 1881. c. Eißfeldt, Kasstrer.

Entered the Sasse of the "Eastern" District:

To the synodical treasury: From the Ellicottsville congregation -3.00. Wolcottsville congregation 2.35. Paterson congregation 6.14. York congregation 14.25. (Summa -25.74.)

To the widow's fund: Gem. in Eden 15.00. k. Kanold 2.25. Johannismgem. in Williamsburg 36.35. Jmmanuelsgem. in Baltimore 25.00, of individual members 5.00. k. Heid 4.00. k. Schulze 4.00. (p.-91.60.)

For college maintenance: Gem. in New York 8.40.

To orphanage near Boston: W. Zech through k. Krafft .50. I. H. Succop in Pittsburg 3.00. Mrs. Tr. in Baltimore 1.00. School children of Ith and 2nd grades in k. Frey's school in Albany 3.62. Coll. at Ros. Moll's funeral in Martins- ville 1.90, Thanksgiving offering from W. D. 5.00, N. N. .10. (S. -12/15.)

For the congregation in Neu-Ulm, Minn: M. Meier in New York 1.00. members of the Gem. in Port Richmond 10.00, Mint that. 2.00. L. Bob in Haverstraw 1.00. members of the Gem. in York 35.00. By I?. King 9.00. (S. -58.00.)

For the congregation in Port Hope, Mich.: M. Meier in New York 1.00. congregation in Harlem 16.50. members of the Martini congregation in Baltimore 100.00. Paul's congregation in Baltimore, lte mission, 80.00, through?. Hanser of Joh. Eickhard 10.00, Louis Eickhard 5.00. congreg. in reserve 21.20. congreg. in Wellsville 38.74 to ward off spiritual distress of the departed, to tax bodily distress of Mrs. Kaufmann 5.00, Mrs. Chr. Ahrens 3.00, Mrs. H. Wiedenroth 1.00, Schlatter 1.00. (S. -232.44.)

For the community of Allen dorf, Hesse: By k. Frincke jr. of I. Z. 1.00, A. H. 1.00, S. K. 1.00, H. H. 2.00.

For the new building in St. Louis: By k. Ahner from Wittwe N. N. 5.00. Subsequently by the congregation in York 2.00. By k. Frey from Mrs. P. 5.00. By members of the congregation k. Lindemanns 49.00, by dens. of B. Leyh 5.00. Trinity congreg. at Buffalo, 3rd dispatch, 20.00. By twelve members of St. Andrew's congreg. at Buffalo 11.50. Ellicottsville congreg. first dispatch, 12.15. (P. -148.50.)

Further registered: Threefold! congreg. in Buffalo another 320.00. Paulsgem. in Baltimore another 700.00.

For the comm. at Ludington, Mich.: comm. at Richmond 3.02. Trinity comm. at Buffalo 17.36. (p. -20.38.)

For the comm. to Alden, Iowa: comm. in Richmond Feb. 8.

For the German Free Church: Gem. in College Point 5.00.

For the deaf and dumb: From St. Matthew's congreg. in New York by k. Sieker 3.00. I. H. Succop in Pittsburg 2.00.

For poor students in Fort Wayne: Gem. in North Gast for Joh. Nrubert 9.00. k. Steck for dens. 1.00. (S. -10.00.)

For Negro mission: Zionsgem. in Boston 3.10. C. Brand in Freedom 2.00. From the missionary box of the Gem. in ^17^86 00' Waller 5.00. Gem. in Farnham 2.76. (S.

For traveling preachers in western New York, Misflonsfest Coll. in Wellsville 38.74.

For sick pastors: A. H. Sieck in Baltimore 5.00, members of Jmm. congreg. in Baltimore 20.M. (S. -25.00.)

For poor students in St. Louis: N. N. through k. Strengths 5.00.

For inner mission: York congregation from missionary box 5.00. P. S. in Baltimore 3.00, Fr. L. 5.00. "Dreifaltigk." Gem. in Buffalo 12.72. (S. -25.72.)

New York, October 1, 1881. I. Btrkner, Kasflrer.

For da- orphanage in Addison, III,

The following gifts of love have been received since March of this year:

From Illinois, namely from Chicago: from k. Wagner's parish of Dor. Borchherding 24 ad. calico and 12 handkerchiefs, by H. C. Zuttermeister from the women Keiser, Lott, Kußmann, Karge and Wandry each 1 package of worn clothes, Mrs. Hammerschmidt 5 pairs of shoes, Mrs. Harnisch all the clothes of her deceased child, John York 12 Ad. John York 12 ad. Flannel and 6 cards of buttons, Mrs. Zuttermeister stocking yarn (worth 50 cts.), Mrs. Kuhning 2 quilts, Ludw. Weiß 9 ad. Trouser stuff; from k. Hölters Gem. from some women 29 Pr. pants, 46 Do. calico, 2 petticoats, 3 spools of thread, 1 box of buttons, Mrs. Car. Eckart 3 bust shirts, N. N. 1 sewing machine, Jul. Gne- sens 6 pr. pants, Bro. Bier 2 tr. skirts; from k. Wunders Gem. of Mrs. Boseck 1 pair of boots, 2 pairs of shoes, 6 pairs of stockings, 1 Pr. suspenders, 6 handkerchiefs, pins & hairpins, Mrs. Hammermiller 12 Ad. Kattun, Fräulein Otto 6 boys' shirts, 3 jackets, 3 aprons, Frau Kirchhofs 1 skirt, 1 Pr. boots, 2 kiffen, 4 tear covers, Frau Stumpfahns 8 dresses, 2 aprons, 7 shirts, 2 handkerchiefs, several tr. garments; from k. Bartling's Gem. from Frau Leitsch 4Pr. tr. shoes, from Car. Fitke 12 ad. Kattun; from k. Succops Gem. from Mrs. Friederich 1 pack of tr. garments, Mrs. Düfing 1 straw hat, Bertha Diesing 5 dresses, 5 aprons, Anna Schramm 2 Pr. shoes, several tr. garments, teacher Classen 1 kl. calculator, Mrs. Hedder 3 girls- caps ; from?. Engelbrechts Gem. from Mrs. Wegner 12 pairs of stockings, 4 Ad. Towels, 10 Ad. Kattun, Karl Mau 6 worn dresses, 1 apron, 2 shirts; from Reinkes Gem. of Mrs. Alb. Pomeranz 1 girl's hat, 1 dress, 1 petticoat, 1 skirt, 53 ad. Clothes, Gust. Pietraschky 1 skirt, 1 vest, M. Rüttner 2 dresses, 4 aprons, Mrs. Radloff 6 dd. Calico, 1 cloth, 1 shawl; from?. Lochners Gem. of Ernst Lampreckt 2 pr. shoes, Geisemann 3 pr. shoes, Mrs. Bendir 10 Ud. cotton flannel, Mrs. Car. Toschke 4 Ud. calico, 9 M. Bedding, Mrs. Elis. David 16 ad. Calico, d4 dd. Bedding, Joh. Stricker 10 ad. Calico, Mrs. Leidet 4 ad. Cotton Flannel, 9 ad. Calico. From Addison: from D. Dammeyer 100 lbs. flour, 15 ad. Shirt stuff, 22 ad. Trouser stuff, 54 ad. Calico, 19 dd. Muslin, 2 shawls, 6 caps, 12 straw hats, 3 gstrtels, 4 pennals, 18 feather holders, 8 pr. suspenders, 7 bows, several toys, H. Fiene 2 sack of oats, 2 p. grain, 2 pieces of bacon, F. H. Stünkel 2 p. potatoes, 2 p. grain, 2 p. oats, Ch. Heidemann 4 p. potatoes, 2 jackets, 1 skirt, 3 aprons, Mrs. W. Böske 11 Ud. gingham, 63 Ad. Calico, 2 dd. Al- pacca, Th. Mertens 2 tr. pants, 1 skirt, 2 jackets, B. Wilken 3 p. apples, H. Backhaus 2 p. apples, L. Fiene Bush. Beans, 1 pc. Wool yarn, Joach. Range 4 p. apples. From Harlem: from N. N. 2 dresses, 1 pr. pants, Mrs. White 1 dress, 1 pr. stockings. From Eagle Lake: from John Schwen 19 sts. Calico & 6 handkerchiefs, H. I. Heavy 8 ad. Calico, 5 sts. Towels, 1 pr. stockings, 3 handkerchiefs, Mrs. Waß- mann 1 quilt, 1 pr. girls' pants, 3 scraps of calico. From El k Grove: through Herm. Wolter 6 p. grain, 4 p. oats, 7 p. potatoes, 26 lbs. of pearl barley. From the

Women's Club in Peoria: 12 boys' shirts, one jacket, 9 dresses, 12 girls' shirts, 9 pr. pants, 4 bodices, 7 aprons, 10 pr. stockings. From Heike in Glenko 5 ad. Calico. From N. N. in Matteson 50 straw hats, 7 pr. stockings, 12 bows, 4 summer skirts, 26 ad. Gingham, 120 dd. Calico, 7 ad. Muslin. From Mrs. Senne in Des Plaines 1 quilt, 3 shirts, 4 pr. stockings, 12 aprons, 12 handkerchiefs, 12 towels. From Crete: from I. O. Meier 12 weed covers, 6 handkerchiefs, Mrs. W. Piepenbrink 21 dd. Cotton flannel. From John Dunse in Beecher 2 dresses, 2 boys' shirts, 2 pillowcases. From Hiebenthal in Bensenville 3 pr. shoes. From H. Kristei in Wheaton 11 baskets of grapes. From Chicago: from W. Diedrich 1 package of separate clothing and toys; from the Mission Committee 4 p. cakes, 22 p. coffee, 15 p. sugar, 8 cooked hams; from A. Wettstedt 4 p. coffee, 4 p. sugar, 4 p. oat groats, 2 boxes of oatmeal. Oat groats, 2 boxes starch, 2 bars soap, 6 pc. cichorie, 6 bores collars, 8 bores shoe wax, 1 box baking powder, 12 spools twine, 2 pc. oven black, 1 pd. candy; from N. N. 1 packet tr. clothing st.; Gust. Sanckran 10 ad. Cattun, 2 jackets, 2 caps; from N. N. 4 Sckürzen, 4 Ud. Cattun; N. N. 1 Cloak, 1 cap, 3 aprons, 3 handkerchiefs, 6 dresses, 12 Ud. Cattun.

Outside Illinois: From E. A. in Sheboygan, Wis. 12 shirts, 12 aprons. From A. B. in Claremont, Minn. 5 girls' shirts, 2 pr. pants, 1 dress, 1 petticoat. From Lucian White in Fort Dodge, Iowa, 4 pr. stockings, 1 handkerchief. Bon of a widow in La Fayette, Ind, 6 pr. stockings, 4 pr. gloves. From Joh. Woblke in Bay City, Mich. 1 suit. By Dir. E. A. W. Krauß from P. Dühlmeter in Henderson, Minn. 2 quilts, 1 blanket. By Missionary Wahl in Mobile, Ala. several picture books and pictures.

On behalf of the poor orphans heartfelt thanks to all dear donors!

Addison, Ill, Oct. 15, 1881. John Harmening.

For the preachers "and teachers" widows and orphans" Sasse:

(Middle Districts)

have been received:

1. contributions:

Bon den G. Runkel, M. Merz, W. Brakhage each -4.00. From teachers I. H. Nolting, I. G. W. Baumgart, M. Conzelmann each 4.00.

2. gifts:

By k. F. W. Brüggemann from Bernhard Umbach 1.00. By Joh. Ortstadt from the congregation of k. G. W. Schumm 5.00. By k. A. Brömer, Collecte sr. Gem. in Cincinnati, 20.20.

Indianapolis, Oct. 15, '81. m. Conzelmann, Kasstrer. 387 8. neve 8tr.

For the preachers" and teachers "Widows" and orphans "Sasse

(Western Districts)

have been received:

-1. contributions:

From the ck.: C. H. Lentzsch -2.00, W. G. Polack 1.25, G. E. Ahner 3.00. From the teachers: I. H. Meyer 5.00, I. L. List 3.00.

2. gifts:

By k. A. G. Grimm by F. Nierdiek 3.00. By k. C. H. Lentzsch 10.61. By k. I. Pflanz by sr. Gem. 5.00. By I. Becker 10.00. Coll. by k. A. G. Grimm by sr. Gem. 7.25. By k. G. Polack from sr. Gem. 16.00, by Th. K. 5.00.

Correction.

In my receipt of Oct. 1, instead of "k. Lükers Gemeinde" k. C. H. Lükers Gemeinde instead of "k. C. Lükers Gemeinde".

St. Louis, Mo, Nov. 1, '81. C. F. Günther, Kasfrer.

For the preacher" "ad teacher "widow"" "ud orphan""Sasse

(of the Illinois District)

have been received:

1. contributions:

From pastors: A. Wagner 9.00, C. Eißfeldt, H. Wunder 5.00 each, Th. BuSzin 4.40. From teacher F. Fathauer 4.00. Boa of Chicago Teachers' Conference 17.00.

2. gifts:

From Mrs. R. N. by k. Engelbrecht 10.00. From the parish of k. Heinemann 19.00. Parish of k. Döderlein 7.75. N. N. by k. Hahn 5.00. N. N. by k. Wunder 5.00. Collecte at H. Rotermund's wedding by k. Nuoffer 10.36.

By Mr. Kasfrer H. Bartling was delivered -12.75.

Chicago, Ill, November 4, 1881. H. Wunder, Kasstrer.

For those burned down in Michigan

The following gifts of love have been received by me: From Dr. Walther -10.00; N. N. in Milwaukee .47; Teacher Uhlgt in Morris 10.00; John Pritzlaff in Milwaukee 50.00; W. S. in Kmosha, Wis., 1.00; I. K. in Theresa, Wis., 2.00; k. H. Lemke at Manistee, Mich., 15.00; I. Domin at St. Louis 5.00; H. George at Fort Dodge, Iowa, 1.00; "Evangelical" at California, Mo., 50.00; teacher K. Seibel's school m Ft. Wayne 4.25; teacher I. Röcker 1.00; Prof. H. Dümmling at Ft. Wayne 6.00; Georg Lauckner at Sarpord 1.00; C. Schöneberger at Johannis- burgh 5.00; I. H. Lemke, 2nd Sendg., 15.00; by k. C. Lohr- mann in Ridgway 10.00, 5 barrels of flour, 3 sacks of flour, 1 bbl. and 1 sack of wheat, 2 bbl. & 2 sacks of oats, 1 bbl. & 4 sacks of potatoes, 2 sacks of welsh grain, 6 boxes of clothes; by k. C. Groß in Fort Wayne, Ind. 115.00; W. R. Mundhenke in Ill. 5.00; k. G. W. Schumm at Kendallville, Ind. 10.00; k. A. H. Brauer at Brecher, Ill., 20.00; Teacher Bartling at Addison, Ill., 21.00; H. George at Ft. Dodge, Iowa, 1.00; H. Dier- king at Secor, Ill., 5.00; k. A. Schußler at Joliet, Ill, 30.00; I. H. Lemke, 3rd Sendg. 15.00; k. M. Otto 14.65 (of which 7.85 is for k. Schwartz's Gem.); k. C. A. Bretscher in Buena Bist", Iowa, 14.00; Herm. Kuhlmann at Mascoutah, Ill., 1.00; ? I. T. Bötticher in Mt. Pulaski, Ill, 50.70; k. G. Stöckhardt- Gem. in St. Louis, Mo., 100.50; Dr. Schade in St. Louis 50.00; H. Horstmann 10.00 & 1 bag of clothes. An unnamed 5.00. Th. Schöch.

Received for the Deaf and Dumb Institution in NorriS, Mich:

Durck k. F. W. Pennekamp in New Wells, Mo., Coll. sr. Township -7.00. By k. E. Aulich at Ellisville, Wis. coll. sr. Comm. as cost money for pupil Nimmer 5.40. By teacher Elbert in Courtland, Minn. surplus from children's party .65 and by Mrs. Louis Bode 1.00. By k. I. M. Johannes in Ephraim, Wis. 1.00. By k. Riedrl in Bloomington, Ill, from N. N. .50. By Mrs. verw. Holtz in Evansville, Ind, Mr. Alms, Mr. Rosckmeier 5.00 each, Mr. Jacob Keck 2.00. Coll. of comm. of k. Wambsganß at Allegheny, Pa. at confirmation of taubst. Pupil Orth 27.00. By k. Strassburger at Cedarburg, Wis. coll. on Berndt's wedding, 5.25. By k. M. Hahn at Staunton, Ill, of N. N. in sr. Gem. 5.00. From the savings bank of the brothers Hugo and Otto Arendt in Fräser, Mich.

The following items were donated: By teacher Elbert in Courtland, Minn. from Mrs. Louis Bode 1 dress, 1 pair of boys' pants, 2 shirts, 1 bed sheet, 1 towel. By Mr. E. Köhn at Detroit, Mich. some lumber. By Mr. E. Kundinger in Detroit collectirt 55 lbs. rice and 26 lbs. pearl barley. From Mr. Waldt in Detroit 1 hat. From the women's association newly formed for the benefit of the deaf institution in the community of Mr. k. Hügli in Detroit 6 mattresses.

To all dear donors the warmest thanks!

Norris, late October 1881.

H. Uhlig.

For poor students received with heartfelt thanks from Mr. I. Becker in Detroit, Mich-, -10.00. By Mr. M. C. Barthel from Mr. I. H. Meyers in Ambia, Ind., 5.00 and from Mr. C. Neidhardt in Brooklyn, N. A., 1.00. By Mr. k. Link from the werthen Jungfrauen-Verein of his Zion congregation at St. Louis, Mo., -40.00. By Mrs. k. Wüstemann of the worthy women's association in Collinsville, Ill, 10.00. By Mr. k. Buehler in San Francisco collected in his community spec. for Stud. C. Dietz) 30.00. By Mr. k. Hansen in Worden, Ill, collected at Mr. Honenkamp's wedding 4.50 and from Mrs. Gordon 2.00 (both specifically for Stud. Hüschchen). By Mr. k. Germeroth in Shipley, Ont. collected on Mr. G. Mahl's wedding 3.80, from Mrs. Bast .85, the Erntedankfrstcollecte 4.30 and the Reformationfestcollecte 6.05 (spec. half for Student

Potzger and for Student Frick). By Mr. k. Scheips in Stoney Ridge, O., by N. N. 1.00. By Mr. k. H. Birkner at Gordonville, Mo. a collect of the Zion congreg. at Gordonville 6.00. C. F. W. Walther.

The following additional gifts of love were received for the Lutheran congregation in Neu-Ulm, Minn. affected by the storm of July 15: From k. I. Strikter -10.00. kasflrer H. Bart-ling 35.72. kasflrer I. Birkner 116.18. k. W. Linsenmann 13.68. k. G. W. Brügmänn 18.00. k. L. G. Blum 10.80. k. I. G. Schwemley 4.71. k. G. W. Schumm 5.00. kasflrer E. Roschke 10.00. kasflrer Chr. Schmalzriedt 24.33.?. Kar- rer of sr. Parish in Benona 6.49, in Ludington 3.76. k. W. Weber 17.00. Kasflrer C. Eißfeldt 25.75.

Correction.

In the last receipt, instead of "G. Erdmann 5.50" it should say: -15.50.

Many thanks to the faithful Lord and the dear donors. G. Reim, k. **Erhalte"**

by Mr. k. Partenfelder for Stud. Speckhard -8.00, collectirt on Hrn. L. Kühnemund's Hockzeit. For Stud. Kastenhuber 5.00 by Mr. C. Groß, collected at the silver wedding of Mr. Reinewald in Fort Wayne. By Mr. k. I. F. Müller 6.30 by sr. Gem. for stud. speckhard. G.

Volume 37, St. Louis, Monday, December 1, 1881, No. 23.

Has the Roman Church never shed martyrs' blood?

Everyone who knows the history of the church only to a certain extent must answer this question in the affirmative, and if he is not a papist, he will be surprised that this question can only be raised at all. To deny the question is obviously to contradict history. Just think of the Inquisition, of St. Bartholomew's Night, of the countless funeral pyres to which the holy martyrs*) were led before and after the Reformation, of the many dungeons with the innumerable instruments of torture invented by satanic malice, under the use of which thousands died.

And yet, despite the fact that the Roman church is completely stained with blood, Roman writers boldly claim that their church has never persecuted and killed those of other faiths. There is hardly a greater boldness.

The local "Herald of Faith" asserts quite boldly in its number of November 16:

"The Catholic Church... does not force anyone to its confession."

Yes, of course, 1. now they can no longer force, as in former times, and 2. those who were forced to the Roman confession in former times were also forced to confess that they would convert uncoerced. The "Herald" continues:

"It does not use the sword of steel in battle, but only the power of conviction."

He himself recalls the pyres of the Inquisition, the Night of St. Bartholomew, etc., but says of those who cite this as an example of Roman persecution:

"One tears facts away from the root of the historical ground, thus falsifying history and making a raging furor out of the Catholic Church" 2c.

*) Of course, we do not declare all those slaughtered by the Roman Church to be blood witnesses of Jesus Christ. All of them are different in the right faith. "The Lord knows his own". The Inquisition was also concerned with the persecution of Jews and Moors (in Spain).

"It is not true that the Church punished heretics with fire and sword or forced them into the Catholic faith."

On the execution of heretics he says:

"It was a political, and not an ecclesiastical, That."

Well, the executioners of the Antichrist, the inquisitors, priests and monks, did not set fire to the pyres with their own hands and lead the heretics on them. They had such acts done by persons of authority. But was the execution therefore only a political and not an ecclesiastical act? Is not the one who causes an evil deed to be done the same as the one who does it? Who was it who sought out the witnesses of truth, interrogated them, threw them into prison, tortured them, and condemned them to death? These were the heretic judges, priests and monks. But in order to keep up the pretense that the Roman church did not thirst for blood, they handed over those they had sentenced to death to the hands of the secular authorities to execute the death sentence. Now it is true that some kings and princes were interested in the Inquisition, which brought their treasury many profits through the confiscation of property, but - woe to the authorities who would have refused to execute the sentence. And furthermore, who was it that closely watched the execution of the sentence? Who was it that accompanied the witnesses of truth from the prison to the place of execution and did not let them out of his sight? Who was it that did not leave until the heretics had finished? Who was it that declared these executions to be "acts of faith" (*auto-da-fe's*) and made the days of the executions holidays? It was the spiritual heretic judges, priests and monks, the representatives of the Roman Church. Who was it that took the inquisition business away from the bishops, who until then had been in charge of tracking down and punishing heretics, but had not proven to be zealous enough, and in 1232 appointed the Dominican monks as permanent papal inquisitors? Who was it who, in 1252 and 1254, extended the procedure of the Inquisition, which had gradually developed and, among other things, also permitted torture to extort confessions, and made it available to the secular authorities? the absolute duty to execute the sentences of the Inquisition? Pope Innocent IV. Who appointed five inquisitions for Germany in 1372? Pope Gregory XI.

Despite all this, the execution of heretics was not an ecclesiastical act, and the Inquisition was a state institution.

"The (Pope)", Luther writes, "feeds the sheep of Christ with iron, guns, fire, and is worse than the Turk.... And his papists excuse their idol of oil and idolum thus: The pope does not fight, nor does he burn anyone, sits in his holy chair at Rome and prays, perhaps completes (the final prayer); but he gives the secular sword to war and to burn". This is the same as the Jews did, gave Christ to Pilate and the Gentiles to crucify; but they, like the great saints, also did not want to give into Pilate's house (Matth. 27, 2. Joh. I 3, 28.), although they St. Stephen Apost. 7, 52, Christmörker and died because of it. So that I call the pope the greatest murderer that the earth has borne from the beginning, who

murders body and soul, I am, praise God! in his holiness and his papists' eyes a heretic." (Reason and Cause 2c. Erl. ed. 24,140.)

It must not be forgotten that the executioners of the Antichrist did not always call on the help of the secular authorities, but murdered many thousands in secret, tortured to death in underground prisons.

No, the fact cannot be denied that the Roman church, where it has the power to sideline the witnesses of truth, murders. And this practice of theirs is also defended by their teachers in word and writing.

While the "Herald" is so bold as to claim:

"The Church and her greatest and holiest teachers always speak out against the death penalty of heretics."

But this statement is just as untrue as the above. But one is amazed at the Jesuit cunning! As proof that the holiest and greatest teachers of the Roman Church have always spoken out against the death penalty of heretics, the "Herald" cites one who in his writings tries to prove with 6 reasons that heretics should be added to the death penalty.

178

Thomas Aquinas in the Middle Ages. Although, in order to throw sand in the eyes of his readers, he cites a saying of Thomas, it refers only to "the unbelievers who have never accepted the Christian faith, such as Jews and pagans".

Why does the "Herold" not inform its readers about the motto of Gregory VII. (1073)? It reads: "Cursed be he who stops the sword of the Lord, lest it shed blood!" Why does he not communicate from the canon law the words of Pope Urban II, included therein as a legal principle, which thus read: "We do not consider as murderers those who, inflamed by zeal for the Catholic mother against the banished, have struck some of them dead"? Why does he not communicate the papal letters in which they order, establish and confirm the Inquisition? It would be very interesting, if he would have included the Breve of Pabst Paul's IV. (1559) to the Grand Inquisitor Ferd. Valdez, according to which all those who taught Lutheran doctrine, even if they were not relapses (*relapsi*), and if they only gave ambiguous signs of repentance, should be executed. It would be very nice if he communicated to us what Pope Pius V., who was an inquisitor before his ascent to the papal chair, and also as pope (1566) carried out the inquisition in a bloody manner, wrote about the killing of heretics, if he told us how this pope sent a consecrated hat and sword to the Spanish duke Alba, who boasted that he had 18,000 heretics slaughtered in the Netherlands by executioners alone, for this "holy war", how he authorized the King of France by a bull (1568) to sell French church property in order to pay the costs for the extermination of the Huguenots, also sent him a small army of help under Count Santafoire, who had the instruction "not to take any Huguenot prisoner, but to kill immediately anyone who fell into his hands", and the like. Surely these and other popes are the "greatest and holiest teachers" in the eyes of the "herald"?

The "Herald" then cites another statement by Krittler. We take the liberty of listing a few more sayings of other servants of the Pabst, whom the "Herold" will probably accept just as well as Ketteler as belonging to the "greatest and holiest teachers" of the Pabst Church.

In the "Kölnische Censur" (Jesuit) of 1560 it says: "If Luther had been killed by sword or fire 40 years ago, or if others had been put out of the way, the whole world would not have been disrupted by so many horrible divisions, by so many sects. (f. 130.)

The Jesuit Jacob Crusius, Rector of Landsberg, in 1584, when explaining the Jesuit rules, said: "The father of our Society (Loyola) had to be a soldier. For as it is incumbent upon a soldier to turn with all his strength against the enemy, and not to rest until he has overcome him, so it behooves us to fight all those who do not recognize the pope as superior, by counsel, writing, and word, and with the aid of the secular sword, that is, with fire and sword, to put them completely out of the way, as required by the popes and our vows". (See the former Jesuit Hasenmüller's Geschichte des Jesuitenordens v. 1.) The same Jesuit Crusius says: "This kind of people (the Lutherans) cannot be softened and dissolved in any other way than by the heat of the fire.

Christoph Zigler of Stuttgart declared: "I would advise that all clergymen and all pious monks and canons and all who can, hurry up and in one go attack Würtemberg, slaughter those who resist, and thus take our temples and schools. (ik. e. 6.)

The Jesuit and Cardinal Rob. Bellarmin (d. 1621) wrote: "All Catholics teach that heretics can be punished by death." "For obstinate heretics it is a boon that they be put out of the world." (1. 3. 6s Isis. s. 21.)

In 1603 Joh. Paul Windeck wrote a book "*Prognosticon*" etc., in which he proves with 42 reasons that Protestantism will soon perish. In this writing he also advises to suppress and exterminate the heretics with burning, cutting, war, (k. 117. 232. 249.).

The Jesuit Gregory v. Valentia (d. 1602) says "that the Church was justified in punishing Huss alive *) and had the same right with regard to the other heretics, even if Luther had been of a different opinion". (D. III. II)

The Jesuit Peter Ribadeneira (d. 1611) wants to prove from the Scriptures, the Church Fathers and the laws of the emperors that heretics can be punished by death. (I. I. de princ. c. 26.)

Antonio Possevino, Jesuit and papal diplomat (d. 1611), wrote: "Since heresy is much more harmful than all shame and vice..., why should not the most dangerous enemy be defeated by arms?" (Cautel.) (Cautel.) The same, in a booklet "The Christian Soldier," reminds the war-servants of Pope Pius V going to France "that it was their duty to kill all Protestants, or they would lose faith and blessedness."

Peter Gregory, a jurist, in his 26 books *de republica*, which he dedicated to God, wrote thus: "If the heretics despise the church punishments and do not want to return to the bosom of the church, the spiritual sword is to be joined to the secular one." (I. 12.)

We could multiply the sayings, but it is enough for this time. The Roman See has not counted the books from which they are taken among the forbidden ones. Their authors were among the most faithful followers of the papal see.

So, despite the fact that popes ordered, established and promoted the Inquisition, despite the fact that Thomas Aquinas, the "teacher of the Church", demands the death penalty for heretics, despite the fact that Jesuits and other loyal papal servants want heretics to be killed, despite the fact that "the greatest and holiest teachers of the" Roman "Church" are in favor of the death penalty for heretics, Roman writers stab themselves to claim: "The Church and its greatest and holiest" teachers always oppose the death penalty for heretics." G.

*) In 1418 two priests were burned in Regensburg, because they said it had happened too much to Joh. Huß in Constanzt!

How can our doctrine appear to contain anything but vain contradictions in the eyes of the ungodly, since it demands good works and condemns them, abolishes church customs and keeps them smelt, honors the authorities and yet punishes them, confesses sin among the saints and yet denies it?

Luther.

(Submitted.)

"Jewish Mission."

(Continued.)

After we have recognized in general that and why the mission to the Jews is a holy duty of the orthodox church, we want to indicate in particular the individual parts in which we have to testify the truth to them - and in many cases in contrast to existing mission societies.

1.) They are still treated as the "chosen people" by the most zealous representatives of the Jewish mission. They once were; now they are no longer. This "glory" as the main obstacle must be driven out of them instead of being inculcated. - "It is a great hope of the Jews," says Luther (Erl. 62, 358), and it is "evident that He (God) has forsaken them and may no longer be God's people" (E. 31, 448). - —

2.) The "general conversion of the Jews" is wrongly concluded from the much-used saying: "God's gifts and calling may not repent Him" (Rom. 11, 29.) - in connection with the words "and so all Israel will be saved" (v. 26.) and with other sayings, especially Rom. 9. Paul answers the question "Has God rejected His people?" (11:1) with embarrassment: "Far be it!" but proves this non-rejection with two strange examples. One is himself: "for I am also an Israelite" ... (v. 1); the other is the seven thousand in Elijah's time (v. 24). From this it follows irrefutably: even if only single Jews will be saved, the whole of them is "the whole Israel" (v. 26.), the "survivors according to the election of grace" (v. 5.), "the election" (= selection, chosen) (v. 7.), the "children of promise" (C. 9,8.), the "Israel of God" (Gal. 6,16.). - Tholuck, a representative of the general conversion of the Jews, also confesses (to Hos. 3.): "Behold, these 7000 Nathanael souls among Israel, scattered abroad, these are they whom we seek. They are **the** Israel born of the Spirit. And that among these 7000 our work is in vain, let no man say." - Luther replies to the objection "Is it not written that the Jews shall be converted before the last day" thus: "Where is it written? I do not know of a certain saying. Rom. 9. they bring a saying, but you can't prove it by that!" Then his wife said, "And there shall be One sheepfold and One shepherd (John

10:16.)!" "Yes," said the Doctor, "dear Käthe: it has already happened since the Gentiles came to the Gospel!" (E. 62, 376.)

3.) We must deprive them of the dream of a Jewish national future, "world mission" and the like. "They cannot yet abandon their nonsensical, frenzied glory that they are God's people.... They still hope to get there again" (E. 32, 139 f.). But they shall not think that Jerusalem may be built again.... Nothing will come of it" (E. 44, 125 f.). "Therefore the hope of the Jews is lost; for it has no ground before God's word" (E. 31, 436). It is unmistakable that the false doctrine of a total conversion, associated with chiliasm and flirting with the Jews, has brought about an even greater conversion of the Jews - in alliance with the greater degree of state freedom, especially in Germany; for they did not yet make such claims as they do now in Luther's time. The German

179

Reason faith of the von'gen, the Protestant unbelief of this century - mediated by the rabbis to their people - have strengthened Judaism in its conceit, as the oldest and purest representative of "monotheism" (the doctrine that only One God is - in contrast to the polytheism of the Gentiles, but on the part of the Jews set in contradiction to the doctrine of the Trinity) to have great world vocation. Luther already says: "They hope we will come to them..., but this shall not happen. They must accept our religion and the crucified Christ and overcome all aergemiss" (E. 62, 364).

4.) We must take away their law glory - especially concerning the ceremonial law - no less. "They are no longer Jews," Luther proves to them, "because they do not keep their law"; "for they cannot keep Moses' anointing or law apart from the land and Jerusalem, as they cannot deny and well know." "If they have done this" ("to keep Moses' laws and become Jews"), "then we want to follow quickly and also become Jews; but they must have started 1500 years ago, when they were still in the land and in Jerusalem ... so that (the law) would not have lost its eternity and even now would not have become so miserably unJews and without Moses ... themselves again become Jews and possess the land. When this is done, they shall soon follow on our heels and become Jews also." (E. 31, 431.) He compares their holding over individual pieces, while "the right great principal piece and body.... Priesterthum, Fürstenthum, Tempel" 2c. are missing, to the showing of "broken pieces" instead of the "pot," of "lime, stone ... iron, glass," "in the ashes" instead of the (burned) daus" (434 f.). The same is true of its chief glory, "circumcision," as "founded no further than on Abraham and his seed" (436), until the right Master, Messiah, should come from his tribe" (437). "Jeremiah does not say that the old covenant should be renewed, but that it should not be the same covenant through Moses, but another and new covenant, and that God no **longer** wants the **first** covenant" (439). - What weapons in the service of a Lutheran mission to the Jews! - —

5.) We must show and testify to them that the mere external possession of the Old Testament is of no use to them in their false, Talmudic *) corrupted interpretation. "Whoever ... JEsus Christ ... has not pure ..., let him leave the Bible alone; ... he will certainly repulse himself and become, the more he studies, the more blind and foolish!" "After the Messiah has come forth with his book (New Testament) and has been given to us, there is no longer any promise to wait for, and if the old book (Old Testament) is a certain witness of God that the Messiah has come to us, the new book (New Testament) is still a certain witness of God that the Messiah has come." "But if the Jews do not accept this, they have neither old nor new book (Old and New Testament), neither God the Promiser nor Messiah the Messenger, hovering between heaven and earth and touching nowhere, neither old nor new book" (- neither the sense of the Old nor the sense of the New Testament). (E. 32, 324.)

*) The Talmud is essentially rabbinic scriptural transposition instead of scriptural explanation.

Then Luther shows them that they "do not understand" the Messianic "promises", the "Ten Commandments", "ceremonies", "examples and life of the fathers". "That is why they have nothing left in the Old Testament. It says: I am the light!... where this is not, what can there be but vain darkness?" (E. 325.) 6.) First of all, we must prove to them the complete nullity of their present hope for the Messiah. - To begin with, it should be noted here that Luther speaks about this so convincingly and unsurpassably that one thinks one hears an angel from heaven. The relevant writings and passages should all be used "apologetically" (vertheidigend) and prepared and published in the form of "tracts" for Jews. No missionary to the Jews will do better than has already been done here. Of course, the "defense" against those who are to be won first, would have to take a back seat to the "teaching". For this Luther himself offers his rich and strong hand, in that he presents the Messiah according to person, status, office, work and kingdom in such a way from "Moses and the Prophets" that only

hardening can remain unconvinced. "The others" however, in contrast to the "election" (- elect from Israel) "are hardened" Rom. 7., have "a bitter spirit" (v. 8.), are "broken branches" (v. 17.), and that "because of their unbelief" (v. 20.). Yes, Luther, who was very familiar with the "damned glosses" of the rabbis, as he calls their twisting of the Scriptures, pursues their objections to the utmost and refutes them irrefutably. But the right sense of the Messianic passages he explains so simple-mindedly and forcefully that one will not be surprised at seemingly harsh judgments against Jewish contempt of such "cloud of witnesses". "Who will punish them here" ("since they ask God for the Messiah") "that they err or are lacking? If all the angels and God Himself spoke publicly on Mount Sinai or in Jerusalem in the temple, that Messiah had come long ago and now was not to be awaited, God Himself would have to be the devil and all the angels vain devils! These most holy and true prophets are certain that Messiah has not come, but is yet to come. Much less will they hear us, ... if they have been so much as ... people of their own race have overcome them so magnificently that even stone and wood, where they had half reason, would have to confess such things, and yet they knowingly rage against known truths! - Luther blames the "rabbis, who know otherwise," but hopes for more from "the common man and youth" if they read "such Scripture". (E. 32, 141 f.) "And I hold that if their Messiah (whom they hope for) should come and lift up this their foundation and glory" (of fleshly descent from Abraham) "they should crucify and blaspheme him seven times more grievously than they have done ours ... and would ... say that he was not the true Messiah, but a false devil." (E. 32, 104.) - Who would have courage and desire for the mission to the Jews, if such justified complaints of such a great hero of faith were not opposed by "command" and "promise" of God! It applies, praise God, also here: My word shall not return empty! The experience also confirms it.

7.) Finally we have to reproach the Jews - in connection with the preaching of the law - the outrageous, unique punishment under which they (with all progress and success in art and science, trade and change) as a people lie unmistakably. This thought runs like a red thread through all of Luther's writings and passages in which he considers the Jews. "If you have to talk to them, or if you want to talk to them, then speak no more than this: Do you hear, Jew, do you also know that Jerusalem and your dominion along with the temple and priesthood have been destroyed for more than 1460 years? (Luther wrote this in 1543 after 20 years of sad experience with the Jews.) "With this little piece let the Jews bite and dispute as long as they want! For such cruel wrath of God shows all too well that they must certainly err.... For God is not to be thought so cruel as to punish his own people so long, so cruelly, so unmercifully, and to be silent about it, to comfort neither with words nor works, to appoint neither time nor end. Who would believe in such a God, hope in him or love him? Therefore, this wrathful work is hurrying, so that the Jews, certainly rejected by God, are no longer his people, and he is no longer their God either. Hos. 1, 9.... They may interpret as they will: so we see the work" (of their divine punishment) "for eyes: that does not suit us!" (E. 32, 101.)

When Luther says above what one should reproach especially Jews: hopefully no reader will understand that one should start with this and in this tone. That would cause harm. Luther also spoke in this way only after very painful experiences with the Jews, who were much taught by him. - But if we take all the above into consideration, it is undeniable that the orthodox church has a sacred duty to begin the work of the mission to the Jews "in the name of the Lord". We have, free from all touched errors, the double-edged sword in intact sharpness. Shall we let it rust in the scabbard or rest in the corner? Who would say that a mission to the Jews with such principles is impossible from the outset? He who is of the truth hears God's voice! May others have an apparent advantage and lead over the Jews through well-intentioned but very erroneous prettiness. Right must remain right, and all pious hearts will fall to it! -st.-

(To be continued.)

(Sent in by I)r. Sihler.)

A terrible statistic

The "Allgemeine lutherische Kirchenzeitung" (General Lutheran Church Newspaper) of October 7, 1881, provides an account of the prevailing, "contrary to Scripture" and pernicious humanity swindle with regard to the execution of the death penalty against transferred intentional murderers on this side and on the other side of the Atlantic Ocean. It then reads:

"The number of executed death sentences is very small in relation to the number of sentences passed (judicially awarded). During the years 1870-79, in Austria, out of 608 persons sentenced to the death penalty, only 16 were executed; in France, out of 198, only 93; in Spain, out of 291, 126; in Sweden and Norway, out of 46, 6; in Denmark, out of 94, 1; in Bavaria, out of 249, 7; in northern Germany, out of 484, 1. In the United States, during the same period, 2500 convictions and only 200 executions took place, half of the latter by application of popular justice.

"In England, during the 30 years between 1850 and 1879, 2005 persons were tried for murder; of these, 665 were sentenced to death and 372 executed. During the last 20 years, 66 persons have been sentenced to death in Ireland.

i
>

>>

180

and 36 executed, while 15 executions out of 40 convictions were carried out in Scotland during the same period.

"In Holland, the death penalty has been abolished since 1870. Capital punishment has also been abolished in Portugal, Romania, and Belgium, as well as in several American states, but in the latter the application of popular justice is more frequent than in those states where capital punishment is still carried out."

Now, assuming that this statistic is correct on average, what lesson do we draw from it? That everywhere, most of all in Germany and here at home, the contempt of the divine word, even of the pagan morals, is extremely terrible. For the former says Gen. 9:6: "Whoso shedeth man's blood, his blood also shall be shed by man: for God hath made man in his own image." Similarly, it flows from the light of natural reason and the civil laws that come from it, which are mostly outgrowths of the moral law implanted in the heart by God, that, depending on the transgression, right is restored to the guilty party through punishment, as atonement for the wrong.

It follows, then, that the murderer, especially a premeditated one, forfeits the life he has taken from his neighbor and suffers through the penalty of death what he has done to his neighbor.

So what do such princes and here in the country the higher authorities, the governors, do who, in a ruling manner, nevertheless pardon the convicted premeditated murderers, i.e., convert the judicially awarded death penalty into life imprisonment? They are guilty of multiple grave sins.

First of all, they are obviously disobedient to God's clear command and His express words in Genesis 9:6, cf. Genesis 21:12, Matthesis 26:52, and they bring the punishment on themselves from God, because before God, there is no respect for the person. Unfortunately, it is one of the curses of the so-called ecclesiastical union in Germany that there are no longer any Lutheran court preachers of the old and genuine stuff. But the unionist preachers, even if they are generally pietistic, i.e. emotional and workmanlike, do not have the necessary respect for every word of God and no courage as witnesses. And therefore they do not dare to report the consciences of the princes as faithful pastors with those sayings and to warn them not to act against God's word.

If, for example, the Emperor William, as King of Prussia, had a righteous Lutheran pastor, who himself was thoroughly afraid of God and His word also in this matter in question and accordingly reported, sharpened and finally warned the conscience of his prince, this otherwise God-fearing gentleman would not have practiced those pardons contrary to Scripture for years, but would have signed the death sentences with a clear conscience.

This lineage of unionist court preachers, also back and forth under the Lutheran name, are just not successors of the prophet Nathan and John the Baptist, who feared God more than the princes. Rather, they are such people who like to "wear soft clothes and are in the houses of kings". And even if they are not coarse flatterers and hypocrites, parasites, tail-draggers and lickspittles like the obviously unbelieving or Protestant court preachers, they do not have the necessary salt to teach, punish and warn their princes salutary.

with and according to God's word. Instead, they put pillows under their heads and paws under their arms and preach softly and do not punish the sins of the courtiers with due seriousness.

On the other hand, in sparing murderers the death penalty, princes and other powers sin against the light and judgment of natural reason, the moral law of God written in the heart and the voice of conscience, as well as against the penal law of the respectable, educated heathen flowing from it.

But here just the humanity swindle occurs. For they cherish the sentimental (sensitive and emotional) delusion and are even supported in it by

They are strengthened by their emotional court preachers, as if it were their duty, especially as Christian princes, to show mercy for justice and to spare the lives even of deliberate murderers. But in this they perniciously mix law and gospel, the kingdom of the world and Christ's kingdom. In this perverse action, they certainly think that they are imitating God, who also shows mercy to sinners in exchange for justice, but they forget that it is not the law, but the gospel.

God could only do this by executing his holy punitive justice in Christ, who suffered death in the place of sinners and for their salvation, as the wages of sin, and thus atoned for and atoned for disobedience to God and the law we transgressed and omitted, by his holy obedience in bearing our punishment. Only in this way could God, according to His grace and mercy, spare the sinner by not sparing His own Son, according to His holiness and justice.

Thus, the honor of God and his word requires that Christian-minded princes do not pardon murderers sentenced to death but sign the death warrant. On the other hand, it behooves them, precisely as Christian rulers, to issue a decree that this sentence not be executed immediately on the guilty party. In the meantime, it is important that the church, in its "labor of love" through believing preachers or non-preachers, do everything to the condemned person to bring him to righteous repentance toward God and to true faith in his Savior through the Word of God, so that he may obtain the grace of a thief, be snatched out of the fire as a fire, and in the forgiveness of sins escape eternal death in his death and pass on to eternal life.

Thirdly, in pardoning premeditated murderers, the secular rulers sin against the common good of their subjects or fellow citizens; for while they spare the guilty out of supposed philanthropy, this morbid humanitarian fraud, they actually act uncharitably, even unjustly, against the civil community; for it is a common experience and cannot be otherwise than that murder and bloodshed in the country are increased by this sparing.

When Satan, Job 2:4, says to God: "All that a man has, he leaves for his life," he is also right in this sense, that man on average prefers even a lifelong loss of his freedom and imprisonment connected with work to the loss of his life. To the natural man, even if he has dulled and suppressed his conscience to such an extent by habitual service of sin, death, and especially judicially executed death in disgrace, always remains the most terrible thing that can befall him.

Indeed, many a person who, out of greed for money or revenge, etc., sets out to murder his neighbor would be deterred from his plan if he knew that in the event of discovery and conviction he would inevitably face the death penalty.

But where, as in Holland, Portugal and in some states here at home, the death penalty has been completely abolished by law, the bottom has pretty much been knocked out of the barrel, and there it cannot come but that murder and manslaughter increase in a conspicuous manner and endanger public safety more and more.

But even apart from this downright ungodly abolition of the death penalty, even for deliberate murderers, and from the pardon of such murderers, which is contrary to Scripture and reason, there are still several evils in this country, the first two of which are also partly connected with this deception of humanity.

The first is that the sentence of life imprisonment, into which the governor has commuted the death penalty of convicted murderers, is largely not observed; for if, according to their political position, they belong to the party of the governor, they win the intercession of influential politicians and demagogues of the same party, and if, according to the testimony of the prison officials, they have not kept themselves disruptive and unruly, it is very often the case that they are set at liberty.

The other evil is that in the relevant trials there are always humanistic or patronizing or bribable, unbelieving advocates who take the greatest pains, by all kinds of sophistries, to portray the convicted murderer as having committed his crime as a result of a mental disorder and a fit of insanity, and who is therefore not sane and guilty of death. Moreover, there are also those among these fellows who deny the moral law written in the heart and the conscience and believe that man cannot but follow his natural instincts and desires and be a thief, robber, fornicator, murderer, etc., even though they keep this delusion secret.

From these two evils and the shameful procrastination and delay of trials in cases where murderers are seized by the arm of justice, now follows the third evil, the so-called popular justice or lynching.

As sinful as it unfortunately is against God and his word when the people interfere with the authorities in their office, and as dangerous as the consequences of this violent execution of the guilty may be, it cannot be denied that the most prominent cause of this is the shameful administration of criminal justice. And under certain circumstances, e.g. in the case of particular inhumanity, cruelty and atrocity of the executed murder, one can well excuse it if the people, out of a bitter sense of justice, execute the sentence on the murderer himself. This would certainly cease if those two evils ceased and the judicial and magisterial officials concerned and the advocates in matters of murder acted conscientiously and upheld law and justice in the fear of God.

Against this interference by the humanism of the secular rulers over there and over here, and against these evils here in this country, Christians, and even people of moral and civic seriousness,

should decisively testify orally and in writing, as far as their influence reaches.

181

To the ecclesiastical chronicle.

1. America.

Rationalist baptism. In No. 21. we have displayed the little paper: "Public Testimony against the Baptism of the Deniers of the Holy Trinity, Submitted by the German Lutheran Congregations at New Orleans, Louisiana." The "Teutsche Hausfreund für Stadt und Land" in New Orleans also displays the pamphlet, noting, "We must say that our fellow Lutherans have earned themselves a very decided merit by this protest against the rationalistic teachings of the aforementioned pastor (Heintz). The refutation in this booklet is distinguished by true evangelical spirit and clear logical conclusion. So far as it is confined to the latter, and to evidence from Holy Scripture, it has, with some exceptions, our approval." Of course, the "Hausfreund" does not want to know anything about the citations from our symbolic books of our Lutheran church, because for him nothing is proven with them. But he should have considered that testimonies from the Lutheran confessions are of great weight for us Lutherans, and for these, of course, the citations were calculated alone. The English paper "South-Western Presbuteroam" of November 3, published in New Orleans, also indicates that booklet, informs about its contents and declares that in this matter "all good-thinking people" must stand on the ropes of those in whose name the booklet went out. Concerning Mr. Heintz and the members of his congregation, the "Presbyterian" writes: "It seems that we have among us a sort of German Hindus (followers of the Brahma religion), with the difference that the Hindus are so intelligent as to realize that they are not Christians" (which Mr. Heintz and his people, in spite of their denial of the Christian God, consider themselves to be in their blindness). God grant that all Christians will make up their minds to open the eyes of our blind German compatriots, who still count themselves among the Christians, although they let themselves be led to hell for their good money by a wretched reasoning monkey. W. [Walther]

State and Church. Some time ago, a Roman priest named Stack sued Bishop O'Hara of Philadelphia in the Superior Court of Pennsylvania for damages, claiming that the latter had removed him without cause and had not reinstated him. The newspapers now report that the judgment of the court was as follows: "Since, according to the statutes of the Catholic Church, a priest may be removed at will by the bishop (subject to appeal to a higher ecclesiastical authority), Mr. Stack cannot complain. His employment, or, if you will, his contract with the Church concerning his office, contained the condition of removal at will, and the bishop therefore proceeded in accordance with the contract." Very good! Would to God that the worldly judges in so-called ecclesiastical trials always acted in this way and let ecclesiastical matters be decided according to the applicable ecclesiastical regulations.

W. [Walther]

II. foreign countries.

Voice on the doctrine of the election of grace from another part of the world. From a letter of September 27 we learn the following: "Since, when these lines reach you, summer will be over for you, as winter is here, and we will both have had our simultaneous, although opposite, challenge of the temperature behind us, I do not want to add words of condolence afterwards, but rather express this about the fact that you, for the sake of the weak, are unfortunately still compelled. To struggle with such angular opponents, who are only looking for words to cover their own opinion, after they have not understood the biblical

The same is true for the doctrine that our confessions have developed. That these great thinkers, who take comfort in the fact that they have already been given grace from eternity, now want to rest in the mere eternal, unchangeable "foreknowledge" of God, makes their crass superficiality quite obvious, for if they really possessed a sharp mind, they would already have given up lazy synergism with its free self-determination and fallen prey to Calvin's fatalism. Well, the Lord may well melt their hearts like wax in the tortures on the glowing grate of temptation, then they will realize that the hidden God is a consuming fire, then it will become clear to them that the state of emotional Christianity between superficial fear and hope cannot be the right state of Christianity here, that such a state is rather hell on earth. But the shrewdness of these superficial fluttering spirits is an evil sign, for God allows only the sincere to succeed. May he give them grace to repent."

Australia. As we see from the "Luth. Kirchenboten für Australien" of September 7, Mr. K. Dorsch, one of this year's candidates, who received and accepted a call from Australia, has happily arrived there, and his ordination should take place on September 21. September in the Bethlehem Church in Adelaide.

Take JEsu with you.

A maid served at the superintendent Spitta, the singer of "Psalter and Harp". Her name was Sophie, which means wisdom. Her wisdom consisted in the fact that she thought that if she did not go to the dance floor, she would not get any treasure. One day Sophie asked her landlord if she could go out. Yes, with pleasure, was the answer. But where to? asked Spitta. Sophie blushed, became embarrassed, wanted to lie, but was too honest and did not want to tell her landlord an untruth with his faithful eyes. In short, she shyly said To the dance floor. Since ideas about the dangers and bad sides of Sophie's dancing had often been made, this time the Psalter poet answered: Sophie, if you want to go absolutely, go, but take the Lord JEsu with you. No one was happier than the girl. The whole sky hung full of violins. Everything around her was already buzzing in wild dance. She heard only dance music. She already saw her favorite dancers. Only the finery of the body was missing. She got dressed and left in a hurry, as if she feared that her superintendent might regret the permission he had given her and take it back. But the faithful Lord wooed her soul on the lonely deserted street with the question: Sophie, Sophie, are you called Wisdom? Is it wise for you to dance with the soles of your shoes broken, since you are the child of poor people? Is it wise of you to dance your beautiful hard-earned stuff dusty, since you have such poor relatives whom you could and should help? Is it wise to throw to the wind the admonitions of the wise experienced confessor? What do you want to get? A short pleasure? And if you are like Herod's daughter? Did she take JEsu with her when she asked for the head of John the Baptist and made the king a murderer? Can I take JEsu with me to the dance floor, where such noise, such raving, such evil looks, so much vanity, so many sinful thoughts, yes often boozing and brawling occur and even worse sins follow? The feet of Sophia, which

The people who were in such a hurry to carry the soul to destruction stood silently in front of the dance hall. Sophie thought about it, she asked: Jesus, come with me. But to her it was as if He stood visibly before her in the flesh with the pierced

With nailed hands, while her hands wanted to embrace many an enemy of Christ; with thorns on her head, while she had adorned her head with hair braids of vanity; with a bruised heart, while her heart was not even frightened about her sinful state of soul. - In a nutshell: Sophie hurriedly turns around like Peter in a foreign country, she hurries to the superintendency, she would rather read God's word, win JEsu and embrace him as a bridegroom. The master of the house says: "You will come again? - She: Yes, I asked the Lord, but He did not want to come.

(Freimund.)

Tax-exempt property.

A tax assessor came to a poor country pastor in America to assess him for communal taxes. The following questions and answers were heard:

How much wealth do you own?

O, I am a rich man.

Well, what do you own?

A Savior who purchased eternal bliss for me and mine and prepared a place for us in the heavenly Jerusalem.

And what more?

A good godly woman; for Solomon says, "To whom a virtuous woman is given, that is much nobler than the most precious pearls."

What more?

A joyful heart, so that I can walk joyfully through life.

What more?

That's all.

The official took his book and said, "Yes, you are a rich man, but you do not have to pay taxes for your wealth." (Freimund.)

Luther's Interpretation of the Epistle to the Galatians.

The editor of the "*Church Paper*" tells the following story about a Presbyterian preacher whom he visited as a student: "He asked us if we could find the book (in his bookcase) that would be the most precious to him next to the Bible. We were embarrassed. . . . Finally he pointed it out to us. It was a translation of Luther's interpretation of the Epistle of St. Paul to the Galatians. This is my favorite book," said the doctor, "I read it every day. Luther presents the great doctrine of justification so well. Other interpretations are as clear as mud, but Luther's (interpretation) is as bright as sunlight. Next, I love Luther because he never touches anything with ice cream gloves." - We agree with the editor of the "*Church Paper*" when he remarks that this Presbyterian had more Luther than many a so-called Lutheran preacher whose library contains perhaps uicht a single book by Luther. But what is this story supposed to inspire us to do? To strive with all seriousness to spread as many Lutheran writings as possible among the Americans. G.

Addition.

In the 10th issue of this volume, on the first page, we shared a beautiful song from the Bavarian hymnal. A friend reported to us that this hymn originally contained not 5, but 6 verses. The third verse, which is missing in the Bavarian hymnal and therefore also in the "Lutheran", reads as follows:

What does the weather of the law frighten me? I look into the book of life, Where Christ's wounds are red leaves, The scriptures are spear and nails. Here I live what gives me consolation: I have always loved you.

182

Blessing of a visit to the sick.

Martin Boos, the later so famous evangelist within the Catholic Church, sought, like once Luther in the Augustinian monastery at Erfurt, at the beginning the righteousness, which is valid before God, in own works and wanted to live from it. But whenever he thought he had life in it, he found death. And when he cried out with Paulo: I wretched man, who will deliver me from the body of this death? no one taught him the answer: I thank God through Jesus Christ.

There he was transferred as a young clergyman to another parish not far from Kempten in Bavaria. Here the hour of grace struck for him in the year 1790; he called the year Anno One, because his life dated from here. And how did this happen? The young Catholic clergyman said to a humble, intimate soul lying on its deathbed: But you will die quite calmly and blessedly, won't you? The sick woman asked, "Why? Answer: because you have lived so piously and holy. The sick woman smiled and said: If I were to die trusting in my piety, I would know that I would be damned. But in Jesus, my Savior, I can die with confidence! - Then it fell like scales from the eyes of poor Martin Boos. He was not a little ashamed, as a master in Israel, not to know this, but rejoiced like Abraham, when he saw the day of the Savior. (Leaves from the Henriettenstift.)

The wrong world.

The paper "Under the Cross" of July 16 of this year writes: If wine counterfeiting is as old as the wine trade, a completely new counterfeit has recently been invented in Paris, an artificially imitated toilet article, namely - false ears. Ladies, who have unattractive ears, hide them under luxuriant false hair and then attach to the natural ears the artificially imitated ones, which they wear for show. The world is not called the "fake" for nothing. It deceives and wants to be deceived and has already come a long way in the art of faking. False hair, false teeth, false ears and what is the worst, false hearts and false tongues!

Inaugurations.

On behalf of the Presidium, Mr. k. L. Frese, after he had been relieved of his congregation in Effingham, was introduced by the undersigned with the assistance of Mr. k. F. Schroeder on the 22nd Sunday after Trin. bet introduced to the congregation at Lhampaign. C. Brewer.

Address: Rev. 6. L. k'rese.

Lox 497th (AmmMiSN III.

On behalf of the Presidium, Mr. k. C. Brauer was appointed by k. E. A. Brauer with the assistance of k. A. H. Brauer as helper preacher and teacher to the congregation at Crete, Will Co. on the 2Sst Sunday after Trin. E. A. Brauer.

Address: Rev. 6th Lrauer,

6rete, ^!U eouvtx, M.

After Mr. k. L. H. Lentzsch had received a vocation from my country parish of -et Craig, Holt Co., Mo. the same was installed in his office by me in behalf of the venerable Mr. President Western District on the 21st Sunday after Trin. in said parish. C. F. W. Scholz.

Address: Lev. 6. L. l-sntrese,

6rnis, Holt Co., No.

Church dedications.

On the 21st Sunday after Trinity, the newly founded Lutheran Bethlehem congregation in Riv er town, Mich., consecrated its newly built pretty little frame church, with an ornamental tower, to the service of the Triune God. Since the neighboring pastors could not accept the invitation, the local pastor had to officiate alone. I. P. Karrer.

The branch congregation of the undersigned at Battle Creek, Madison Co. nebr. dedicated their newly built church, a beautiful "Krame-SebLud," 24 X 32, to the "service" of the Holy Trinity. The pastors Ph. S. Estel and Aug. Leuthäuser preached at this festivity in German and P. H. Fischer in English. The church is an ornament in the area and the bills for it are covered. I. Hoffmann.

On the 22nd Sunday after Trin. the Lutheran congregation at Dundas, Rice Co., Minn-, a branch of the Faribault congregation, dedicated their newly built house of worship (22X30) to the service of the Triune God. In the morning preached k. Mende in German, in the afternoon k. Schmidt from Rochester in English. The undersigned said the consecration prayer. H. Schulz.

Mission Festivals.

On the 16th Sunday after Trinity, the Lutheran congregation of St. John in Vincennes, Ind. celebrated its mission festival. A large number of members from the surrounding sister congregations took part in our festivities. The festival preachers were the kk. Katthain, Katt and Brüggemann. The collection amounted to -110.28. C. F. W. Hüge.

On the 16th Sunday after Trinity, the Lutheran Immanuel congregation at Pevely, Jefferson Co., Mo. celebrated its first mission festival in fellowship with sister congregations. Festival preachers were Messrs. G. Stöckhardt and C. Bock in German and Mr. Student Herzberger in English. The collect was -23.15. E. Lehmann.

On the 18th Sunday after Trinity, the congregations in and around Echester, Ill, celebrated their annual mission festival in the local church. The festival preachers were Mr. I. F. Bünger and C. F. W. Sapper of St. Louis. The collect was -88.00.

I. A. F. W. Müller.

Harvest Thanksgiving and Mission Feast.

On Saturday and Sunday, October 23 and 24, the congregation of Mr. k. F. Erdmann at Red Bud, Ill, celebrated a double festival, namely on the first day harvest festival, on the second mission festival. The morning preacher on both feast days was the undersigned, and in the afternoon Mr. k. H. Flachsbart. The collections "for the Kingdom of God" amounted to -138.65.

I. A. F. W. Müller.

Conference - Display".

The Fort Dodge Specialconference will meet at the home of Mr. k. Crämer, at Fort Dodge, on Tuesday, December 6. Alexander asks for timely registrations.

The mixed preachers' and teachers' conference of Manitowoc and Sheboygan Co, Wis, will meet, s. G. w., January 8 (1882) morning 9 o'clock to January 5, noon, at Manitowoc. Main subjects: the doctrine of the Scriptures and a catechesis on the 6th commandment. I. Heater.

Revenue into the Illinois District's coffers:

To synod treasury: reformation festival collect: from k. Great congregation in Addison -29.51, k. Great congregation in Harlem 13.25 (half), k. Lochner's Gem. in Springfield 10.00. From Chicago: from k. Wagner's Gem. 44.00, k. Engelbrecht's Gem. 21.00, k. Hölder's Gem. 30.50. k. Katthain's Gem. in Hoyleton 5.00. Böttcher's Gem. in Mt. PulaSki 10.00. By k. Flachsbart in Dorsey two communion collect 9.50, by H. Zimmermann 1.00. k. Burfeinds Gem. in Rich 10.25. By k. Wolbrecht in Okawville, surplus of collects at visitations, 5.35. k. Ackenbach's parish in Venedy 5.00. By k. Meyer von der Dreieinigkeits-Gem. in Osnabrück, Ill, 6.24. k. W. Heinemann's Gem. in Okawville 26.80. k. Traub's Gem. in Peoria 9.75. k. Müller's Gem. in Echester 7.45. (Summa -244.60.)

To the building fund: from Addison by the teachers: E. Rosen 5.00, C. Greve 8.00, H. B. 20.00. (S. -28.00.)

For the new building in St. Louis: Skis Chicago: by? Lehman" by Wm. Krause, Ed. Jeske, H. Tröller, Johann Wilke, Otto Ecker, F. Miller, F. Hardt, H. Reifert 5.00 each, I. Brunow, L. Wehrmeister, C. Zummalm 10.00 each, Reformation Festival Coll. 11.50, F. Ährmeister 4.00, Franz Ott, Paul Bincens, Peter Hadow, Aug. Rabe, Aug. Pautz, Wm. Senger, F. Beilfuß, L. Herzog, Wittwe Beilfuß, H. Blank each 2.00, Wm. Masch, Joh. Bernin, Carl Gödke, Eberh. Mack, Wm. Blank, Grahlmann, Herm. Beilfuß, Wm. Hardt, Fritz Malon, Wm. Quandt, Herm. Voß, August Conrad, Carl Schneider, A. Senger, A. Beilfuß, C. Strehlow, D. Kraft, Wittwe Wehrmeister, C. Sckennemann, C. Dobdermann, F. Albrecht, C. Kohn 1.00 each, A. Modrach, G. Bückheim, E. Kerlin .50 each, Tjarks .25; by k. Succop of Fr. Krüger 25.00, Joach. Wittmann 10.00, Albert Brandenburg 5.00, 1st payment by Ferd. Streaer 20.00, Heinr. Bergmann S.OO, Joh. Schramm 5.00, Gust. Grobke 5.00 ; from k. Engel- brechts Gem. 13.20; of k. Lochner's Gem. 3rd Sendg., 46.44. k. Kühn in Bellville 10.00, teacher Fedder das. 4.00. By k. Nachtigall in Wartburg by W. Steinsieck 3.00. k. Wolbrecht's comm. in Okawville, 1st payment, 138.50. By k. Holls in Millstadt by Wittve Kleinschmidt 25.00. k. Great Gem. in Harlem 13.00. By k. Hirber in Town Rich from W. Siebrandt 5.00. (S.-460.S9.)

For the Negro Church in New Orleans: By k. Lochner in Chicago by I. Kemmann 1.00.

For negro mission: by k. Pissel, part of mission coll. of comm. in Benson, Secor, El Paso & La Rose" 10.00. by k. Müller in Echester, part of mission coll., 87.08. k. Kollmorgen's Gem. in Nashville 1.85. (p. -48.93.)

For emigrant mission: k. Kollmorgens Gem. in Rash- ville 1.85.

For emigr. mission in Baltimore: k. Succops Gem. in Cbicago 10.70.

For emigrant mission in New York: by k. Dageförde in Nebraska Township, part of the missionary coll. 10.00. k. Succops Gem. in Chicago 20.00. By k. Piffel, part of mission coll. of Gem. in Benson, Secor, El Paso & La Roje, 5.00. By k. A. Brewer in breaker of Bockelmann 2.00. (p. -37.00.)

To the college household in St. Louis: k. Katthains Gem. in Hoyleton 22.00.

For poor students in St. Louis: k. Bergens Gem. in Prairie Town 5.50. By 1?. Miracle in Chicago by Young Men's Association for L. Schwartz 5.00. (S -10.50.)

For poor students in Springfield: By k. Flax's Beard in Dorsey from the choir fund 1.75. k. Hirbers Gem. in Town Rich 5.50. k. Bergens Gem. in Prairie Town 5.50. By Dageförde in Nebraska Township, Theil of Mrssions- coll. sr. Petri-Gem. 10.00 for W. Kaiser. By k. Pissel, part of mission coll. of Gemm. at Benson, Secor, El Paso and La Rose, 10.00 for M. Herrmann. By k. Wunder in Chicago from the Young Men's Association 5.00 for Spannuth. By k. Grüber in Bethlehem 3.65 for Aug. Mundt. (S. -41.40.) . For poor students in Fort Wayne: By k. Dageförde in Nebraska Township, Theil. of Mission Coll. sr. Petri-Gem. 10.00 for Adams. By k. Lehmann in Chicago of the Young Women's Association, 7.50 for Karl Selle. By k. Piffel, part of the missionary coll. of the congregations in Benson, Secor, El Paso & La Rose, 10.00 for F. Adams. By k. Bartling in Chicago from the Women's Club 16.00 for W. Kohn. By 1?. Wunder in Chicago from the Young Men's Club for C. Köbel 5.00, Joh. H. Meyer 5.00. (S. -53.50.)

For poor students in Addison: By k. Dageförde in Nebraska Township, part of the missionary coll. of his Petri-Gem., 10.00. By k. Wagner in Chicago from the Women's Association, 16.00. By k. Gräf in Blue Point, Hockzeits-Collecte at Wascher- Schnücke, 3.00 for Th. Mertens. By k. Müller in Bremen from the Women's Association for W. H. G. Müller 6.85. By k. Müller in Echester, Theil der Missionscoll. for Th. Deffner 10.00. (p. -45.35.)

For the kk. Wyneken and Crämer: By k. Hölder in Chicago by Haverland 1.00, Niemann 2.00, N. N. .50. k. Gotsch in York Centre 2.00. (p. -5.50.)

For sick pastors and teachers: From the collection bag of k. Schmidts Gem. in Schaumburg 10.00.

For k. Wyneken: From the bell bag of Schmidt's Gem. in Schaumburg 10.00. Prof. Selle in Addison 1.00. (S. -11.00.)

To the widow's fund: Bon Gemeindeglieder" in Addison: H. Oehlerking 5.00, D. Dammeyer 8.00. Regular contributions: from the l'k.: H. Flachsbart, I. Strikter 5.00 each, Drögemüller (1881) 4.00, from teacher H. B. (1882) 4.00. By k. Lücke from Joh. Guthals in Pethalto 2.00. By?. Burfeind from Wittve Stünkel in Rich 1.00. k. Nachtigalls Gem. in Wartburg 4.00. By k. Bergen in Prairie Town, thank offering from a parishioner 15.00, from N. N. 1.00. Reform.-Festcoll. by k. Drögemüller's Gem. in Arenzville 7.15. k. Schieferdeckers Gem. in Neu-Gehlenbeck 8.00. (p. -64.15.)

For the family of the sel. k. H. Crämer: k. Lochners Gem. in Chicago 27.35. From the collection bag of k.. H. Schmidt's parish in Schaumburg 10.00. Prof. Selle in Addison 1.00. (p.-38.35.)

For inner mission in the West: By k. Dageförde in Nebraska Township, Theil d. Missionscoll. sr. Petri-Gem. 12.25. By k. Lücke in Bethalto, Missionscoll. sr. Gem. 26.00, by Joh. Guthals 1.00. (p. -39.25.)

For inner mission: k. Strieters Gem. in Proviso 18.00. By k. Prssel, Theil. of Mission Festcoll. of Gemm. in Benson, Secor, El Paso and La Rose, 10.00. By k. Müller m Echester, Theil. of Missioncoll., 30.00. (S. -58.00.)

For the deaf and dumb: By k. Müller in Bremen, Coll. at H. Pick's wedding, 5.10. By k. Piffel, Theil. of mission coll. of Gemm. in Benson, Secor, El Paso u. La Rose, 5.00. k. Kollmorgen's Gem. in Nashville 5.00. (S. -15.10.)

To the orphanage near St. Louis: teacher Braun's pupil in Serbin, Tex., 1.75. By k. Müller in Bremen, Coll. at F. W. Brinkmann's wedding, 4.00. (pp. -5.75.)

For the progymnasium in Milwaukee: k. Wunders Gem. in Chicago 34.50. k. Kühn's Gem. in Belleville 5.00. k. Gotsch's Gem. in York Centre 11.08. k. Ackenbach's Gem. in Venedy 5.00. Reform.-Fest-Collecten: k. Wolbrecht's Gem. in Okawville 18.75, l?. Schmidt's Gem. in Schaumburg 21.50. (p. -90.88.)

For the Addison orphans studying: By k. Grüber in Bethlehem, wedding coll. at Wm. Buettner, 8.00. k. Piffel's students in Benson 3.35 for Alfred Johnson. By k. Wunder in Chicago from the Jünglings-Verein 5.00 each for W. Köpchen and C. Kambeiß. (S. -16.85.)

For G. A. Müller in Watertown: By?. Müller in Bremen from the Women's Association 6.00.

For k. Knief's Gem. in Golden, Ill.: k. Döderlein's Gem. in Homewood 10.00. k. Lochner's Gem. in Chicago 19.42. (p. -29.42^)

For k. Schröders Gem. in Michigan: By?. Countess Blue Point of members of sr. Gem. 4.50.

For?. Schköch's community in Port Hope, Mick.: By k- Gräf in Blue Point from members of sr. Gem. 10.00. By k. Baumann from Gemm. in Broadland and Philo 23.25. k. Piffels Gem. in Benson 9.50. (p. -42.75.)

For the Gem. in Ludington, Mich.: Abendm.-Coll. of k. Müllers Gem. in Bremen 4.00.

For the commun. in Portland, Me.: k. Piffel's Gem. in Benson 2.00.

s Freestyle the comm. in Neu-Ulm, Minn: By k. Piffel,

183

Tbeil of mission coll. of gem. in Benson, Secor, El Paso and La Rose, 12.81. k. Traub's gem. in Peoria, 14.38. By k. Hieber in Town Rich v. sr. Filialgem. 10.00. (p. -37.19.)

For k. Schwartz' congregations in Michigan: By k. D. Gräf in Blue Point from members of sr. Gem. 10.00. k. Heyer's Gem. in Colehour 36.00. By k. Reinke in Chicago from Marie Schwartz, Mrs. Aug. Schwartz, Aug. Stocke, F. W. Kopplin, Mrs. Elis. Otto 5.00 each, Herm. Greinke, Ferd. Klipp, Mrs. Schumacher, Herm. Ebert each 2.00, teacher Steinkrauß 2.50, Karl Sylvester, Mrs. Lanoch, Wm. Doß, Joh. Rudnick, Hulda Groth, Mrs. WoUer, Mrs. Mattb. Hunnemann 1.00 each, Mrs. D. Schönfeld, Mrs. Marie Zipperer .75 each, Mrs. Julie Wegener, Bernhardine Würffel, Herm. Janneck each .50. by k. Flax Kart in Dorfes of C. Bohlmeier .75. harvest festival coll. of k. Röders Gem. in Arlington Heights 30.65. k. Pissels Gem. in Benson 9.50. (p. -132.40.)

For burned in Michigan: H. Hachmeister in Addison 8.00. By k. Burfeind: Gem. in Rich 50.75, Gem. members in Rich & Matteson 9.25. By k. Miracle in Chicago by C. Koch 15.00. k. Schröders Gem. in S. Litchfield 33.50. k. Brunn's Gem. in Jefferson 16.50. Buszins Gem. in Meredofla 10.60. Durck Lehmann in Chicago by Mrs. Teufel 25.00. By k. Succop there by Mrs. Betzel 5.00, Mrs. Dabelstein 1.00. By?. Hölder that. subsequently by sr. Gem. 3.50. By l>. Große in Hartem by F. L. Weiß 2.00. By k. Lochner from sr. Filial-Gem. in Chatham by Lud. Wallner, Geo. Rohrer, Andr. Rohrer Sr, A. Blöckle, G. Blöckle, M. Blöckle, Mrs. Schmidt, Emil Wallner, F. Steffen, I. Krüger, A. Krüger, C. Strau", J. Rohrer each 1.00, A. Rohrer Jr. 2.00, Jette Wallner .75, C. Wallner and Gust. Steffen each .50, Gust. Wallner & M. Schroll each .25. by k. Wehrs in Oak Glen by F. Clußmann .50. k. Scurichts Gem. in St. Paul 20.00. By k. Burfeind in Rich 2.50. By k. Schlechte of the Gem. in Humboldt 20.00, in Stewardson 5.55. By k. Holls in Millstadt by Wittwe Kleinsckmidt u. Pb. Dannewitz 2.00 each, Jacob Hofstetter I. 1.50, Jacob Hofstetter II. .50, Christ. Hof- stetter II. 1.00. k. L. Lochner's Gem. in Chicago 61.64. k. Baumgart's Gem. in Darmstadt 8.25.?. Traub's Gem. in Peoria 18.00. by k. Hieber in Town Nick of sr. Filialgem. 37.00. k. Bergen's congreg. in Prairie Town 19.00. By k. Drögemüller in Ärenzville 6.45. k. Müller's congreg. in Ehester, 1st Sendg., 25.00. By k. Bartlina in Chicago by F. Remle, Karl Siegert & W. Repkow 1.00 each, Karl Labahn 10.00. (S. -436.24.)

dlk. To the sum requiredA for the new building in St. Louis were paid: k. Lehmann's Gem. in Chicago 129.25, k. Engelbrecht's Gem. that. 13.20, k. Kühn's Gem. in Belleville 14.M, k. Nachtigall's Gem. in Wartburg 3.00, k. Lochner's Gem. in Chicago 46.44, k. Hieber's Gem. in Town Rich 5.00. Signed were: by k. Kühn's Gem. in Belleville 104.00, k. Pissel's Gem. in Benson 5.00, k. Heinemann's Gem. in Okaw- ville 65.00, k. Traub's Gem. in Peoria 100.00, k. Mueller's Gem. in Ehester 175.00. (p. -704.89^)

Addison, Ill, Nov. 16, 1881. H. Bartling, Cassir.

Income to the cash register "Eastern" district:

To the synodical treasury: from the Olean congregation -4.08. Allegany congregation 4.18. St. John's congregation in Williamsburg 12.25. College Point congregation 11.50. k. Akner's congreg. in Pittsburg 36.65. Trinity congreg. in Buffalo 11.55. congreg. in Meriden 6.60. (Summa -86.81.)

To the widow's fund: Elisabeth Rotsckky 1.00. R. Nie- dauer 5.00. Gem. in Meriden 5.45. (S. -11.45.)

For college maintenance: St. John's Parish in Williamsburg 10.44.

For inner mission: Misstonsfest-Coll. in k. Grätzels Gem. 24.31.

For negro mission: N. N. 2.00.

For employment of a missionary in West New York: Mission Festcoll. in k. Kraffts Gem. 10.78.

For Indian misfion: N. N. 5.00.

To the orphanage near Boston: By Cassirer Simon 3.31.

For poor students in St. Louis: Geo. Gubring in Meriden 1.00.

For poor students in Fort Wayne: Women's Association of the Jmm. congregation in Baltimore for Rud. Hübsch 40.00. Threefold congregation in Buffalo for Otto Gräßer 15.25. (p. -55.25.)

For poor students in Springfield: Women's Association of the Jmm. Gem. in Baltimore for Joh. Her 16.00.

On the emigrant mission in Baltimore: By Cassirer Simon 14.13.

For the congregation in Neu-Ulm: k. Körner's congreg. in Willi- amsburg 10.00. H. Katzmans in Roxbury 5.00. congreg. in Port Richmond 11.00. congreg. in New Uork subsequent .75. from members of St. Paul's congreg. in Baltimore 2.75. congreg. in College Point 23.68, from Virgins' Association 5.00. (p. -58.18.)

For the congregation in Port Hope, Mich.: From East Boston by Mrs. M. Scküler 5.00, I. N. Petersen 3 00, Geo. Wohlr- mann 2.00, Joh. Taapken 1.00. From Roxbury by Mrs. Kern 1.00, Mrs. Gausner .50, Heinr. Katzmans 5.00, Heinr. Dickhaut 5.00, Otilie Krebs 1.00, Fr. Hertel 5.00, Rud. Knobel 1.00, Helene Stöhr 1.00. Mrs. Rückert in Paterson 1.00. Coll. at Caspar Schmidt's home widow in Bayonne 10.00. Gem. in Lambria and Wilson 38.00. Mission festival coll. "n k. Kraffl's Gem. 10.72. k. Körner's Gem. in Äilliamsburg 27.10. John Möller 5.00. Gem. in Uorkville 20.25, Mrs. Bodrhn 2.00, Mrs. Dickmann 1.00, Miss. A. Rodefild 1.00, Mrs. Glaubitz .50, N. R. .50. comm. in Port Richmond 37.50. comm. in Allen Een- tre 8.00, Joh. Gaus 3.00. R. and W. by k. Steker 2.00. comm. in New Dork 105.25. gem. in Washington, 1st sendg. 50.00. by k. Dahlke 2.50. gem. in College Point 23.68, Virginians' Association 5.00. gem. in Hamlin 115.00. martini gem. in Baltimore, 2nd sendg., 48.50; Jmm. congreg. 127.00; St. Paul's congreg. 2nd sendg., 92.25. l>. Grätzels comm. in Baltimore County, 33.77. Richmond comm., 15.00. (p.-816.52^).

For? Schwartz's gem. in Michigan: gem. in Wellsville 21.56, Chr. Harms 1.00.

To college building in St. Louis: John Möller at New Uork 25.00. Gem. at Port Richmond, 1st Sendg., 23.00. Gem. at Rondout 50.00. k. Crämer in New Uork 5.00. Glie

of St. Andrew's congreg. in Buffalo 10.00. Martini congreg. in Baltimore 95.25. Trinity congreg. in Buffalo, 4th sendg., 40.00. Jmm. congreg. in Baltimore, 1st sendg., 100.00. From St. Paul's congreg. in Allen Centre by Chr. Gallmann, Heinr. Gaus, Christian Schaper, Fr. Zörn each 5.00, Joh. Gaus, Wilh. Wesche each 4.00, Christ. Franke, Frdr. Seffers each 3.00, Joh. Skuknecht 2.00, Jacob Gallmann 1.00, Martin u. Fr. Kaucber each .50 (p. -38.00.). From the comm. in Wellsville of Cbnstoph Friedrich 20.00, Aug. Bethe, Christ. Harms sr. each 10.00, Joh. Ahrens, Christian Ahrens, Simon Dornow, Louis Dornow, Fr. Kauft mann, Heinr. Hcnnecke, Fr. Schwartzkopf, Johann Riem, Christian Voßler, Carl Weinbauer each 5.00, Carl Jäger, Fr. Müller sr., Heinr. Wiedenroth each 4.00, Peter Freiermuth, Johann Ganter, Heinr. Horn, Christian Hornberg, Geo. Knöpfe, Heinr. Müller, Mrs. Wild. Wach 3.00 each, Heinr. Biermann, Mrs. Borckardt, Johann Bür, Peter Elfein, Christian Harms jr, Albert Link, Christian Lmk, Friedr. Pahlmann, Frau Sandelmann, Heinr. Schrader, Frau Wedemrier each 2.00, Fr. Brhrens, Wilhelm Brandes, Ernst Geffers, Joh. Heinemann, Jacob Link, Johann Meyer, Ernst Meyer, Wilhelm Meyer, August Putzmann, Heinr. Putzmann, Jacob Scheu, Carl Schier, Wilh. Weinbauer, Leonhard Witte each 1.00, Fr. Bergmann, Heinr. Brandes, Lärs Krunn, Oito Göde, Carl Höpker, Ernst Leo, Friedr. Müller jr, Friedr., Reinebold, Rudolpb Reske, Jobann Schnitzln each .50, FrauBleher, Johann Leo, Geo. Leo each.25, k. Zollmann 10.00 (p. -169.75). Members of the Gem. in Meriden, whose names are known to God, 22.50. (S. -578.50.)

Further registered:

Martini comm. in Baltimore -410.75, Jmm. comm. 1300.00. comm. in Martinsville 285.00. comm. in Washington, tentative, 200.00.
New York, November 1, 1881. I. Birkner, Kassirer.

Proceeds to the treasury of the Iowa - District:-

To the synodal treasury: Pentecostal coll. of k. Mallon's congregation in Magnolia -1.50. Communion coll. from k. Bretscher's congregation in Buena Vista 4.50. Reform. feast coll. from k. Brusts Gem. in Dubuque 5.25. Reform.-Fest-Collecte by k. Strobel's Gem. in Marion Co. 5.65. Rekorm.-Festcoll. by k. Studt's Gem. in Luzerne 6.50. k. Horn's Gem. in Dexter 3.55. (p. -26.95.)

For the mission:?. Händsckes Gem. in Sumner 6.50. Tbeil of Missionsfestcoll. from the congregations in Davenport and Wilton 25.05. Beikbtcoll. from k. Streckfuß's Gem. in Davenport 2.85, Heinr. Kirchenwald 2.00. G. Vogel in Dubuque 1.00. k. Horn's Gem. in Dexter 5.00. k. Thurner in Iowa City 1.00. (p.-43.40.)

For Negro mission: Heinr. Kirchenwald through?. Streckfuß in Davenport 2.00.

For the Negro school in New Orleans: Wittwe Ketper through k. Aron in Robtn 1.00.

For heathen mission: Heinr. Kirchenwald by?. Streckfuß in Davenport 2.00. R. N. by k. Weber in Victor from jr. Joh.-Gem. 5.00. (S. -7.00.)

For the seminary building in St. Louis: Subsequently from members of k. Strobel's congregation: Lina Strobel and H. Meschen 5.00 each, H. and Fr. Borchert and Samuel Köhne 1.00 each, E. Langebartel 1.50, Lina and Marie Schumacher and Auguste Möfchen .50 each. Heinr. Kirchenwald by k. Streckfuß in Davenport 8.00. k. Weber's Joh. Gem. in Victor 64.50, whose St. Martin's Gem. 8.50. k. Maaß's Gem. in Fenton (drawn 39.25) first payment, 19.25. k. Baumhöfener's comm. in Homestead, first payment, 45.67. k. Bretscher's Gem. in Buena Bist", 2nd cons. 46.50. k. Brammers Gemm. (gez. 155.00) 1st payment, 127.00. (S. 383.42.) Subscribed for seminary building have: k. Fr. von Strohe's Gem. in Monticello 630.00. k. Mattfeld's Gem. in Lincoln Township, Calhoun County, 37.00. k. Guenther's comm. in Boone 100.00, whose land comm. near Boone 60.00. (S. -1210.42.)

For the deaf and dumb: A. and H. Herzberg by k. Brandt in Llarinda 1.00 each. Heinrich Kirchenwald by k. I. Streckfuß in Davenport 2.00. (S. -4.00.)

To the orphanage at Addison: by k. Fackler of s. school children at Lyons .85, by sr. Country parish 1.65. N. N. dury k. Aron in Robin 1.00. (S. -3.00.)

To the orphanage near St. Louis: Johanna Krämer by k. Gülker in Dayton 1.00. Durck k. Streckfuß in Davenport, thank offering by Mrs. Stahmer, 2.00. G. Vogel in Dubuque 1.00. (S.-4.00.)

To the widow's fund: G. Vogel in Dubuque 1.00.?. Bretschers Gem. 4.50. (p. -5.50.)

For emigr. mission: in Baltimore: L. White at Fort Dodge 2.00. k.Brandt's Gem. at Llarinda 2.95. (S. -4.95.)

For emigrant mission in New York: k. Brandt's Gem. in Clarinda 2.95. Subsequently from k. Günther in Boone as a contribution to the mission festival coll. 1.00. (p. -3.95.)

For poor students in Springfield: by k. Baum- bösen in Homestead, ges. at H. Schäfer's wedding, 10.00. H. Herzberg by k. Brandt in Clarinda 1.00, by dens. from Klinaelbeutelkaffe of N. N. .50. (S. -11.50.)

For poor students in St. Louis: By k. Günther in Boone on H. Voigt's infant baptism s. 2 11.

For the comm. in Alden, Iowa: k. Strobel's Gem. in Marion County 4.00. k. Brammers Gem. in Lowden 3.30. (S. -7.30.)

For comm. in Nru-Ulm, Minn: k. Strobel's Gem. in Aeanon County 4.00. k. Gülkers Zionsaem. 10.00, Gem. at Dayton 10.00. k. Händsckes Gem. in Sumner 6.75. k. Stephen's Gem. in Bremer County 8.00. k. Brammer's Gem. in Lowden 14.85. k. Semmann's Gem. in Marengo 5.00. k. Aron's Gem. in Robin 13.00. A. Herzberg by k. Brandt in Clarinda 2.00. (S. -63.60.)

For k. Schocks Gem. in Michigan: k. Streckfuß in Davenport 1.00. from P. Stabmer, Miss M. Meyer, H. Oljen, I. Meyer and H. Kirchenwald each 2.00. Durck?. Günther in Boone, on C. Peter's wedding, 12 00, Mrs. M. Zimbel- mann, Grandmother Goeppinger, L. & H. Goeppmger 10 00 each, H. Schmidt, wife & daughter 1.00 each, Wittwe Baumgart 3.00.?. Studts Gem. in Luzerne 59.81. k. Aacklers Gem. in Lvons 17.10, whose Landgem. 8.40, Th. Hödn 1 00. subsequently v.?. Fackler 3.00. k. Brammers Gem. in Lowden 14.85. k. Sem

mann's Gem. 12.50. k. Aron's Gem. in Robin 27.00. (p. -212.66.)

For 1*. Schwartz' Gem. in Michigan: By k. Fr. von Strohe in Monticello: Ch. Scherr 10.00, A. Balster, L. Pause, H. Tiarks 5.00 each, W. Hanken 4.00, H. Hanken, W. Grumm, Fr. M. Grumm & I. Hüll 1.00 each, H. Heeren .75, G. Hüll.50, G. Balster 2.00. By k. Brust v. einige Glieder sr. Gem. 13.00. k. Stephen's Gem. in Bremer County 9.61. k. Strobel in Marion County 2.00. k. Semmann's Gem. in Marengo 12.50. k. Aron's Gem. in Robin 13.25. k. Reinhardt's Gem. in Vinton 16.00. k. Horn's Gem. in Dexter 8.32, whose Gem. in Ban-Meter 10.75, Mr. Rehbein 1.00. (S-- 122.68.)

For external missions: part of the Davenport and Wilton congregations' mission feast coll. 25.00.

Boone, Iowa, 19 Nov. '81. I. P. Rade macher, Kassirer.

For the Lutheran orphanage at St. Laut-, Mo., cooling since Sept. 27: Hockzeitscollecte at? -12.98. Children's

Aufcoll. at Carl Schulz's in Pierce, Nebr., 2.50. Surplus from children's festival at k. Wilber's comm. to Big Cypress, Tex, 5.00. Thank offering from Ed. Jungbans in St. Louis, for happy delivery of sr. Wife, 5.00. By Voigt at Dissen, Mo., 4.00. Bon M. S. at Trinity Distr. in St. Louis 1.00. By Teacher Trettin at Staunton, Ill. from orphan box s. school, 3.34, and 1 parthie new, and worn stuff besides some pairs of stockings from Mrs. Schwenker there. From Mrs. Engler in k. Lenks Gemeinde in St. Louis 2 woolen skirts and 4 waists. From k. Links Gem. in St. Louis by Göh- mann 28.00; from d. Jmm.-Distr. by Günther 6.40, Wilhardt 2.00, by Huning 8.80; from Trinity Distr. by Mustard 3.70, Hänichen 5.00; from Cross Distr. by Körner 2.50. From Bethlehem School in St. Louis: 1st Class 5.00, 2nd Class 2.05, 3rd Class 2.60, Lower Class 5.85. Gratitude offering from Mrs. M. in Peoria, Ills. for happy delivery, 1.00. Delivery, 1.00. Gratitude offering for Mrs. Einte at Prairietown, Ill, for recovery of little Heinrich 1.00. From the school children of teacher Seeboldt 1.00, of Lekrer Weiß 1.00. From I. L. Däumrr in St. Louis 3.50. Mrs. Vogt 1.00, k. Sandvoß 1.50. R. Schindelhecker 1.00. 40 pounds of coffee, part of the remainder left over from the mission feast at O'Kallon Grove, St. Louis. By k. B. Sievers at Cape Girardeau, Mo., child's coll. at Th. Besel's, 4.50, by Miss Müller.50. Thanksgiving feast coll. of the comm. of?. cousin at Osage Bluff, Mon, 5.37. Wedding coll. of M. Schmidt in Collinsville, Ill, 6.00. From d. Zions-Distr. in St. Louis durck Göhmman 8.25. From the sewing club at Crete, Ill, by Mrs. k. Brauer 7 boys' shirts, 4 girls' skirts. From N. N. by k. I. M. Hahn in Staunton, Ills, 10.00. Hockzeits-Coll. by Mr. Klügel in St. Louis 12.85. From Messrs. Debus and Hartmann in St. Louis the necessary zi'el- stones for rebuilding the oven. Wedding bill to Mr. Sckeer in St. Louis 10.25. By k. W. Matuschka in New

Welle, Mo. 1 cask of apple butter. From St. Paul's parish in Lowell, Mo., by Busse, Rodenberg, Weffel and Birnbaum 29.25. From Trinity D. in St. Louis by Hänichen 3.50, by Mustard 5.00. From Cross D. in St. Louis by Schumann 7.00. From Mr. Christ. Drefahl in Adatr, Iowa, thank offering for happy delivery of sr. Wife, 5.00. Bon Hrn. Heinr. Tiemeier in Jmm.-Distr. in St. Louis 10.00. Bon Hrn. H. Voß by Hrn. k. Winkler in Central, Mo., 5.00. From Mrs. Louise Wettermann in Jmm.-Distr. in St. Louis, 5 pairs of woolen stockings. From Mr. Keller's school at Waterloo, Ill, 1.00 From Mr. Fr. Ahlemeyer at New Haven, Mo, 7.50. Bon Mr. W. Tepe at St. Louis 1 sack of flour. From Mr. Heege at Kirkwood, Mo., 2 sacks of flour. From Mr. Martin Sonntag in Ellisville, Mo., 12L Bnsbel of green beans. From Augusts, Mo., by k. Sandvoß: from Mr. Goldstein, 8 ad. Calico, 6 pairs of stockings; from Mr. Oberdick 8 dd. Kattun, 2 Pr. stockings ; from Mr. Chr. Stolzer 1 dress, 1 skirt, 1 apron ; from Mr. Wißmann 2 petticoats, 3 Pr. pants; from I. Kudrus 1 pair of pants, 1 shirt, 8 dresses, 1 apron, 2 shirts; from Mr. F. Hiller 2 shirts, 1 dress; from Mr. Geo. Knörnschild 5 dd. Kattun and .50; from E. Sandvoß 2 dresses, 3 Sckürzen, 1 waist, 1 skirt; from Fr. Schäfer 4 Dd. Calico, 3 dresses, 1 bonnet; from Remmert 8 ad. Gingham; from Weßler 2 petticoats, 8 ad. Kattun, 1)u M. Cotton, 1 shirt, 2 Pr. pants; from Wißmann I. 1.00, Chr. Knörnschild 2 dresses, 2 waists, 4 shirts. From the comm. of k. Meier in East St. Louis, Ill: from Heinr. Holz 4 sacks of potatoes ; from Hrn. Barthel 3 sacks of potatoes; from Chr. Hüse- mann 1 sack of potatoes and some cabbage together with some clothes; from Aug. Nieburg 2 00. From the school children of teacher Mackensen in St. Louis 8.25. Durck k. Demetro in Perry- ville, Mo., 9.50. From Mrs. Mickael in Wentzville, Mo., .35. N. N. durck k Skolz in Holt Co. in Holt, Mo., .25. From his Johannsgemeinde das. 1.78. From the Gem. of k. Polack in Paitzdorf, Mo., 10.80. From the Gem. in Strasburg, Ill.. 2 00. From Wittwe Dorothea Webking in St. Louis I S. ck Mebl. Hockzeits-Coll. at Bro. Schwarz's in West Point, Nebr., 2.55 and from N. N. .45, from a friend of the orphans das. a Parlie dresses. Weibnacktscoll. from the school children of teacher Oscar E. Gotsck in New Welle, Wo., 10.00.

. oor. 8ck Lvli kutzzer 8ts.

For the "burned down" in Michigan

I also received the following gifts: Bon of the Three- eimgkeits Parish in Milwaukee -50.00. Durck t". Heintz m Crown Pomt, Ind, 14.00. Durck k H. Markworth, 1st broadcast, 20.00. Durck k. Rickter in Rockester, N. A., by a comm. member 5.00. Bon I. H. Meyer in Ambra, Ind., 10 00. Waienvater Leubner in Des Peres, Mo., 5.00, G. Greb 2 00. Durck k. H. Meyer in Lincoln, Ind, 18 00 Durck Lekrer G. H. g. Prentz of j. Skul children for poor students alldier 8.50. Durck k. L. I. Gehrmann of feasts 5.00, D. Scknepp, Cb. W .lker each 2.00. Lbr. Messerscknidl 1.00. Joh. Sinblmg in Burr Oak, Mied., 5.00. Ck. Piepenbrink in SouthBend, Ind. 7.00. Durck teacherBartling of members of the Gem. in Addison 17.00. "Friend of the Needy" in Eldorado Iowa, 10 00. Unnamed 5 00.?. E. Beck in Jacksonville, Ill, 2.00, Ch Bätz, W. Bätz each 5 00, H. Wiegand, L Wiegand, K. Wckmayer each 1.00. Ser. Citizens at Rushford, Minn, 1.00. k. Hügli"

184

Gem. in Detroit 56.52. Durck k. C. Kollmorgen at Atwater, Minn, 30.75. Durck k. H. Lemke, 4th Sendg., 30.00 and 5 boxes of clothes, k. G. E. Buckholz at Reading, O., 2.00. By k. Seeger at Bridgewater, Mich., 43.00 ; 2nd shipment, 27.00. P. Schneider at Lenzburg, Ill, 2.00. H. Weiter in Buffalo, 5.00. k. van der Smiffen in Hayesville, O., 5.00. By k. F. Kleist, 44.60. By I. Schempp, Kindtauf-Coll. at I. H. Sckellmann in Appleton, Mo., 5.75. Durck L. I. Racktigall, 25.00. By k. I. Weieloh in Cleveland 93.00. By Kasfirer Bartling of Addison 5.00. By k. A. Wagner in Cbicago 190.00. By k. Frederking in Dwight, Ill, II.50. By L. Große in Harlem 12.56. Dnrck k. Reinke in Chicago 42.70. By G. Tbieme from St. Paulsgem. in Fort Wayne 276.70, from same and Cmanuelsgem. 7 boxes of linen, clothes, shoes 2c. From the Virgins' Association of the Dreietnigk.Gem. in St. Louis 25.00. Durck L. M. Meyer in Leavenworth, Kans. from the women: M. E. 5.00, ". B. 5.00, A. R. 1.00, I. K. 1.00. E. K. 1.00, E. S. 1.00; of the men: I. F. D. 1.00, M. St. .50, R. N. .50, G. L. 1.00, M. D. 10.00, Tb. M. 1.00, G. W. 1.00, F. Th. 1.00, M. S. 1.00. Durck L. Walker in New London, Wis. 7.75. I. File in Pbiludelpia 20.00. Durck k. Sigrist in Strllwater, Minn, 16.00. G. Dobler in Baltimore 10.00. Durck k. F. houses 12.00 & 2 boxes of clothes & bedding. Wittwe M. Fehr in Serbin, Tex. 10.00, Mrs. Emma Wukasck 1.00, Karl Lawitzky 2.00. M. Lucas in Two Rivers, Wis. 2.00. John Sünkenberg in RewYork 1.00. L. Albreckt in Bremen, Minn. 1.00. Bon Unnamed 2.00. By L. C. C. E. Brandt in St. Louis 40.00. Durck k. Hansen in Worden, Ill, 10.00. By k. I. «. Proft 16.00. E. H. at Otis, Ind. by k. A., 3.00. By k. A. Reinhardt, Kindtaufcollecte at Skwartz, 6.00. By k. I. M. Johannes 30.00. by L. Nennet in Wyoming Terr. 5.00. by N. R. in Wartburg, Tenn. 10.00. by G. Göhringer 1.00. by B. RieS 2.00. by A. Göhringer 2.00. by?. A. Scküßlers Gem. 92.25, flour u. Packets with clothes rr. Th. Schöck.

For the preachers" and teachers "Widows" nnd orphans" "Suffe

(of the Iowa District)

have been received:

1. contributions:

Of the Lk. Bräuer and Ruppreckt each -6.00; Brandt and Grumm each 5.00; Baumböfener, Cblers, Fackler, Horn, Mattfeldt, Reifinger, Stephan and Seßler each 4.00; Bünger 8.00; Aron, Reindardt, Semmann and Studt each 2.00. Of the teachers: Hild 4.00, Rademacker 2.00.

2. gifts:

By L. Aron's congreg. -8 20. Mrs. G. Rinderknecht 1.00. Mrs. E. Happel 1.00. Mrs. k. M. 3 00. Women's club at Boone 10.00. District conference at Boone 12.35. Members of congreg. at Fort Dodge 7.00. By casfirer Rademacker 37.71. (Summa -151.26.)

All moneys collected for the above purpose in the State of Iowa shall be sent directly to the undersigned.

Luzerne, Iowa, Nov. 16, 1881. Ph. Studt.

For the preacher" s "d teacher widow"" u "d orphan""Safir

(Middle Districts)

find received:

1. contributions:

By L. I. G. Gckäfer -4"0 unv Ledrer I. Hafnr 5.00.

2. gifts:

Durck Hrn. L. H. Becker of C. Rusck meier in Evansville, Ind., 5.00. Durck L. P. Seuel. Collecte sr. Gem. at Reformation Feast and his contribution 25.95.

nn, casfirer. 387 8. ölew Fersv^ 8tr.

For poor students received around derzlickem thanks of Hrn. k. Bucksckacher and his community in Warda, Tex., -9 00. Thanks to Hrn. k. Penalties in Watertown, collected from the squat of Mr. O. Grosenk (specifically for Kastenhuber) 5.45. Durck Hrn.? Gräbner in St. Charles, Mo., the Collecte at the Reformation Feast, in the amount of 15.15. From the valuable women's association of the local Jmmanuel - Districts parish 23 pieces of shirts and 10 pairs of stockings. By Mr. k. Steckholz in Paters"", N. I., sent at the wedding of Mr. I. V. Wilhelmis (specifically for Kastenbuber) 4.36. C. F. W. Walther.

With heartfelt thanks to God and the kind givers, the undersigned received: for poor students from Dr. Sihler -6.50, collected at the wedding of Mr. Hermann Müller; for Chr. Drögemükler from the Women's Association of the parish of Mr. k. A. Reinke 10.00; for G.

Wichmann, collected at the wedding of Mr. Fr. Bruß in Freistadt, 7.00; for C. Sklorf from the Women's Association of the parish of Mr. k. Niethammer 5.00; for G. Fischer from the Women's Association of the community of Mr. L. I. G. Nütze! 2.00; for W. Zabel from Mr. L. F. W. Pohlmann 23.00; for Horst from Mr. Ch. Wollvert 4.00; for poor Schulers from the same 4.00; for poor Schulers from the community of Mr. L. F. Kleist 5.25. (Total -66.75.)

Fort Wayne, November 18, 1881, H. Dümmling.

The following" other contributions have been received for St. Paul's Lutheran Parish in Reu-Ulm, Minn. which was damaged by the storm: By L. C. A. Wiegand -10.00. By k. W. Rüdiger 2.00. By k. Zürrer from Mrs. Rickter 1.00. By k. F. I. Tb. Jungck 12.75. By L. L. Schütz from sr. Gem. 6.00. Bon Kasfirer I. Rademacker auS the Iowa District treasury 40.85. I". E. T. Rickter 10.00. By L. I. L. Daib out of sr. "em. 19.00.

Sincerely thanks

Reu-Ulm, November 18, 1881. G. Reim, k.

For the ed. - lath. HsS-ital in St. LaaiS

received with heartfelt thanks: From Mrs. Collaus and Mrs. Ben- der, an embroidered and patterned quilt. From Messrs. Wein- hold and Son in Perry County, Mo. through Messrs. Brockmeyer and Sieving, 5 barrels of Mebl. From St. Paul's Parish in Lowrl, through Collectors Busse, Rodenberg, Messet and Birnbaum, 4.00. Bon Mr. Seboldt in Illinois, 1.00.

F. W. Schuricht, Casfirer.

Received for the seminar household in St. Louis:

Receipts from the congregation of Mr. L. H. F. Grupe in Eisleben, Mon., -3.00. Receipts from the gardeners Rohlfing and Ferck of various vegetables. By Mr. Kasfirer E. Roicke 23.50. From Mr. Karl Kästner 2 sacks of apples and 9 gallons of apple sauce. From the Bremen Women's Association (North St. Louis) 40 gall. Applesauce. From the mission festival at O'Fallon Grove 40 pounds of coffee. From Bro. Köhn and Sobn in Sheboygan 2 boxes of smoked fish.

St. Louis, Nov. 17, 1881.

H. Jungkuntz.

For the English Lutheran Missiau in the West received

By Mr. Martin Weinbold half of the Collecte at the mission festival in Frohna, Mo., -50.55.

St. Louis, Nov. 11, 1881. C. F. Lange, Kasfirer.

509 kruokliu A>cr.

Get

by k. G. Bernthal -5.45 Reformation feast coll. sr. Gem. for
Stud. Speckbard. Gunther.

New printed matter.

Stories from Church and World on Dr. M. Luther's Small Catechism. Collected for church, school and home by Hermann Fick, with a preface by C. F. W. Walther. St. Louis, Mo. Luther Concordia Publishers. 1881.

That such collections of stories about the catechism are a necessity is proven by the many editions of such writings, e.g., Glaser's. All who have to explain the catechism know how necessary and useful they are. The previous speaker draws attention to the following statement by Luther: "The highly famous Roman Barre says that the very best way to teach is to give examples to the word. Otherwise, where the speech is heard without examples, however just and good it always is, it does not move the heart so much, is not so clear, and cannot be retained so firmly; therefore, the histories are a very delicious thing. There is much to criticize about the books of this kind that have appeared so far. In part, they do not offer enough; in part, they contain much that is worthless, sentimental, and false. For quite some time, there has been the wish that a faithful Lutheran would organize and publish such a collection. This wish has now been fulfilled. Pastor Fick is not only a faithful Lutheran, but has also been known for years as a historian. We cannot describe the excellence of his diligent work better than with the words of the previous speaker. He writes: "The author of this little book is so well known and so popular as a historian among all true Lutherans in America, and so praised, that a new history book by him needs no introduction and recommendation. ... Already his 'Luther Book', which has already gone through eighteen editions and has also been translated into the English language, has so inseparably connected the name of Fick with the history of the American Lutheran Church of this century that this name will be remembered as a blessed one as long as there will be a pure Lutheran Church in this Occident. . . This collection is of special value to Lutherans because it gives examples of every part of our little Lutheran catechism. Teachers who have to teach the catechism in their schools and parents who have to teach it in their homes cannot recommend this booklet strongly enough. In using it, they will soon find what good services it will render them for a quite vivid, lively, practical and urgent treatment of our children's Bible. Imbued with a genuine Lutheran spirit and written in a language that is understandable even to children, these stories can also be confidently given into the hands of school children themselves and handed over to them to read through, so that after they have completed each piece of the catechism, they will retell the corresponding examples themselves. But also adults will draw from it for themselves rich conversion and edification." So let the book go out and be a rich blessing in "church, school and home". The price of the delicious, rich (614 stories on 361 pages), and beautifully appointed book is an exceedingly cheap one - 75 cents. G.

Doctrinal Poem of the Election of Grace. Faithfully and popularly written by an old Lutheran preacher according to the testimony of the Missouri Synod, which is "scriptural" and consistent with the confession of the Lutheran Church. Printed by Kruger Bros. of Rochester, Minn. in 1881. (Price 30 cents.)

A quite delicious booklet. It contains the proceedings of our synod of the western district of 1879 in almost a thousand (965) seven-line verses in the vernacular on 180 pages in small octavo. First, the thesis taken from the concordia formula is printed verbatim, followed by the content of the negotiations held on it, as far as they have been proto- collated and publicized, in flowing rhyme. Each section is preceded by a summarium. The most important quotations from the Formula of Concord, from the Apology of the same, and from the writings of Luther, as well as other orthodox Lutheran theologians, are also printed verbatim and interspersed in the appropriate place. We want to give our readers only a small sample of the verses by sharing the beginning of the poem. It reads as follows:

The doctrine of the election of grace is a sweet doctrine, it is a delicious meal for the hungry, it gives glory to God alone, it stimulates to godliness, it gives peace, comfort and joy, if it is proclaimed purely.

2. search yes nods after the flesh kind

Cheeky to fathom,
What God nods of it reveals;

No, no, let yourself be tied tightly

To only what the Scriptures tell you;
For he who dares to fathom God, Must miserably perish.

3. if you want to hit it stretched, beware thick!

Reason must remain silent here;
Ick sag's wieder: Schrift lediglich Kann dir den Weg hier zeigen:

If you follow what God has revealed to you, you will be saved from Calvinist lies.

We are presenting this writing only now, because we wanted to wait until the controversy would have come to an end and the powder steam would have cleared up a little; for this "doctrinal poem" wants both to fight with the enemies and to serve godly Christians for their edification. The author is a retired servant of the Lord and a servant of the church, thoroughly experienced in the ways of the Lord and well proven in many temptations, who has devoted his beautiful gift and last energies to serve his dear Christians in this way. Whoever buys this booklet will not regret it. It contains a priceless treasure. It should be read especially by those who are heartbroken by the controversy that has arisen, so that they may be refreshed by the glorious, so comforting object of this sad dispute. The booklet can be obtained through our "Luth. Concordia-Verlag" at St. Louis, Mo. for the price of 30 cents. W. [Walther]

For the Christmas party.

Liturgy for a children's service for the celebration of Christmas, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred -2 50 plus postage.

To haben in "Luth. Concordia Verlag" (M.C.Bärbel, Agt.), cor. ok Alirrm 8tr. "nck lockisnu äve., 8t. Louis, Ao., as well as in L. Volkening, 904 Rortk 5tū 8tr., 8t. h-oui", lcko.

2. hymns to the "Liturgy for a Children's Service for the Celebration of the Holy Christmas," presented by Friedrich Lochner, Pastor Price: the booklet 10cents, the dozen \$1.00, the hundred \$7.00 plus postage.

This booklet contains the liturgical chants, as well as the children's, congregational and choir chants in polyphonic form, in order, for the organist and precentor when using the above liturgy, as well as for singing the songs in family circles.

Available from L. Volkening, 904 X. 5td 8tr, 8t. Louis, dlo.

The Lutheran Calendar. Published by Brobst, Diehl & Co. in Wentown, Pa.

This calendar contains the popular statistics of the Lutheran Synoden of America, probably the most accurate available. The wabl of the reading material, most of which is very good, is evidence of an expert hand. Price 10 Cts. G.

Twelve pictures from the Reurn Testament in color print. Published by Brobst, You! & Co. Allentown, Pa.

Two packs, each containing 12 pictures, after the beautiful drawings of Scknorr v. barolsfeld, with the Sckrifttext and a song verse on the back. In a second edition, some song verses will be replaced by better ones. Price per package 35 Cts. G.

Changed addresses:

kev. VV. Lncketurvuck, kluseock", Oruat 6o., Wls. Lev. 8. r. 6. r'. 8toclr, lox 891. port liVazmv, lock. Lvv. N. Volkert, Kelle klalne, 8eott Oo., klloo. kev. 6. L. Oliver, Oreen l->le, 8lblozr Oo., kckioo. kev. P. dlew 8LlIsdurz-, LsrriIssoo 6o., lock, kev. 6. Luxel. Lox 70. ^cka, Xormrro Oo." Vlirm. D. kckuurer, Pulrüelck Oeotre, 1)6 calf 6o., lock.

6. appel. Lox 146. luoklez', Iroquois 6o., Ill. lck. Ooessvein, 8. 8tū 8tr, Du kuvette, lock, l?. XsKol, ^ullett", lckurlon Co, lncK.

6. orulil. Lox 275. lVzmockotte, Liiod.

^k. Ci688muun, 223 8. Sroackvvu^, Saltiwore, Lick. Luck. lckueller. Lox 891. port lVuz-ne, lock.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town writers who use it. Where the same is brought by carriers in" Hau", the subscribers have 25 Lenk" carrierlokn rilra ,u pay.

Aur the letters, which Mmbeilunaen for da" sheet decalcify find to the Nr- daction, all other" but, which business". Orders. Cancellations. Money and so on. decalcify unier the adr they: ., Onkft t ewvoreji". Vering" löl.O. Unrk'l, ^xe ntl, Cmner ol dliami Street L lncinui" brenne, 8t. lxnis, 5lc>., other, "send. - In Deukichland, this" blakt to bkitehe" of Heinrich I. Naumann. 36 Vima Street. Dre "den.

To Germany, the .Vulberanei is sent by mail, postage paid, for <1.25.

? Lotervck ut th" Lovt OLev ut 8t. l^ouls, lcko., "8 sscoock-dLs" mutier.

Invitation to a merry Christmas party.

Luc. 2, 16.

The shepherds saw the child not only with the outer eyes (such a sight would have been of little use to them), but with the inner eyes of faith. And because they had heard from the angel that this child was born to them, they undoubtedly took him in their arms like Simeon, embraced him with love and kissed him and pressed him to their breast, even into their heart. The wise men who, guided by the star, had come to the manger of Christ, adored him, certainly also the shepherds who had seen the clarity of the Lord around the angel.

Let us also look at the child, so we will see the most beautiful child, the most blessed child, a very special child.

Of Moses it is said that he was a fine child; but of this child preformed by Moses Ps. 45, 3. is said that he is the most beautiful among the children of men and his lips are lovely..... He is the most beautiful because of the Godhead; because Ps. 104, 1. is said of him: you are beautiful and splendidly adorned. For what is more beautiful than God, from whom all beauty comes? He is the most beautiful because of mankind, because his body is also beautiful and his soul is pure from sin. This is the highest beauty in the sight of God. If we love beauty, why do we not love this most beautiful child?

There is nothing more beautiful than a child, who smiles at everyone and holds out his arms to all. The Son of God wanted to be born as a child, so that we would know that he brings us all grace and happiness. According to Exodus 19, he appeared in the legislation, but it was a terrible appearance; therefore, the Israelites were frightened and fled. This, however, is the most delightful of all appearances, as the Son of God reveals Himself as a babe; from which we learn that everything has now been brought to peace, and that God is reconciled to us. For how could he be angry with man when he sees the human nature of his Son, whom he loves only?

Let us approach the cradle of this Child and we will find such a Child, the like of which has not been born until then, nor will be born.

will be. For the angel said of him that he is the Savior and the Lord. It is great and strange that this child is born of a virgin; ... but it is even greater and quite strange that this child is true God and true man in unity of person ... Other children are weak in strength, but this child is the strong hero, Is. 9, because he is in unity of person the Son of God, given to us. Therefore, he can also be our Savior, because infinite power and divine strength is required for the work of beatification.

Now that we have contemplated this child with the shepherds of Bethlehem, let us also embrace and kiss him with love, Ps. 2:12, and place him in our hearts and say:

Oh, my dearest JEsulein, make for yourself a purely gentle "begging", To rest in my heart's shrine, So that I never forget you.

Therefore he has no room in the inn, that he may find room in your heart.

When the Son of God was born on earth, angels came from heaven, not one or the other, but the whole multitude of the heavenly hosts, so that they might see this greatest miracle and praise God. The blessing was so great that men could not praise and proclaim it worthily enough; therefore proclaimers of it descend from heaven. If angels praise God for such a miracle, even though he was not born to them but to us, how much more appropriate is it for us humans to praise God for it?

Let us unite our voices on earth with their rejoicing, so that we may one day be united with them in heaven.

The Savior who was born to us is the eternal Son of the eternal God, the almighty God, One Being with the Father and the Holy Spirit. Therefore, our blessedness is safely and firmly in His hands.

How could God have testified to His mercy toward us more clearly than through the Incarnation of His Son! Through sin we had lost our

We lost the highest treasure, God Himself, but in Christ we got it back, because the Son of God is given to us. A little child is born to us, but not little has he brought to us. The Son of God is given to us, how could God not give us everything with Him? Rom. 8:32. If we could believe this with all our heart, no hardship of this life could trouble our soul. O what a consecrated stable, in which so great a treasure of goods is found! O what consecrated swaddling clothes, in which the most precious stone is wrapped! But rather, what a consecrated heart, which with true faith embraces this child born to us, this Son given to us! This child is born to us, this son is given to us, therefore all is ours what he has brought with him in his birth from heaven to earth. But what did he bring to us? All the angels came with him on earth, therefore he brought with him the abundance of heavenly goods. He was born to us,

therefore everything is ours, which he acquired by doing and suffering during his fine life on earth. But he has earned for us the grace of God, forgiveness of sins, righteousness and eternal life.

To this our Savior, who was given to us, born to us, be praise, honor and glory forever and ever. Amen. J. Gerhard, Homil. s.

(Submitted.)

"Jewish Mission."

(Conclusion.)

IV. How the mission to the Jews is to be attacked on our part, after we have recognized its necessity, possibility and the special grounds for the obligation of the orthodox church, we shall consider in the following. 1.) In the synodal resolution of the General Synod of Fort Wayne of 1881 (p. 78), mentioned at the beginning of these essays, it is said, as it were, presuppositionally, that "every Christian proves himself to be a right missionary to the Jews in his environment. If this were already the case among us, the task of "first awakening interest in our congregations for this mission" (ibid.) would soon be solved, indeed the

186

The beginning of this work should already have been made among us. But honestly we must confess that this is lacking among us. Not only not all, but very few Christians prove to be true missionaries to the Jews in their environment. As strong as the testimony of true Christianity is, it is not enough without the testimony of the mouth, without the word of defense of the truth. To put it clearly and briefly: our beginning is that "every Christian proves himself to be a true missionary to the Jews in his environment. How? Start a conversation with the Jewish merchant who comes to your house uncalled, often as a truly "uninvited guest", or with the merchant with whom you are staying, or with the traveler next to you. You do not need to ask him if he is a "Israelite". You see and hear that. Ask him: Why do you not believe in the Messiah? If he answers: Because your "Messiah" is not the right one; ask further: Why is your people since the rejection of that "prophet, mighty in deed and word before God and all the people" under the manifest wrath and judgment of God, without prophets, priests and kings, without a fatherland, without a temple, without sacrifices? Your "sins" of former times have not been punished so horribly, mercilessly and endlessly! Your "Babylonian prison" lasted only 70 years, and then God also gave great prophets and through them comfort and promise and subsequent help! But now you lack all this! - No Jew, no matter how quick-witted and obdurate he may be, can give a reasonably sufficient answer to this. The power and force of these questions and the impotence of their Jewish unbelief and misbelief can be felt in the extremely lame attempts to reply. "If they," says Luther, "name one or some" (sin as the cause of this outrageous suffering of the people) "then I ask very kindly: You want to ascribe the same to me hurriedly! Then I, old fool and merciful Christian, will quickly have a stone knife made and become a Jew, and should I ... I should also have my nose and ears circumcised! But they can - that I know - call none!" (Erl. 31, 420.) If you yourself, by God's grace, sit in the saddle of good scriptural knowledge, then take some Messianic main saying, e.g. Gen. 49,10. or from Ps. 22; 110; Isa. 53; Dan. 9, 24. (cf. Erl. 32, 195-218 with enumeration and refutation of 10 Jewish lies; - 32, 210. 271 ff.) and tie short questions to it. E.g. to the first-mentioned saying the question (very richly alternately elaborated by Luther in several writings): Was the time, which your Jacob, the patriarch, indicated, not just that of the appearance of our Messiah? Was not then "the scepter of Judah stolen"? Did you not have "masters" until then, but none since then? Name One to whom (so voluntarily, without compulsion) "the nations cling"! The "hero" is Jesus of Nazareth, who died on Golgotha and, as your fathers of that time could not deny, gloriously resurrected. (NB. In the writing "Vom Schem Hamphoras und vom Geschlecht Christi" (Erl. 32, 275-358) Jewish concessions of this kind from ancient times - admittedly in league with Jewish lies and fables - are cited). "But because the Jews like to slip and flutter from one thing to another when they feel that they are being hit, you should.... firmly persevere." (Erl. 31,421.) And if you, dear Christian, put a "thorn" into the Jewish conscience, then this very "thorn" can become the blessed beginning, so that the thus thorned one recognizes Him, in whom his fathers thorned, and who also for him is the Death's power taken away, so that he too could triumph under Golgotha's cross: "Death, where is your sting? Hell, where is your victory? But thanks be to God, who has given us the victory through our Lord Jesus Christ! But if I achieve nothing at all, if I do not sink a "thorn" into the Jew's heart, which is apparently so stab-proof and bullet-proof? Dear reader, may you really dare this objection? But if you,

which you cannot see and judge at all, really "did nothing", then you have acted according to the word of your Lord: You also shall bear witness of me! His is the word, his the work, his the success! You are not responsible for the success.

The above is not a template, but a simple sample, taken from life, of how to "attack" it, for example, in order to prove oneself as a Christian in one's environment as a true missionary to the Jews. And - as I said - this is our beginning. Then the work of a Lutheran mission to the Jews, which is to be striven for with God's help, begins in a genuinely biblical, mustard-seed-like, God-achieving way. Started in the narrowest circle, expanding to the larger one from within!

Here, however, a special reminder in view of earlier and later excerpts from Luther is permitted and especially recommended to Amtsbrüdern! The same man of God, who after 20 years of sad experience with Jews complains almost hopelessly and often bitterly about the unbending Jewish stubbornness, has not dealt with any Old Testament text without the wish: "whether I might perhaps also provoke some of the Jews to the Christian faith" (Erl. 29, 46.), and in the 2nd part of the writing "That Jesus Christ is a born Jew" 2c., explicitly treats: "how to deal with the Jews, to convert them. (Erl. 29, 60.) Of the treatment formerly meted out to them under the papacy ("has made of the Jews double-minded un-Christians" 2c., 44,366) Luther says: "That he who would have been a good Christian might well have become a Jew. And if I had been a Jew and had seen such dolts and gags governing and teaching the Christian faith," he would not have become a "Christian. "I have heard it myself from devout, baptized Jews that if they had not heard the gospel in our time, they would have remained Jews under the Christian cloak all their lives.... I hope that if one deals kindly with the Jews and instructs them from the Holy Scriptures, they will become Christians. I hope that if the Jews are dealt with in a friendly manner and are carefully instructed from the Holy Scriptures, many of them will become true Christians and return to their fathers' faith. They will only be further frightened by the rejection of their beliefs"....

After recalling the compassion of the apostles against the "Gentiles," Luther continues: "If they have acted so brotherly with us Gentiles, we should again act brotherly with the Jews, if we might convert some; for we ourselves are not yet all converted, be silent then! (Erl. 29, 47.) When this much-deceived and much-troubled hero of faith complains about the "bitter, poisonous, blind heart of the Jews" and judges: "What God Himself does not mend with such cruel blows, we will leave unimproved with words and works," and refers to Pharaoh's hardening (Erl. 32, 102), even claiming that "the Jews neither err nor are deceived, but maliciously and wantonly deny and blaspheme the known truth against their conscience" (32, 149), we should not let such disappointments rob us of our desire, love, zeal, and enthusiasm for a work that is to be first stimulated among us and our people, but only We hope that false hope and enthusiasm will be nipped in the bud by this and that right sobriety will work in us! - The objection: this remark would become superfluous, if just such disheartening Luther words were not quoted, would require the mutilation and falsification of Luther. We (Lutherans) keep it with the whole Luther! And he does indeed repudiate "disputing", but he does not repudiate "witnessing"; for this is what Christ commanded.

2.) The sermon, the public proclamation of the Word, take into account the work of the mission to the Jews! How many pericopes, epistles as well as gospels, not only make it possible, but require it! Our listeners should and will come to the realization, when they make proper use of such texts, that recently, when I rode 60 miles to a mission festival to take advantage of the good opportunity to speak about the mission to the Jews, an old peasant summed it up in the memorable words: "It's true that the Jews are also human beings, and we are more hesitant than the Gentiles, and we would like to see them converted to the Lord! - Our listeners should be made aware of the unresolved debt of love we owe to the poor Jews. Who does not feel pity for the degenerate children of noble parents from whom he once enjoyed benevolence? We know and love the "father of the faithful" who rejoiced ("was glad") "that he should see the day" of Christ (John 8:56). Yes, we are closer to him than his apostate children. But we want to see the prodigal son return home and do not want to act on him like his brother in the likeness (Luc. 15, 28-30.), but rejoice with the angels of God over a sinner who repents (v. 10.). Let us also open our church doors wide to the Jews. Yes, go after them, invite them, take into account the occasion and buy out the time. For example, how suitable is the Advent season to describe the person, office and who of Christ on the basis of Old Testament texts! of Christ! "Whether the Jews would be angry that we confess that Jesus is a man and yet a true God, we will in time also take the best of the Scriptures. But it is too hard to begin with! Let them first suck milk and first recognize this man Jesus as the true Messiah. Then let them drink wine and learn how He is truly God. For they are too deeply and too long deceived, that one must deal with them cleanly, as it is too much imagined to them that God may not be man. (Erl. 29, 73 f.)

3.) Preaching at mission festivals has a special opportunity here. A weak beginning has been made. First of all, this work of the mission to the Jews is brought to our congregations. The Gentile and Negro missions do not have to suffer. If at 100 mission festivals in one year the matter would be treated quite convincingly and stimulatingly, should we not in a few years, with God's help, be ready to attack the work itself in His name? Possibly on the part of the synodal conference?

4.) Our dear friends at home, "Lutherans" and "Missionary Dove", will probably allow a word now and then for this cause, which is certainly pleasing to the Lord of the Church, because it is commanded by Him and therefore also beneficial to the Church itself (because love grows through the love we practice). But of course, a journal exclusively serving the mission to the Jews is probably one of the next goals to be striven for in the work. - Here, first of all, to the tax of truth

187

and justice to an already existing sheet, from which in these essays statistical and for "Missionary Dove" already a history is borrowed. "Der Freund Israels", by Pastor Werber, published monthly since January 1880, has the merit of being the first German-American Protestant Jewish missionary paper. Ardent zeal for the cause, exact knowledge of the Jewish character, obviously rich experience in this missionary field, most skilful apologetic use of Old Testament texts, gripping and moving - true - stories from the newer Jewish mission and such like merits and achievements let me regret vividly not to be able to recommend this "Friend of Israel", worthy of its name, to all friends of Israel without reservation. But the question of the general conversion of the Jews and what is connected with it, and which has been partly explained in these essays under III, does not find here the answer which we Lutherans give on the basis of the Holy Scriptures according to the understanding of our confession. Incidentally, the "direction" of the "believing union" is that of the paper, without, by the way, being in the service of any church community as such. A paper addressed to Jews and for Jews would be a great power! - But I see shrugs of the shoulders and hear sighs like, "Another new paper!" If we could do enough for the cause without one, we should, however, refrain from a new one. But every reader of our papers understands that our "Lutheran", for example, is not a paper for the Jews. Many things must be said there - and for our benefit and piety - that a Jew neither understands nor can tolerate. As long as we do not approach Israel "according to the flesh" in any form, we do not have a mission to the Jews. - Therefore, a paper for this purpose is necessary sooner or later, if we want to seriously attack the work that has just been started. Until then

5) "Tractate" should fill this undeniable gap! Here it may be granted to point out once again the rich treasure in Luther's writings. In the Erlangen edition, the most important relevant writings are: 37, 1 ff. "Of the Last Words of David"; - 104 ff. "The Psalter German, after the manner of Hebrew"; - 41, 186 ff. "An Epistle from the Prophet Jeremiah of Christ's Kingdom" ff; - 29, 45 ff. "That Jesus was a born Jew" 2c. (most apologetic); - 32, 99 ff. "Of the Jews and their lies"; - 275 ff. "Of the Shem Hamphoras and generation of Christ"; - 31, 416 ff. 'Against the Sabbathers' (the last 3 strongly polemical); - 62, 352. (In the "Table Talks") "Of the Jews"; - 63, 360 ff. "Preface to Sutel's Gospel of the Cruel ... Destruction of Jerusalem"; - 65, 186 ff. Admonition against the Jews"; - 44, 358ff. "on Match. 23" (in part). But also apart from these, all exegetical writings about Old Testament books contain such rich material of astute refutations of Jewish "glosses", of insurmountable proofs that Jesus is the true Messiah, e.g. chronologically (concerning the question of time), that hardly anything better is conceivable for the defense of the evangelical truth and history. And according to the word "All is yours" the whole world history must serve the holy history. Here is the source for Jewish missionary tracts. Of course, as already indicated above under No. III, we cannot give the unchanged Luther into the hands of the Jews. We have to cast the old metal into new form, but preserve the silver ring of truth. In conjunction with this and for this very purpose we have above all

6.) The heil. 6) To spread the Holy Scriptures of the New Testament, especially in the new Hebrew translation, whereby one must not regard denials of the authenticity of these books as crutches, although such denials can only convince the mind, but not overcome the heart. Only God's word can do that. Tischendorf's "When were our Gospels written?" should be designed and spread in a popular way for the benefit and service of the mission to the Jews, all the more so, since Tischendorf proceeds quite impartially on the basis of the oldest testimonies of church history in a thoroughly historical and factual manner.

7.) Finally, we need a missionary to the Jews. In the above-mentioned synodal protocol, it is already in the thought: "to go after the unfortunate Jews by appointing at least one actual missionary to the Jews. Let us first ask - commanding the matter to the Lord - concerning the principles:

a.) what and how this future missionary must not be, or may not be? Not a baptized Jew! The hatred against the *Meshummed* (apostate) is greater than that against us *Goyim* ("Gentiles"). Otherwise, one desires tribesmen as preachers for the people in question. We desire and ask for our negro mission here and later - God grant it - in Africa: blacks. Rightly so! But to the Jews no Jew! The missionary of origin can hardly be an older man, because he does not learn as easily as a younger one. And he must - possibly - "study" Talmud and such gruesome stuff; because his listeners come to him more with that than with "Moses and prophets. In order to refute their "glosses" (little poems), he must know them. To know them, he must learn. In order to be able to learn such stuff, he must still be young and spry. Oh, would that the Lord, whose "property" was once Israel, would awaken young men in Watertown and Fort Wayne, Milwaukee and St. Louis to this!

But b.) what else and how must the person concerned perform and be? Besides general talent, efficiency and the like, he must have a proficient knowledge of Hebrew. Ignorance of it makes one a "barbarian," knowledge a "friend. The Jews had and still have "great respect" for the "great doctor". Their language is, after all, their noblest treasure, and which theologian, by God's grace, knowing it, would begrudge them this joy or diminish it? It is and remains the most venerable language on earth since the Babylonian tower was built, as simple as the language of a child who forms his first sentence only from a main and tense word, e.g. "to have cake," - and yet so deep and rich that the eternal thoughts of God find holy expression in it! It is a pity that so many "theologians" do not continue to work in this after their "exams"! - But we hasten back to our "missionary". He must, as Luther points out, "counter the Jews" only "with strong arguments (reasons)", e.g. "Jer. 23, 5. 6." "This argument the Jews cannot solviren (= dissolve). And because they do not want this Christ, they must give us another king from David to rule, because the sun and the moon shine." (Erl. 62, 363.) Nevertheless, in the sermon he must make very modest claims at first. As proof of Luther's extraordinary wisdom and moderation serve the following memorable

Words, partly continuation of the above. What is to be done "if a young man should come to you who is not poisoned or hardened, whom you would bring to Christ"? "Although it is a necessary article to believe that Christ is the Son of God, yet I will keep silent about it for the time being, and so direct and send myself against him, that he may first gain a love for the Lord Christ, and say that He is a man..., sent by God, and what good God has done through Him, the man. If I now brought this into his heart, so that he would burn and have love and desire for Christ, I would also bring him further, so that he would believe that Christ is God. So I would deal with him... that I would kindly bring him to believe in Christ. But if he were stiff-necked and would not listen, I would also have to let him go!" (Erl. 65, 125. f.)

c.) But how can and should the missionary in question approach the Jews? Just as our entire mission in this area would be a truly ecclesiastical one with God's help, i.e. starting from the church as a community - as opposed to individuals or associations - founded by it, promoted and sustained with prayer and gifts, so too the work of the missionary should begin in connection with the local congregations concerned. For example, there is a congregation in B. that belongs to us. The pastor also knows Jews in the city, at least civically. He brings the missionary to them. The congregation has already made preparations. Individual Jews who are visited are invited. The missionary preaches a sermon to and for the Jews, preferably on the basis of a Messianic message. He offers himself for individual discussions with Jewish listeners after the service outside the church. So he stays for a while in L. If the Lord opens a door for him there, he has "profession" here for the time being. He directs those seeking and accepting instruction to the OT pastor as soon as possible, i.e. not too early. Then he goes to 6., v. and immediately. After circumstances, he returns to the cities thus visited and resumes the work begun. Thus, in time, a smaller and larger circle will be formed. Sponsored brothers from the audience, especially if personally familiar to the "proselytes" (which matters more to "Abraham's" proud "sons" than to us „*Goyim*"), can render great service here. Gradually - from the not too hurried "baptism" (before which no promises are to be made, as much as after the same necessary support occurs (Luther, Erl. 32, 236) the "proselytes" enter the area of the local church, however, in most cases they will take the pilgrim staff of the patriarchs.

d.) These hopes and suggestions indicated here would be most likely to be realized in places where there are no "synagogues", i.e. no "rabbis"; for they are, as Luther often complains, the "tyrants" of the Jews. "Deut. 17, 8. ff." "hie's beschlossen" (according to rabbinical scriptural twisting): "that everything the rabbis say a Jew should believe and not depart from. Therefore they now say: they must believe their rabbis, if the same said: the right hand would be the left.... Even the 3 Jews did the

same to me: when I wanted to urge them to the text, they said: they have to believe their rabbis"... (Erl. 32, 284 f.). In one of our northern communities Jewish children went to school and learned the catechism.

188

The task of these essays is not to work out a plan for the mission to the Jews, but to stimulate this work in our communities. May others, who have more wisdom, knowledge, zeal and efficiency, follow up the weak approach and attempt with stronger achievements, practical advice and the like! But let us all pray - in view of the poor Jews as well as of the near and far Gentiles: May Your name be hallowed! Your kingdom come! Your will be done! - Therefore my request and counsel would be that they be dealt with carefully and taught from the Scriptures, so that some of them may come. But now we drive them by force only, and deal with lying hypocrites ... that they are taken for dogs, what good should we do to them?" (nowadays: joking, mocking in image, word and work) "Item that they are forbidden to work, handle and have other human fellowship among us, so that they are driven to proliferate, - how should this improve them? (If we want to help them, we must not follow the Pabst's (or Henrici's, etc.), "but practice the law of Christian love on them and accept them in a friendly way, let them advertise and work with us, so that they gain cause and space to be with and around us, to hear and see our Christian teaching and life. Whether some are stiff-necked: what is the matter with that? We are not all good Christians either! Here I will leave it this time, until I see what I have done! God give us all his grace! Amen!" - (Erl. 29, 74.)- st. -

(Submitted.)

"How shall I receive you?"

Where is there in this holy time of Advent? Where is there a Lutheran church, a Lutheran parish school and a Lutheran family full of joy during this holy Advent season, where this crown of Advent songs from the time after the Reformation does not ring out once and again? Who, while praying and singing this hymn, does not realize again and again that his heart begins to green again and again to the praise and glory of the incarnate Savior?

It hardly needs to be remembered that the song is closely related to the Gospel of the 1st Sunday of Advent, Matth. 21, 1-9. Right reception of the Savior of the world, who once came into the flesh, who comes to us spiritually from one church year to the next with the rich goods of his house and who will once again come visibly for our complete redemption - that is approximately the main content of this song. B. Strauß gives the content and train of thought in the following words: "As if he (the poet) saw the Lord approaching him through the palm-bearing and May-bearing crowd, so that he might make his home with him; so the pious poet stands there at the beginning of the song in reverent joy, uncertain how he should receive the high guest. Oh, he does not know, if the divine arrival (the God-man) does not enlighten him about it himself (v. 1). But with joyful praise and hymns of praise, with every service according to his ability and knowledge, he wants to receive him (v. 2). And how could he praise him more highly than by recounting all the unspeakable benefits that the Lord had already brought him by his first coming to earth (vv. 3 and 4)? And what drove him to this from heaven? Nothing but that love,

with which he so firmly embraced the afflicted world (v. 5). And now, too, heartbroken Christendom needs him again. Therefore the poet turns to it, calling: "Remember his love and be undaunted! Help is at hand, here he stands, refreshing and comforting your hearts (v. 6). O do not worry how you will draw him near! He comes out of free love to end your distress (v. 7); the spiritual, -- for he takes away the guilt of sin and assures the children of God of their eternal inheritance (v. 8); the physical, -- for he will scatter the enemies; all enemies are powerless against him (v. 9). With a reference to the last coming of the Lord to judgment, with a longing sigh for the blessedness of the heavenly chamber of joy, the rich content of the song closes."

A consoling heart-wrenching song, then, of Christ's threefold future - of His future into the flesh, into the heart, to judgment.

To sing about Christ's future in this way was probably best understood among his contemporaries by Paul Gerhardt, this confessor of Lutheran truth, who had been well tested in the horrors of the Thirty Years' War and was unbending in the face of princely tyranny of conscience, despite all his other mildness, and who is probably to be regarded as the greatest poet by God's grace after Luther. Whoever sings and prays Luther's and Paul Gerhardt's songs diligently, will certainly agree with the verdict of the godly mother of Hoppel, the Königsberg songwriter, when she used to say to her son: "After Luther, I must confess to knowing no better songwriter than Gerhardt. He and Rist and Dach are a cloverleaf, the selected armament, Luther, however, the root. Gerhardt wrote during the church bells, one could say. He was a guest on earth and everywhere in his 120 songs is sown solstice. This flower turns constantly after the sun, and Gerhardt after the blessed eternity."

The song appeared in 1653; its origin, however, is said to date back to the time of the Thirty Years' War, as the consolation verses 6, 7 and 9 also seem to refer to those tribulations. Johann Crüger, who, along with Joh. Georg Ebeling, was another me as a musician in the invention of melodies for Gerhardt's songs, composed his own melody for this song in 1653. However, it did not gain ecclesiastical validity, as it was preferred to sing the song to the melody of "Valet will ich dir geben". Who does not like to sing and listen to this melody today? provided that it is sung in a lively tempo. - It is worth mentioning that the song has been translated into English several times.

For almost all of our best hymns there are song stories that show us living examples of the glorious effects these songs have on individual souls through the word of God they contain and how the Holy Spirit uses them in his ministry of remembrance. In his "Liederkunde" Hase tells the following story about our song.

Once, in a village, a man fell so ill that even the doctor who had been called, a very skilled man, declared that the sick man was irredeemably lost. Nevertheless, he did everything in his power to save the sick man, as did the attendant, but,

as it seemed, without success. The relatives were deeply moved by this, but one of them, who was particularly fond of the patient, remembered the words: "What is impossible with men is possible with God. lich!" He then asked the other relatives to gather with him around the bed of the sick man who had already been abandoned; they knelt down and prayed fervently to the Father in heaven that he would have mercy on them for the sake of Jesus Christ and, if it was his will, provide help. Soon the local surgeon came to take the place of the doctor in his absence. When he felt the pulse, he said that in 4 to 5 minutes the patient would be a corpse. There was no other way to think, because there was almost no sign of life. Nevertheless, the interceding relative did not lose hope. With faith and determination he said: "The Savior will surely help. - And what happened? Two days passed without a sound being heard from the sick man. Suddenly the sick man moved and asked with a loud voice: "Sing to me the song: How shall I receive you!" As they hesitated in consternation, he himself began to sing in a loud voice. It was 11 o'clock at night. After this song was sung and God was praised for its rendition, the sick man was given something strengthening, and the Lord blessed him in such a way that the recovery progressed quickly, and the convalescent was given another 10 years to live. The doctor and the surgeon freely confessed that such a case had never happened to them in their practice and that it almost made them insane in their science. From then on, however, the patient pledged new loyalty to the Lord. F. L.
(Submitted.)

In honorary memory of the blessed pastor Th. J. Brohm.

If someone belonged to "the quiet ones in the country", it was the blessed Pastor Brohm during his life on earth. Whoever had only a little contact with him must testify to this. Not only was he silent and spoke almost only when he had to speak, but he also "led a quiet life in all godliness." Some people are silent because they cannot answer for themselves, because they have no knowledge, but this was not the case with Blessed Brohm; for he was a very well gifted and instructed man who knew how to speak. But he weighed his words on the gold scale. He was silent in all the cross that the Lord laid out for him, and became strong by "being silent and hoping." He endeavored to bring peace and rest to the souls of his hearers through the preaching of the gospel. He certainly prayed diligently:

"Help me to speak always, With what I can stand. Let no useless word go out of my mouth. And if in my office I should and must speak, Give the words strength and emphasis without displeasure."

Although it would be most preferable for him, who had never in his life made a record of his actions, if nothing were reported about him after his death, the memory of the righteous man shall nevertheless remain blessed. And I have therefore been asked, as one of his oldest friends and former fellow student, to give some notes of his life.

He saw the light of day on September 12, 1808 in Oberwinkel near Waldenburg in the Kingdom of Saxony, where his father Georg Friedrich Brohm was evan

189

was a Lutheran pastor. In the holy. In the holy baptism he received the names: Theodor Julius. He lost his mother Johanna Magdalena, née Günther, in the third year of his life. His father remarried and he praised his stepmother in a curriculum vitae written in Latin, which he had to submit to the Oberconsistorium in Dresden before the Candidateneramen, that she had been devoted to him with true motherly love. Who would not have turned his heart to such a quiet and obedient child as he was? In spite of his position, his father taught him as he grew up and prepared him for the Latin school in the city of Altenburg, where he attended the classes of the Gymnasium under the learned director Matthia from 1821 to 1827 and was finally dismissed for the university with a good report in regard to his diligence, his knowledge and his moral conduct. During his time as a student in Altenburg, his father died in 1825, leaving him a fatherless orphan.

At Easter 1827 he was enrolled and accepted as a student of theology at the University of Leipzig. At first, he attended the philosophical and philological lectures, as it usually happens, and at first he did not know the difference between the rationalist and the believing professors of theology and accepted lectures from rationalist theologians, such as Tzschirner, Rosenmüller, Winzer and others. Later, however, he learned to pay attention to God's word, because he read the Bible diligently in the primer, and attended now only the lectures of the believing professors, a Tittmann, A. Hahn, Lindner sen. He also joined the Christian students and therefore had to bear the ridicule of the others. If he had been quiet and withdrawn before, he became all the more so now, since he went into his innermost being and especially sought to become certain of his salvation in Christ through righteous repentance and faith.

At the same time, this little writer of his life got to know him, loved and respected him, and formed a close friendship with him and with other Christian students, some of whom had emigrated to America with him and were still preaching. I remember with pleasure the time when I lived with the Blessed in a house in Leipzig. In the Grimmaische Vorstadt, an old lady had a house in a garden. She rented out some rooms to students, but only, as she explained, to "quiet" students. The blessed Brohm lived with her and was held in high esteem by her, especially because of his quiet nature. That is why I was also given a room on his recommendation. Every day, we now spent time together, studied together and shared our spiritual experiences with each other.

Brohm had already passed his candidacy examination in Dresden before the Oberconsistorium in 1832 and had returned to Leipzig to pursue private studies. Through inheritances he had the means to be able to study privately for a longer period of time. At that time he studied with great diligence the articles of the Christian faith by Martin Chemnitz and read daily in the Hebrew and Greek Bible; in particular, he memorized every morning a Hebrew psalm or the Hebrew words that he did not yet know and which he had written down on a piece of paper. During the time of his examinations in Dresden, he had been the Lutheran pastor at the He met Martin Stephan at St. John's Church there, whose congregation was Bohemian, and was attracted to him by his powerful sermons and his adherence to the confessions of the Lutheran Church. He therefore moved to Dresden in 1834. Here, too, he lived in the greatest seclusion and silence without an office. Only he often helped out a friend who had a private school and also preached from time to time, especially when Pastor Stephan was at the baths in the summertime.

Dr. Rudelbach, who was then Consistorialrath in Schönbürg, asked him to apply for a pastorate; but he did not do so on the advice of Pastor Stephan, who did not want him to commit himself, since the long-planned emigration of the Saxon Lutherans to North America would take place soon. And in the fall of 1838, this emigration of about 800 people really took place. Brohm traveled with Stephan on the ship Olbers and arrived happily in St. Louis via New Orleans on February 19, 1839. Probably because he was so quiet and discreet, and because he was also held in high esteem by the emigrants because of his Christian earnestness, he was made his amanuensis by Stephan. Our Brohm knew nothing of the evil ways which Pastor Stephan was already secretly pursuing at that time; otherwise he would have withdrawn immediately. Truth in his whole being and the most scrupulous conscientiousness and hatred against everything made and hypocritical belonged to the basic features of his character. God exposed the hypocrite Stephen and delivered the whole great community from dangerous soul tyranny, just at the time after they had purchased several thousand acres of land in Perm County, Missouri, for residence.

In addition to 4 pastors and 6 candidates of the sacred preaching ministry, Brohm was also on the new, undeveloped settlement. He wrote to the pastor Wyneken, who was assigned to him in and near Fort Wayne, whether a sphere of activity was to be had for him and other candidates in his vicinity. The letter went unanswered, as Wyneken had just then traveled to Germany. He was therefore advised by the pastors to start a college in connection with other candidates. In God's name, he accepted. And in order to become even more proficient in the English language, which he had already begun to learn in Dresden, he went to a public school as a pupil until the new college, a simple log house with four acres of land, had been built. In the late fall of 1839, the college building was formally dedicated and started with 9 students. All of his initial assistants, the then Pastor Ferdinand Walther, Candidate Fuerbringer, and the Clerk of this, were soon called away from Perry County. Brohm therefore continued the college alone with the help of the same Pastor Löber until the year 1843, when he received the call from a small Lutheran congregation in the city of New York through the mediation of Pastor Grabau.

He accepted the same as a divine one, moved there, after he had previously married his surviving widow, Mrs. Johanna v. Wurmb, née Zahn, with whom he had 3 underage stepchildren, and took office there on March 31, 1843. The congregation consisted of only 11 voting members. In a small hall, church services were held every Sunday and school during the week. With all faithfulness and conscientiousness, under many a cross and hardship, he has there himself worked for 15 years. For 7 years he had no school teacher, so he kept the school himself. No one has ever heard a complaint about this from his mouth. He bore everything quietly. It was a special cross for him for a long time that he was so completely closed without having a like-minded brother in office and faith nearby. In a diary written in Latin, which was burned at his request after his death, there is a heartfelt thanks to God for having given him a faithful friend in the blessed Pastor Wyneken, who was then in Baltimore. And when the same had been called from New York to St. Louis, he laments having lost this friend and asks his heavenly Father to replace him again. There will probably still be some alive who were taught, confirmed and received into the Lutheran congregation in New York by the blessed Pastor Brohm and were edified by his thorough preaching. They will certainly keep a blessed memory of him.

In 1858, when a small congregation had gathered in and around Concordia Lutheran College in St. Louis, Brohm was called to pastor that congregation. On November 28 of that year, the 1st of Advent, he was solemnly installed in his office in the auditorium of Concordia College, where the services had first been held. For twenty years, by God's grace, he faithfully carried out this ministry, without a prolonged interruption, in constant health. He not only preached the Word of God in the Concordia District, first in the assembly hall and then in the beautiful Church of the Holy Cross, but also in the Church of the Holy Spirit. He preached the Word of God not only in the Concordia District, first in the Assembly Hall and then in the beautiful Church of the Holy Cross, but also regularly, alternately, in the Church of the Trinity, in the Church of Immanuel and in the Church of Zion in St. Louis. Everywhere he was gladly heard, for his sermons were very clear and edifying and were delivered with great calm, so that every word could be understood even in the large churches. As a pastor he especially took care of the sick and visited them diligently. In addition to his preaching duties, he also gave a few weekly lectures on Old Testament exegesis in the theoretical seminary, which the students loved and valued. He was generally respected and loved; for one noticed in him: he is a whole pastor. He also collaborated on the journals of the Missouri Synod and edited the 30 volumes of Luther's People's Library. Hopefully, sermons by him will also appear in print later.

When he reached the age of 70, he noticed a particular decrease in his memory. This worried him very much. Precisely because he was used to weighing all his words, he also wrote down all his sermons verbatim and delivered them as he had written them out, word for word. He could no longer do that, no matter how much time he had spent on memorizing. As difficult as it became for him to resign from his office, he finally had to decide to do so. The congregation agreed to his request for retirement and paid him a considerable pension. Until his chosen successor arrived from Germany, he continued to administer his office, albeit with great effort.

In the fall of 1878 he moved away from St. Louis as pastor emeritus to join his only son, then professor of English in the college of the Wisconsin Evangelical Lutheran Synod at Watertown and now professor in the school teachers' seminary at Addison, Mr. Th. Brohm, Jr. In

190

Addison the Blessed preached a few more times, also gave some lessons in the seminary. However, he did not think of a longer life, but only of a soon blessed end. He had become tired of life and weary on his pilgrimage and sighed and pleaded, like Elijah: "It is enough, take now, O Lord, my soul!" The Lord Jesus Christ, whose name and merit he had always preached to his listeners, was his comfort and his life. He also hoped to attain eternal bliss through Him. And behold, the Lord took him away so that he would not see death forever. On September 24, while he was still up and walking around and about to go to the table, a sudden heart attack struck him and put a blessed end to all his misery. As

he was silent in his life, so he was silent until his death. He experienced the fulfillment of the request as it occurs in the song: "Christ is my life":

"Then gentle and still, O Lord, let me sleep according to thy counsel and will, When my hour comes."

His faded body was buried on September 27 with great Christian participation. A deputation of the parish of the Holy Cross in St. Louis was present. Kreuz in St. Louis was present. The president of the Illinois District Synod, Pastor Wunder, spoke on Prov. 10:7 in the hall of the school teachers' seminary. Pastor J. Große in Addison spoke on 1 Kings 19:3.

Blessed Pastor Brohm is survived by his well aged mourning wife, 1 son, 3 stepchildren, 2 sons-in-law and 2 daughters-in-law, 15 grandchildren and 8 great-grandchildren. May the gracious and merciful God help them to follow their father and grandfather in faith and godliness. May He also do this to all friends and former church and confessional members of the same, and grant us all a blessed afterlife through Jesus Christ, our Savior. Amen. J. F. Büniger.

To the ecclesiastical chronicle.

I. America.

The General Council has designated Ash Wednesday as the annual Day of Penance and Prayer. Certainly an extremely appropriate time.

Socialism. At the recent Socialist Congress in Switzerland, a delegate spoke of the slow progress of socialism in America. This is most gratifying. But because of this, the Christian congregations must not put their hands in their laps, but must continue all the more joyfully in their counter-conviction.

Methodism. The state of affairs in the Methodist Church could be seen quite clearly during the interrogation of the Methodist preacher Dr. Thomas, who was accused of false teachings and was finally expelled. Although he denied the inspiration of the Holy Scriptures, the redemption through the blood of Christ and the eternity of hell, the investigating committee did not agree on the individual points. And during the interrogation, his defender, Prof. Bierbrauer, could declare without being contradicted: "If one wanted to proceed with the bishops in this way, it would turn out that at least three of them would be found to be false teachers. And if one wanted to extend the investigation to the others who stand in honor and dignity in the church, one would find that two of their employed editors, one of their general secretaries, and a large number of the most influential preachers of the church had been involved with

Dr. Thomas leads the same doctrine about inspiration of the holy scripture, reconciliation and hell punishments. Bishop Forester leads false doctrine about the resurrection of the flesh, which he denies. He even denies the resurrection of Christ. Bishop Hurst denies the eternity of the punishments of hell and the divine inspiration of Scripture. Bishops Merrill and Foß reject the doctrine of the Atonement and profess the view of Dr. Thomas. Dr. Warren is just as liberal as the latter in the doctrine of inspiration of Scripture, and Dr. Vincent is a Universalist (supposing the finite blessedness of all men), as I have it on good authority." - —

Red. O. B. Frothingham, a man of 58 who has preached the barest unbelief in New York for 20 years, has recently changed his mind and retired from preaching. He has not yet turned to Christianity, but he recognizes the untenability of his unbelief and admits that the Christian religion must have some power. He told a reporter for the *Evening Post* that he was first disturbed by the perception that freethought seemed to be drifting toward a dead materialism. He said, "The men who appeared as teachers in the freethought movement were avowed materialists, while the religion of the gospel was stronger, the churches were better filled, and there was more of a religious spirit than there had been 20 years ago when I began my work.... A suspicion grew in me more and more that there might be something behind or under what is called revealed religion. . . . This question has often forced itself upon me in recent years: What is the power behind these ignorant people who find honor and comfort in religion? . I cannot say; but it is there, and it may be that the people who deny the essential truths of revealed religion are all wrong. ... To fast everything together, it seems to me that the work I have done so far leads to nothing and that it is perhaps based on wrong judgments. Therefore, it is best to adhere to it. I do not want to give the impression that I am revoking something. I simply stop denying and wait for more light." - That is certainly a strange confession!

Christmas is not celebrated in most American churches, and by those who do celebrate it, it is usually celebrated in an entirely secular manner. "Herald and Magazine" gives the following notice of an American Christmas celebration: "The First Ward Episcopal Methodist School at S., N. Z), is holding a performance of Santa Claus and *Jack the Giant Killer on Christmas* Eve; also, in the church, you will find a menagerie of wild animals and Mrs. Jarley's wax figures." - Dear reader, if in your parish the sweet consolation of Christmas is proclaimed unabridged: Christ is born to thee too well! - and if all worldly trumpery is kept away from the children's service held especially for the youth, - then thank God from the bottom of your heart.

II. abroad.

Importance of the school for the church. In the "**Sächsisches** Kirchen- und Schulblatt" (**Saxon** Church and School Gazette) of November 3 we read: "The school of the separated Johannismgemeinde in Niederplanitz has about 100 children. If the future of a community is based on the youth, this is a sign that there is nothing wrong with the hope of many that the Free Church will one day cease to exist. It will remain and is set to appeal to us. May this be more generally recognized." - Unfortunately, many synods still do not want to realize that a major cause why the Lutheran Church in America has lost so many members to the sects is the lack of Ge

The Lutheran Church has not been satisfied with the religiously unaffiliated state schools. How will those Lutheran preachers, congregations and synods answer to God who, whether out of avarice and an earthly sense that only looks at the benefits in business, or out of laziness and religious lukewarmness, still do not awaken to the zeal to establish and

maintain Christian schools, in which genuinely Lutheran, well-educated and godly teachers first and foremost instill in the dear children the pure milk of the gospel and thus make the school the planting garden of our church for the coming times? W. [Walther]

Pabstthum. We reported some time ago that in France a Protestant corporal was sentenced to four days in prison for refusing to bend the knee at a Roman procession. Recently, like-minded friends sent him a Bible with a puff inscription, along with other religious books; however, his superiors did not allow him to keep the books in the barracks!

Methodist Missions. The Mission Board of the Methodist Episcopal Church has granted -69,948 for missions to Sweden, Norway, Denmark, Germany and Switzerland and only -6,500 for the Gentile mission in Africa.

Inaugurations.

Rev. Br. Zage! was inducted on behalf of the Middle District Presidency Nov. 24 in Julietta, Ind. C. C. Schmidt.
Adreffe: Lov. Vr. Laxel, dullotta, Llarion Co., lod.

Rev. Fr. Berg was installed by the undersigned on behalf of Praeses Niemann at St. Peter's Parish, Adams County, Ind. on the 23rd Sunday after Trin.

Adreffe: Rev. l'r. Lsrx, vcroatur, ^dams Co., Ind.

Herm. Meyer.

Rev. L. I. Gehrmann, called from Immanuel congregation at Town Burnett, Wis. was installed in the midst of his congregation on the 1st Sunday in Advent by order of the Most Reverend Pres. Northwestern District. E. H o Ist.

Adreffe: Rev. d. Cedrmann,

Lurnett 8t "Uoo, vodxe Co., Mw.

Mr.?. C. H. E. Kretzmann, called by the congregation at Farmers Retreat, Dearborn Co., Ind. was installed by order of Mr. Praeses Niemann on the 22nd Sunday after Trin. with the assistance of Mr. k. G. Runkel inducted into his new office by the undersigned. W. Brakhage.

Address: Rev. C. H. R. Kretzmann,

Farmers Retreat, Dearborn Co, Ind.

Mr. R. I. C. Oehlschläger, formerly of Pomeroy, O., having resigned from the Ohio Synod for the sake of the pure doctrine of election by grace, was unanimously called by the newly formed Trinity Lutheran congregation at Utica, R. A-, was installed in his office on the 1st of Advent, by order of Praeses Beyer, Eastern District, by the undersigned.

May the merciful God bless and refresh his faithful flock there together with its pastor.

Adreffe: Rev. O. Oetüsedlaexer,

208 Court 8tr., vttoa, N.?.

Since the long-time teacher of the Lutheran congregation in Monroe, Mich., Mr. I. S. Simon, has accepted the call to the newly established second teaching position at the Proseminar of the "local" Concordia College, he was inducted into his new office on November 8 by order of the Honorable District Presidium by the Director of the institution, Prof. A. Crämer, as Preceptor.

God be praised, both that he has now given the Proseminar the long-needed help of a permanently employed second teacher, and that he has immediately made the aforementioned joyful in accepting the appointment given to him. May he now make him a great blessing to the institution and through it to the church; but may he also bless the dear congregation of Monroe, that for the sake of God and his whole church they have made the difficult sacrifice possible for the institution!

F. Lochner.

Adreffe: blr. F. 8. 8imou,

Concordia

8ew!uar^,

LprluxÜeld,

III.

Church dedications.

On the 2nd Sunday of Advent, the branch congregation of the undersigned at Morrisonville Prairie, Christian Co, Ill, dedicated their newly built church to the service of the Triune God. It is a beautiful frame building with an ornamental steeple. The Rev. C. Schroeder preached in German and the undersigned in English.

L. Tooth.

It was a blessing from God that my branch congregation near Neshkoro, Wis. which had united this spring with some members of the Crystal Lake congregation living near it, was able to consecrate its new church to his service on the first Sunday of Advent, k. Leßmann from Berlin and k. Theel preached.

I. I. Oetjen.

Schnleinveihrmg.

On the 20th Sunday after Trinity, the Lutheran congregation of St. John's in Caledonia Township, Iowa, dedicated their newly built school (24X36), which will also be used for worship for the time being, to the service of the Triune God.

Festive preachers were: Mr. Pastor F. Grumm and undersigned. E. Zürer.

Mission Festivals.

On the tenth Sunday after Trinity, the churches of New York and vicinity celebrated their tenth annual mission festival in Broadway Park, East New York. On this occasion the word of God was preached by Messrs. F. W. Föh-linger, P. Andres, H. Stechholz and I. P. Beyer. The collection amounted to -287.00 and was distributed as follows: 125.00 for inner mission in the West, 25.00 for emigrant mission, 15.00 for Negro mission, 25.00 for Wartburg Orphanage in Mount Bernon, 25.00 for the orphanage in Boston, 20.00 for the deaf and dumb institution in Morris and for our teaching institutions in St. Louis, Fort Wayne, Springfield and Addison 13.00 each.

«. T. Pechtold.

On the 19th Sunday after Trinity, the Immanuel, Cross and Holy Spirit congregations of Milwaukee, Wis. celebrated a joint mission feast. The collection was -111.25.

I. L. Osterhus.

Election result.

To the principal of our high school in Fort Wayne, Ind.

Professor R. A. Bischofs was elected by an absolute majority of votes.

St. Louis, Mo, Dec. 12, 1881.

L. F. W. Walther, d. Z. Secr. of the Electoral College.

E-nference - Displays.

The La Porte Specialconference will meet at South Bend, Ind. on Jan. 8-4, 1882 - Registration requested.

H. Steck.

The Southwest Indiana Districts Conference will meet, s. G. w., January 10 and 11, 1882, at the home of Rev. Huge at Vincennes, Ind. G. Mohr.

The New Aeck teachers' conference will meet, s. G. w., December 28, 29, and 30, at the church of Mr. Praeses Beyer in Williamsburgh. - It is requested that you register in time with Mr. Grützmacher, teacher. L. Wedekind.

New York Districts-Pastoral Conference-January 3-5, 1882, at Praeses Beyer's Church, Brooklyn, R. U.

H. C. Steup.

Indianapolis- Seymour Specialconference to be held at Seymour, Ind. on January 10 and 11, 1882 - Registration!

C. Kretzmann.

The Cleveland Specialconference meets, s. G. w., January 4 and 5, 1882, at? Schwan jr. H. Weseloh.

The Buffalo Districts conference will meet at the undersigned's home on January 3 and 4, 1882. - Registrations requested.

I. W. Gram.

Income in the cost of the "Western" District:

To the synod treasury, Collecte of the congregation!'. Germann's in Fort Smith, Ark. -12.00. From Trinity District in St. Louis 8.20.?. Biltz's Gem. in Concordia, Mo., -8.00. Two Coll. of the Gem. k. Sappers in St. Louis 25.60. Coll. of the Gem. k. Leuthäusers in Norfolk, Nebr. 3.00. Coll. of Gem. ?. Zimmermanns in Columbia Bottom, Mo., 4.92. (Summa -73.72.)

For inner mission: N. R. by k. Polack in Uniontown, Mo., 1.00. Half of mission festival coll. of Gem. k. Janzows in Frohna, Mo., 50.60. Coll. of the Gem. k. Polack's

in Marshall Co., Kans. 15.02. F. Friedrich 5.00. Mrs. Coors by k. Germann in Fort Smith, Ark. 25.00. baptismal coll. at Andr. Morbe by k. Geyer at Serbin, Tex., 4.30.?. Rosch- kes Gem. at Pierce City, Mo., 7.20. Coll. of Gem. k. Hilgen- dorfs at Belle Creek, Nebr., 5.50. Coll. of Gem. k. Grupes' at Eisleben, Mo., 4.50. Coll. of Gem. k. Endres' at Utica, Neb., 13.60. Christian Lewes at Columbia Bottom, Mo., 1.00. half of the missionary festival coll. of the Gem. k. Lehmanns in Beverly, Mo., 11.50. (p. -144.22^)

For Negro Mission: Mrs. H. Burlage through k. Frese in Omaha, Nebr., 1.00. Chr. Lewes in Columbia Bottom, Mo., 1.00. For New Orleans: H. Miesner in Frohna, Mo., 1.00. Thank offering from N. N. of Wisconsin 5.00. (S. -8.00.)

For Pagan Mission: Mrs. B.B. by k. Cousin in Cole Co, Mon, 2.00. Chr. Lewes in Columbia Bottom, Mon, 1.00. (S. -3.00.)

For the deaf and dumb: Coll. of the Gem. k. Millers in Franklin Co, Mon, 5.75. Chr. Lewes in Columbia Bottom, Mon, 1.00. Thank offering by R. N. of Wisconsin 10.00.

For poor sick pastors: Thank offering from N. R. of Wisconsin 10.00. Mrs. F. Sienknecht through M. C. Barthel in St. Louis 5.00. (S. -15.00.)

On the emigrant mission in New York: Salems- Gem. des k. Polack in Perry Co, Mon, 3.80. k. Weseloh's Gem. in Kimmswick, Mo., 4.55. (p. -8.35.)

To the new building in St. Louis: members of the Gem. k. Johanninas in Benton Co, Mo., 9.00. k. Krämers Gem. in Humboldt, Kans., 59.30. k. Hüschen's Gem. in Gas- conade Co. on Mo., 1st payg-, 50.00. C. Bennet in Creston, Wyo. Terr., 10.00.?. Spehr's Gem. in Benton Co, Mo, 1st payg., 53.25. k. Frese's Gem. at Port Hudson, Mo., 12.75. k. Hoffmann's Gem. at St. Bernhardt, Nebr., 5.61, whose Gem. at Battle Creek, 8.11. k. Maack at St. Charles, Mo., 10.00, whose gem. 1st payg., 54.75. Louis Preters by?. Winkler in St. Louis Co. mo., 5.00. chr. Lewes in Columbia Bottom, mo., 5.00. k. Richter's Gem. in Ellisville, Mon., 1st tn, 52.00, whose preaching place in Orrville 2.00. (S. -336.77.) Signed: k. Polack's Gem. in Paitzdorf, Mo., 150.00. k. Spehr's Gem. in Benton Co, Mo, 110.00. k. Maacks Gem. near St. Charles, Mo., 162.75. k. Lehmann's comm. in Jefferson Co, Mo, 45.25. (S. -468.00.)

For the burned in Michigan: members from k. Polack's comm. in Paitzdorf, Mo., 6.00; coll. from his comm. in Marshall Co., Kans., 47.09. Members from k. Bayers Gem. in Osage Co, Mon, 14.00; coll. from k. I. Meyer's in Thayer Co, Nebr, 1.19?. Sievers' Gem. in Cape Girardeau, Mo., 75.85. k. Matuschka's Gem. in New Welle, Mo., 38.00. k. Biltz's Gem. in Concordia, Mon., 20.00.?. Sapper's Gem. in St. Louis, Mo., 32.40. members of the Gem. k. Freses in Omaha, Nebr, 16.00. Wittwe Körner's in St. Louis 5.00. by?. Junack in Washington Co, Kans, 1.00. Mrs. Brinkopf by ?. Äümmer in Cape Girardeau Co, Mo., 5.00. k. Frese's Gem. in Port Hudson, Mo., 1.25.?. Maisch's Gem. in Lee Co, Tex, 12.00. members of Gem. k. Wesches in Jefferson City, Mo., 16.25. belated from Cross Gem. in St. Louis 7.50. members from?. Hoffmann's Gem. in Madison, Neb., 14.25. k. Wischmeyer's Gem. at Rose Hill, T", 22.00. n. n. from L. M., 1.00. I. Scharlau at Thin Co. of Wis., 1.75. ch. Lewis at Columbia Bottom, Mo., 1.00. k. Lehmann's Gem. to Sandy Creek, Mo., 5.10. N. N. by k. Richter in Ellisville, Mo., 1.00.

For the kk. M. Wyneken and H. Crämer: k. Bayer in Osage Co, Mon, 1.00.

For poor students in St. Louis: Maria Pralle through ?. Polack in Marshall Co, Kans, 1.00. Chr. Lewis in Columbia Bottom, Mo, 1.00. Coll. of the Gem.?. Lehmanns to Sandy Creek, Mo., 3.80.

To Orphanage in Addison: Thank offering from N. N. of Wisconsin 5.00.

For the lunatic asylum to be built: Thank offering by R. N. of Wisconsin 10.00.

For the congregation in Neu-Ulm:?. Gräbner's congreg. at St. Charles, Mon., 10.00.?. Maack's Gem. at St. Charles, Mo., 23.75. Coll. of Gem. k. Lehmann's to Sandy Creek, Mon., 3.70.

For the Gem.?. Weisbrodts in Mt. Olive: Kreuzgem. in St. Louis 80.00, H. Jungkuntz 2.00.

For the comm. k. Schröders in St. Clair, Mich.: Cross- gem. in St. Louis 3.00. k. Gräbner's comm. in St. Charles, Mo. 5.00.

St. Louis, Mo., Dec. 9, 1881. E. Roschke, Casfirer.

Entered the Saste de- Illinois - Districts:

To the synod treasury: From?. Bartling's congregation in Chicago -21.55. Collecte on 1st Sunday of Advent from k. Great's Gem. in Addison 35.39. From k. Schalters Gem. in Red Bud 15.00. (Summa -71.94.)

To the building fund: by H. B. from Addison -2.00.

For the new building in St. Louis: From Chicago: By k. Bartling from Gust. Müller and Fr. Wolfs 10.00 each, E. H. Fischer 70.00, Joach. Plamp, Chr. Freedland, Ferd. Remle, Lud. Limberg, Joh. Willet, C. F. Rörs, Murawski sr, C. Mu- rawski jr. and Aug. Heiden 5.00 each, Job.

Pepper 3.00, Fr. Müller 2.00, Joh. Machan and Fr. Mierke 1.00 each, Joh. Fründt 10.00, Karl Umbaun 8.00; from k. Hölter's Gem. (2nd Zahlg.) 139.00; from k. Engelbrechts Gem. 51.00; by?. Wunder from sr. Gem. 59.00; from Elis. Depner 1.00; by?. Succop from Karl Seefurth, Herm. Suhr and Joh. Müller 10.00 each, Wm. Meyne 25.00, Gottl. Steinke, Karl Schröder and Hnm. Schröder 5.00 each, Ernst Matz (1. Z.) 5.00; by k. Merbitz in Beardstown from I. H. Lovekamp 15.00, H. Deppe and H. Tie-meier 10.00 each, H. Seeger, C. H. Moormann, 8. Boy, H. Sieckmann, 8. Zimmer 5 each.00, A. Wetterau, I. Ortwein, C. H. Ko-belenz, G. Kuhlmann and F. Dieckhaus 3.00 each, F. Grünemeier, H. Tücke, E. Wedeking 2.00 each, I. Seeger 1.50, F. Hüsemann, Wittwe Jäger, F. Hupe, F. Schmale, M. Walter and H. Stüwe 1.00 each, Ck. Reiter .50, by k. C. Winters Gem. in Hampton (1st Zahlg.) 21.00. (p. -590.00).

To the Negro mission: By k. Sckäfer in Renault, part of the mission festival coll. 5.00. k. Schalters Gem. in Red Bud 13.00. (S. -18.00.)

For heathen mission: k. Heyers Gem. in Colehour 1.55. By k. Bartling in Chicago from H. Gehrs 1.00. (p. -2.55.)

On the Emiar. mission: By k. Schäfer in Renault, Theil der Missionsfestcoll., 3.50.

For poor students in St. Louis: Reformation Festival Coll. of k. Eissfeldt's Gem. in South Chicago 5.50.

For poor students in Springfield: Reformation Festival Coll. of k. Bohlen's Gem. in Summit 10.00.

For poor students in Fort Wayne: by k. Schuricht in St. Paul from R. Maske "for a student who wants to become a preacher" 2.00 and from the Women's Association for Karl Albrecht 18.35. k. Bartling in Chicago for Fr. Brauer 10.00. By k. Succop there from the Jünglings-Veretn for Ph. Dubpermell 23.00. (p. -53.35.)

For poor students in Addison: k. Röders Gem. in Arlington Heights for Schnackenberg 10.00.?. Bartling's Gem. in Chicago for G. Strasen 5.00. (S. -15.00.)

To the widow's fund: by k. Merbitz in Beardstown, contribution for 1881, 4.00 and by N. R. 5.00. C. W. Mangels-doxf in Rock Island 5.00. Adolph and H. C. Buchholz in Addison .50 each. By k. Striker in Proviso: by sr. Gem. 17.00 and coll. at Pb. Volberding's wedding 9.30. By k. Bergen in Prairie Town, contribution 5.00 and by N. N. 1.00. Thank offering for happy. Delivery of Mrs. W. Kammann in Dundee 3.00. By k. Holtermann in 8ost Prairie, contribution 4.00 and coll. 4.00. (S. -58.30.)

For inner discord: From Chicago: by k. Miracle by Elis. Dißner 1.00, by k. Hölter by Anna Merkel .20, by k. Bartling by H. Gehrs 1.00. By k. Schäfer in Renault, Theil der Missionsfestcoll. 5.00. k. Schalters Gem. in Red Bud 20.35. By?. Winter in Hampton, mission festival coll., 19.00. (p. -46.55.)

For the deaf and dumb:?. Roeders Gem. in Arlington Heights 20.00.

To the orphanage at St. Louis: By k. Bergen in Prairie Town by Sophie Gusewelle 5.00.

For the progymnasium in Milwaukee: k. Roeders Gem. in Arlington Heights 10.00. Teacher Fedder in Belleville 1.00. (S. -11.00.)

For k. Kniefs Gem. in Golden, Ill.: By?. Hölter in Chicago by Aug. Heidorn 1.00.

For k. Alexanders Gem. in Iowa: k. Döderlein's Gem. in Homewood 9.45.

For the burned in Michigan: By?. Döderlein in Homewood from members of sr. Gem. 4.00. By k. Mertner in New Berlin: Coll. sr. Gem. 4.36, by C. Puker 5.00, F. Kammholz .65, H. Boston 2.50, and Coll. sr. Filialgem. in Holland 13.75. k. Schaller's Gem. in Red Bud 10.00. (p. 40.26.)

For k. Great Gem. in St. Joseph, Mo.: k. Wunders Gem. in Chicago 33.50.

XL. To the sum required for the new building in St. Louis were paid: by L. Hölter's Gem. in Chicago 139.00.?. Engelbrecht's Gem. in Chicago 51.00, k. Winter's Gem. in Hampton 21.00. (P. -211.00.)

Addison, Ill, Dec. 1, 1881. H. Bartling, Casfirer.

Entered the Saffe of the Rordvestlicheu District:

For poor students in Addison: Wedding scoll. at F. Gie-ruch in Freistadt -6.62.

For poor students in St. Louis: wedding coll. bet Putwaffer in Freistadt 4.47. B. in Allouez 20.00. (Summa -24.47.)

For heathen mission: from Aug. Bode's piggy bank for Indian mission 1.00. Mission festival coll. from?.. Schaaf's Gem. 12.70. (p. -18.70.)

For the LL. Crämer and Wyneken: k. I. L. Daib subsequently 1.00.?. Friedrichs Gem. in Watertown, Minn-, 5.00. k. Chr. Mäurer 1.00.?. Ph. Wambsganß Sr. 2.00. Fr. Malcher 1.00. (S. -10.00.)

Zym orphanage in Addison: k. C. Seuels Confirmants 8.00.

For dte Gem. in Leland, Mich.: k. Kellers Gem. in Racine 7.66.

For the community in Neu-Ulm, Minn: Phil. Schulberger 1.00.

To the widow's fund: Bonden?!.: A. O.Döhler 2.00, G. Präger 1.00, A. E. Winter 2.00, C. Seuel, Ebr. Mäurer, Chr. Löber, G. Löber, G. Kühle, 1.8. Osterhus, I. Strasen each 4.00, H. Radeke, Ph. Wambsganß sen. each 3.00. From the 8ey-rers: H. Ehlers, I. C. F. W. Bock, G. Hartmann, A. Pritzlaff, Fr. Rix, G. Steuber, 8eynigk each 4.00, W. Neitzel 4.75. High-time coll. at Fr. Wolfs in Oshkosh 2.37, at H. W. Duske 2.05. From Stephans Gem. in Milwaukee 10.00.?. Schumann's Gem. in Waterford 5.50.?. Goehringer's Gem. in Sheboygan 10.00. Wedding collecte at C. Schoefsw's in Freistadt 9.09. C. Reineck in Milwaukee 1.00. 8ehrer Sckauß/Schüler 2.50.?. Friedrichs Gem. in Waconia 10.00. By?. Chr. Mäurer v. N. R. 2.00. Joh.-Gem. in Mequon 2.25. k. Wesemann's Gem. in Grafton 4.82.?. Schumann's Gem. in Waterford 3.70. Herm. Meyer in Milwaukee 1.00, Mrs. Quiel .50. E. W. in Town Wilson 1.00. John Pritzlaff in Milwaukee 50.00. Chr. Schmidt 1.00. N. Hass, thank offering for happy. Delivery of his wife, 2.00.?. D. Kothes Gem. 10.85. B. in Allouez 20.00. Trinity Gem. in Freistadt 20.06.?. A. E. Winters Gem. 6.00. (p. -248.44.)

For Negro mission: belated mission feast coll. in Oshkosh 10.00. W. Bart in Milwaukee .50. Wm. Wegende in Potsdam 2.00.?. Schumann's congregation in Waterford 2.50. (S. -15.00.)

For the progymnasium in Milwaukee: Dreieinigkcits-aem. in Milwaukee 37.00. k. A. G. Döhler 2.00. I>. I. M. Hieber's Paulusgem. in Sheboygan Falls 6.90. Petrigem. in Wilson 3.50.?. Kothes Gem. in 8ewiston 10.75.?. F. 8ey-hes Gem. 4.00.?. I. G. Hilds Gem. 11.33.?. G. Löber's branch in Hartland 12.35.?. W. Rüdiger's gem. 4.00. k. Keller's parish in Racine 10.29.?. Kretzschmars Gem. in Mount-ville 7.50. (p. -109.62.)

For inner mission in the Northwest: Reform.-Festcollecte of Stephansgem. in Milwaukee 20.30. Thanksgiving offering of Mrs. Ferd. Schulz 5.00. From the congregation of?. Radecker in Carver 17.50. Trinity congregation in Mequon 2.75. k. Wesemanns

192

Gem. in Grafton 10.00. k. Erck's Gem. in Vienna 2.00. (p. -67.55.)

For the deaf and dumb: B. in Allouez 10.00.

For poor students in Springfield: k. Wambsganßs Gem. in Adell for W. Schmidt 15.00.

For the Michigan brethren stricken by fire:?. Hinnenthal's Gem. 18.00. k. Pieper's Gem. in Kewaunee 14.50. Subsequent from Stephans Gem. in Milwaukee .50. R. Leßmann's Gem. in Berlin 12.75. R. Rolf's Gem. in St. Paul 16.45. R. D. Koth's Jmm.Gem. in Lewiston 42.00. R. W. Friedrich's Gem. in Waconia 20.00. members of R. I. G. Hild's Gem. 8.60. R. H. Ratbjen's Gem. 8.30. R. Leyhe's Gem. in Grand Rapids 3.00. k. Schilling's Gem. in Auburn 45.25, in Scott 18.55. R. Markworth's Gem. in Mantoufel 4.45. (S. -212.35.)

To the synodal treasury: k. Daib and Gem. 13.00. Trinity Gem. at Fremont 25.83. Trinity Gem. at Mequon 3.40. R Keller's Gem. at Racine 19.65.?. Markworth's Gem. at Rat River 2.30, at Fremont .87, at Schroeder's Corner 2.88, at Caledonia 7.00, at Fremont Road 5.50, at Wolf River 7.00. (S. -87.43.)

To seminary bau in St. Louis: R. Prägers Petrigem. in Town Granville 30.00. R. Schwans Gemm. in Pella and Town Herman 13.00.?. Prägers Gem. in North Prairie 2.70. St. Peter's Gem. in Granville 25.00. R. Hild's Gem. in 3rd Sendg., 59.50. R. Wesemann's Gem. in Grafton 69.50. R. Keller's Gem. in Racine 90.66. A. Sylvester 5.00. H. Goetsch 2.00. R. Arnold's Gem. in Calumet, Mich. 25.00. R. Ehr. Kolbe 5.00. (S.-327.36.) Signed: R.DöhlersGem. 15.00, R. Wesemanns Gem. 124.00,?. Prägers Gem. 70.00.

Correction.

In my receipt ("Luth." No. 22) read instead of "For Ad. Krämer from Em. Köstering and G. Weinhold each -2.50": For Ad. Krämer and Em. Köstering each 2.50 from G. Weinhold. For new building in St. Louis from Joach. Maas -25.00 instead of "Joach. Haas .25." - For emigrant mission in New York, mission festival coll. of the congregation in Oshkosh -7.76 instead of "7.26".

Milwaukee, Nov. 26, 1881. c. Eißfeldt, Kassirer.

Revenue to the Michigan District's coffers:

To the synodal treasury: From?. O. H. Schmidt's congregation in Lisbon -6.22. R. H. Bauer's congregation 6.05. (Summa -12.27.)

For the deaf and dumb: Gem. in Frankenmuth 20.25. ?. H. Bauer's parish 2.25. Parish in Frankenlust 40.00. Parish in Monroe 20.42. Mr. Lahr in Monroe 2.00. Pupils in Manistee 6.50. On L. Grüber's wedding in Frankenmuth collected 15.80. (p. -107.22.)

To the widow's fund: From the??: Schwartz, O. H. Schmidt, Lohrmann, H. Bauer, I. H. Witte 4.00 each, R. Mark worth 2.00,?. Sievers sr. 5.00. Of the teachers: Riedel sr. 4.00, Selle 2.00, Uhlig 3.00, Witte 2.00. G. Salvner in Saginaw .50. K., B. and H. at Manistee 5.00. L. Zeller Jr. at Detroit 1.00. comm. at Frankenmuth 27.75. Ludwig Schmidt at Dearborn 1.00. K. Wischow at Detroit 1.00. comm. at Montague 3.00. comm. at Petersburg 4.34. R. Düver 2.00. F. Schuhmacher at Petersburg 1.00. Cong. at Sandy Creek 5.71. By teacher Weiss from him, s. pupils and some others 4.25. Cong. at Roseville 10.00. Cong. at Waldenburg 10.00. I. Bröhm at Monroe 1.00. (p.-115.55.)

For Negro Mission: Last Mission Hours-Coll. Teacher Simons in Monroe 3.50.

For inner mission: Manistee congregation 10.00. Adrian congregation women's fund 10.00. R. Wuggazer, transfer from travel funds to Delegate Synod, 1.75. Lake Ridge congregation 7.13. L. Schmidt, Dearborn congregation 1.00. Big Rapids congregation 5.15. Bay City congregation 20.00...? Lohrmann's comm. 4.38. comm. in Frankenmuth 28.50. comm. in Montague 7.00. comm. in Monroe 8.30. (p. -103.21.)

On emigrant mission:?. Hüalis Gem. in Detroit 19.00. Gem. to Sandy Creek for New Dorr 6.08. (S. -25.08.)

For sick pastors and teachers: At Eickemeier's wedding in Bay City ges. 10.94. comm. in Frankenlust 4 p.m. (p. -26.9D).

For the Gem. in Neu-Ulm: Gem. in Fräser 24.51.

For the comm. inLudington: comm. to Sandy Creek 4.42.

For the new building in St. Louis: 2 collections of the congregation in Mill 19.52. N. N. in Mill .75. R. Arendt, surplus of travel money to the delegate synod, 1.60. Congregation in Saginaw City, 1. t. p., 30.00. R. Huegli's congregation in Detroit, 1st instalment, 277.45. Wyandotte congregation, 1st instalment, 10.50. Lake Ridge congregation, 1st instalment, 38.00. Frankentrost congregation, 1st instalment, 20.00. (L. -397.82.) Signed:?. Bernthal's Gem. in Richville 86.90.

For those burned in Michigan: Joachim Lange in Dearborn 1.00. Gem. in Mobile, Ala., 13.75. By Kassirer Renfer from the Gem. in Wellesley 126.50. Gem. in Poole 19.55. Gem. in Sebringville 3.00. Gcm. in Normanby 25.15. R Frosch's Gem. in Floringdale 37.00. Gem. in Salem 7.50. Gem. in Waldenburg 55.00. k. Böling's branch at Canal 10.00. By Kassirer Renfer 34.75. (S. -333.20.)

To the college household in St. Louis: Gem. in Frankenlust 7.25.

To the college household in Springfield: comm. in Frankenlust 7.25.

To the college household at Ft. Wayne: Gem.inFran kenlust 7.25.

To the seminary household in Addison: Gem. in Frankenlust 7.25.?. Wuggazer's pupil 1.14.; its branch in Wittlin 1.76. (p. -10.15.)

For the parish in St. Clair: By Kassirer Renfer 25.00.

For poor students from Michigan: At Andr. Bösel's hochzeit in Frankenmuth ges. 10.30.

To the orphanage in Addison: Gem. in Frankenlust 10.00.

Detroit, Nov. 24, 1881. Chr. Schmalzriedt,

Cassirer.

For the deaf and dumb".institution in NorriS, Mich. received:

By Kassirer Eißfeld in Milwaukee -32.22 u. 48.16. By Kassirer Grabl in Ft. Wayne 93.05. By R. Pohl, Harvest Festival coll sr. St. Clair Parish (in Freedom) 4.61. By Kassirer Simon in Monroe 76.37 & 22.75. By G. Renfer in Wellesley, Ont. 15.00. By C. Riedel in Saginaw City s. at d. Stiftungsfestd. Concordia Jüngl.-Verein 7.55. By Kassirer Bartling in Addison 31.00. By Kassirer Chr. Schmalzriedt 22.50, 76.72, 22.30 & 15.61. By R.Mtze in Hobart, Ind, Wedding coll. at H. Schuknecht, 3.03. Coll. d. Gem. in Waldenburg 11.09. By teacher Dornfeld in Martinsburg, N. N., wedding coll. at G. Meyer 3.00. By R. Strafen of the Gem. in Lebanon, Wis, ges. before wedding, 27.35. By R. Waldt in Racine, Wis. bequest from the late Mrs. Hüßner 100.00. By R. Schwankovsky in NorriS, contribution, 2.25.?. Seuel in Indianapolis 1.00. By H. Bartling in Addison 41.10. By R. Hügli of I. B. Hellenberg 1.00. By Kassirer I. Birkner in New York 38.28.?. Schaefer's Gem. in Troy, Ind, 4.20. R. Reichmann in Fryburg, contribution, 3.00. Interest in Bond B. No. 59 .65.

C. D. Strubel, Kassirer.

207 3skkerson ^V6., Detroit, Nioli.

Receipt, thanks and request.

Since September of this year, the following contributions have been made to the fund for poor pupils from Wisconsin in our educational institutions: From the parish of Mr. R. Löber Sr. in Milwaukee -2.00 (for the sons of the widow Engelbert). BonR. A. Rohrlack 2.00. R. L. Schütz 1.00. From the poor box of the parish of ?. G. Feustel 2.00. Conference travel allowance byR. I. I. Walker 2.05. From the community of R. Löber sen. 3.00. From R C. Markworth's Zionsgem. 1.65. For W. Kleinschmit: From the I. Women's Association of the undersigned's congregation 8.00 and from Mrs. R. Plötz here 2.00.

In thanking the I. By expressing my heartfelt thanks to the donors on behalf of the recipients and wishing God's rich blessing, I ask the dear Christians, especially of our synodal district, to enable me to satisfy the "urgent" requests of poor children from Wisconsin by sending them gifts of love as soon as possible. The faithful God will, according to His promise (Matth. 25, 40. Hebr. 6, 10.), bless them for it! He will make many hearts willing to give for this purpose!

Oshkosh, Wis. the 7th Dec. 1881.

I. L. Daib.

For the Lutheran orphanage near St. Louis" Mo., received since Nov. 22: Bequest from the deceased Barbara

Dohle in Huntington, Ind. Barbara Dohle in Huntington, Ind., -50.00. From Estel, Weinhold L Co. in Wittenberg, Mo, 5 Bbl. best flour. H. Weinhold L Sons in Frohna, Mo., 3 bbl. best flour. N. N. in St. Louis, 1.00. Twin child coll. by A. Meister in New Wells, Mo., 3.00. From the Jmm. districts in St. Louis by Willhardt, 2.00; by Günther, 10.55; by Huning, 7.80; from R. Lenk's district by Hörmann, 26.20; from the Dreieinigk.Distr. by Hüntchen 2.00, by Brockmeyer 5.35; from the Kreuzdistr. by the pupils of the teachers Erck, Tröller & Körner 20.00, from the Jünglingsverein das. 27.00, by Schumann 10.25. From the Dreieinigk.Distr. that. by Mrs. M. Schaap sr. 4.00, Leop. Gast 5.00. From Jmm. Distr. by Johanna Steting 2.00, by Jungfrauenverein to Christmas tree 12.00, Wittwe Quer- mann 2.00. N. N. by teacher Holscher at St. Charles, Mo., 5.00. Chr. Lowes at Columbia Bottom, Mo., 1.00. Members of congreg. at Staunton 1 partbie worn clothes. Thanksgiving feast coll. of congreg. at New Bielefeld, Mo., 14.35. By?..Bro. Nützel in West Ely, Mo., 7.10. Young Fri. club in the Triangle District in St. Louis 25.00, Brockmeyer and Steving 4S. Flour. Durck teacher Keller coll. in Carlinville, Ill, 1.00 each v. Wittwe Gillemann, Stetnmeier, H. Klein, Ch. Gillemann, Truste, Heinz, ?. B. Mießler, I. Grome, Chr. u. I. Sträub, Sträub Sr.; ;e .50 each from Riefenberg, H. Johnson, Löhr, Kasten, Diesels, Lenz, P. Sträub, teacher Karau, P. Behrns; .25 each from Schupmann in Schibo; .75 each from H. Sträub, Ch. Grotefind; 2.00 each from H. Wolf, Klein Sr. Kaiser's estate 9.10 along with clothing. Coll. in Dorsey, Ill: fromR. Flachsbart 1.00, his

junnder M. .25, Anna .15, Marie .15, August.25, Louise .10; H. Schulz .20, Könemann 1.00. To Mr. Dette in St. Louis several dozen writing notebooks. From Kirkwood through G. Greb from H. Mud 5.00, M. Mertz 1.00, Mrs. R. Lehmann 2 white bust shirts. From the Women's Association of Bethania Comm. in St. Louis 2 pieces of stuff, 6 little dresses, 2 aprons, 11 pairs of stockings. Teacher Mangold's pupils 20.15. Baptismal coll. at Andr. Kurio jun. dnrrh R. Geyer in Serbin, Tex., 3.50. Coll. d. Gem. of the?. Michels in Frank- lin Co, Mon., 9.00. I. H. Sckeer through?. Michels das. 15.00.

Louis, Dec. 10, 1881. i. M. Estel, Kassirer. eor. 3ck "Ilä Luther 8ts.

With heartfelt thanks, undersigned certify to have received the following gifts in their support:

ForR. H. Crämer: From R. Brammer -5.00, Mrs. L. Weiß 2.00, Mr. A. Böhm 1.00. From the Günther, Pröscholdt and Weiß families 5.00.

For k". H. Crämer and M. Wyneken: From Pastors of the Central Illinois District Conference 27.50.

May the Lord be a rich reward for all our benefactors. M. L. Wyneken.

Mrs. S. Crämer, widow.

For poor students received with heartfelt thanks from Mrs. G. Kirser in Haverstraw, N. U-, -2.00 and through the same from the worthy women's association there 1.00 as well as from Mrs. Hahn also there 2.00. From the worthy sewing association of the local parish of the Holy Cross 30 pieces of bust shirts, 24 undershirts, 16 pairs of underbed dresses, 18 pairs of stockings and 30 Uebersch läget. C. F. W. Walther.

Obtain"

for Stud. Speckhard -4.00, collectirt on the wedding of Mr. Dr. Fürbringer in Frankenlust, Mich. For student Schriefer 20.00 by Mr.?. Brömer from the women's club in s. Community.

5.00 for Stud. Speckhardt by R. Böling collectirt at the wedding of Mr. F. Beutel in Waldenburg. 10.00 for poor students by Mr. F. Kaase in High Hill, Tex.

Gunther.

Hamann's Foundation - Annual Report.

Revenue. Rent for 11 months <A -45.00 -495				.00
Issue.				
1880.	Dec.	20.	For taxes-62.	31
1881.	Apr.	23.	For plumbing work 13.00	
	May12	.	For pflästern	12.00
		28.	for postage40	
	June20	.	For taxes	62.31
	Sept.	15.	For wallpapering	18.42
	Dec.	1.	For postage80	
May 28 Paid to Dr. Walther-35.00				
Ref. to Dr. Dümling 35.00				
Ref. to Prof. Selle - - 17.50				
Dec. 1st ref. to Dr. Walther - 30.15				
Ref. to Dr. Dümling - 30.15				
Ref. to Prof. Selle 15.08				
Ref. to 4 widows G 16.29 65.16				
Ref. to G. Brücher ... 50.00				
Ref. to building fund 47.72				
				325.76 495.00

-Baufoud.

1880. nov. 16.	cash balance	-74.65		
1881. dec. 1.	received from d. endowment fund	47.72	-122.37	expense.
1881. june 17.	for painting-50	.0050	.00	
				Cash in hand-72 .37
Ctncinnati, O., Dec. 1.1881. G.. Brücher.				

Misprint.

In previous number on 1st page, column 3, line 3, instead of "inquisitions" read: Inquisitors.

Correction.

In no. 22 of the "Luth. (Supplement, Qtg. of Mr. H. Bartling) read instead "For poor students in Springfield from R. Hiebers Gem. in Town Rich -6.45": For Stud. L 0 b in Springfield 2c.

E. Hieber.

New printed matter.

As a Christmas gift for young and old, the undersigned recommends Pastor Fick's new book:

Stories from church and world

at

Dr. M. Luther's Small Catechism.

(containing 614 stories). Price: 75 Cts.

"Luth. Concordia Publishing House."

The eleventh article of the Concordia formula, German and Latin. Separate reprint after the fourth edition by J. T. Müller. St. Louis, Mo. "Luth. Concordia Publishers." 1881. price postage paid 15 cents.

I just received from Germany:

Ruhland, Hold in Memory of Jesus Christ.

IV. Booklet, postage paid 90 Cts.

Heshusius, Vier Predigten: Von dem Unvermögen menschlichen Kräfte in denen Sachen, so das ewige Lebe" betreffen. Postage paid 65 Cts.

Who leads false doctrine, the "Missourians" or Mr. Pastor Theodor Harms? Together with an appendix concerning the latest manifestations of Pastor Hein and his congregation. Postage paid 20 Cts.

Numerous orders are requested from M. C. Barthel, Agt.

Changed addresses:

Rev. 3. v. Brandt, ^Idaox, Stearns 60th, Lltlv.

Rev. 3. Il. "ade, VorkvMe, Rendall 60th, III.

Rev. ck. Roller, Rox 575, Dos ^v^elos, Oal.

0. sedllebe, hustlstorcl, dockte oo.,

The "Lutheran" is published twice a month for the annual subscription fee of one dollar for the outside signers who have prepaid the same. Where the same is brought in by carriers, the subscribers have to pay 25 cent carrier's fee.

Only letters containing information for "da" paper are addressed to the editors, but all other letters containing "business", orders, cancellations, monies, etc. are addressed to "Dutb t^ovoorLa-Verlnss" ibl. 6 Lnrtlurl, -Vxeut): „Dutb. t^ovoorLa-Verlnss" ibl. 6th Lnrtlurl, -Vxeut), Corner ok lätamr Street L Inäiav" -Vveime, 8t. Dollis, Llo. to be sent to. - In Germany, this" sheet can be obtained from Heinrich 3-Naumann, 36 Pirnaische Strasse, Dreoden.

To Germany, the „Lutheran" will be sent by mail, postage paid, for kl.B.

Lnterecl at tde kost OKos at 8t. Douls, kcko., as seoold-lass matter.